

יעקבס בריוו

Ya'akov

א יעקב, א קנעכט פון ה' און דעם האר יהושע/ישוע
 Yeshua/Yehoshua Har dem un Hashem fun knecht a Yaakov
 Yehoshua L-rd the and Hashem of slave a Yaakov

המשיח, צו די צוועלף שבטים אין גלות:
 goles in shvotim tsvelf di tsu HaMoshiach
 Golus in tribes twelve the to the Moshiach

שלום!
 sholem
 peace

1 Ya'akov, eved (*servant*) of Hashem and of Rebbe, Melech HaMoshiach Adoneinu Yehoshua; To the Shneyem Asar HaShevatim (*Twelve Tribes*) in the Golus, Shalom!

ב נעמט עס אן פאר א גרויסע פרייד, מייענע ברידער, ווען איר פאלט
 falt ir ven brider maine freid groise a far on es nemt
 fall you when brothers my joy great a for on it take

אריין אין כלערליי נסיונות, וויסנדיק, אז די אויספרואוואונג פון
 fun oisprungung di az visendik nisyoines kolerlei in arain
 of testing the that knowing trials all kinds of in into

אייער אמונה ברענגט צו סבלנות. זאל אבער די סבלנות
 savlones di ober zol savlones tsu brengt emune eier
 perseverance the however let perseverance to brings faith your

האבן א שלמותדיקע פעולה, כדי איר זאלט זיין שלמותדיק און
 un shleymsdik zain zolt ir kedei pule shleymsdike a hoben
 and perfected be shall you so that work mature a have

גאנץ, עס זאל אייד גארנישט פעלן.
 felen gornisht aich zol es gants
 lacking nothing you shall it complete

² Consider it all simcha, my Achim b'Moshiach, whenever you fall into various nisayonos (*tests, trials*), ³ Because you have da'as that the emunah you have, when it is tested, produces savlanut (*patient endurance*). ⁴ And let savlanut be shleimah in its po'al (*work*) in order that you may be mevugarim (*mature, grown up*) and complete, lacking in nothing.

ה אויב אבער עמיצן פון אייד פעלט חכמה, זאל ער בעטן ביי
 bai beten er zol chochme felt aich fun emitsn ober oib
 to ask he shall wisdom lacks you of anyone however if

ה', וועלכער גיט שפעדיק יעדן איינעם און מאכט נישט צו
 tsu nisht macht un einem yedn shefedik git velcher Hashem
 to not makes and one every abundantly gives who Hashem

שאנד, און עס וועט אים געגעבן ווערן. גאר זאל ער בעטן מיט בטוח
 betuech mit beten er zol nor veren gegeben im vet es un shand
 confident with ask he shall but be given him will it and shame

אמונה, גארנישט מסופק; ווארום דער צווייפלער איז געגליכן צו
 tsu geglichen iz tsveifler der vorem mesupek gornisht emune
 to compared is doubter the because doubting nothing faith

א כוואליע פונם ים, וואס ווערט געטראגן און געטריבן פונם
 funem getriben un getrogen vert vos yam funem chvalye a
 of the driven and carried becomes who sea of the wave a

ווינט. ז ווארום יענער מענטש זאל זיך (אפילו) נישט פארשטעלן,
 forshtelen nisht afile zich zol mentsh yener vorem vint
 imagine not even himself shall man that because wind

אז ער וועט עפעס באקומען ביי דעם האר. נא און מיט צוויי
 tsvei mit man a Har dem bai bakumen epes vet er az
 two with man a L-rd the by receive anything will he that

אנטקעגנגעזעצטע דעות איז נישט פעסט אין קיינעם פון זיינע וועגן.
 vegen zaine fun keinem in fest nisht iz deyes antkegengezetste
 ways his of any in firm not is minds opposite

⁵ But if any one of you is lacking chochmah (*wisdom*), let him direct tefillah (*prayer*) and techinot (*petitions*) to Hashem, the One whose matanot (*gifts*) are given generously and without grudging, and chochmah will be given to him. ⁶ But let the tefillah be offered with much bitachon in emunah (*faith*), in no way doubting. For the doubtful man, wavering in emunah, is like a wave of the yam (*sea*), being tossed by the wind. 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.

⁹ זאל דער שפלידקער ברודער אבער זיך בארימען מיט זיין
 zain mit barimen zich ober bruder shofldiker der zol
 his with glory himself however brother lowly the let
 גדלות ; און דער עושר מיט זיין שיפלות ; ווייל ווי א
 a vi vail shifles zain mit oysher der un gadles
 a as because abasement his with rich man the and exhaltation
 בלום פון דעם גראז וועט ער פארגיין .¹⁰ ווארום די זון שיינט
 shaint zun di vorem fargein er vet groz dem fun blum
 shines sun the because pass away he will grass the of flower

אויף מיט איר היץ, און פארוועלקט דאס גראז, און די בלום
 blum di un groz dos farvelkt un hits ir mit oif
 flower the and grass the withered and heat its with on
 פאלט דערפון אראפ, און די חן פון זיין געשטאלט ווערט
 vert geshtalt zain fun chein di un arop derfun falt
 becomes form its of grace the and down thereof falls

פארדארבן; פונקט אזוי וועט דער רייכער פארוועלקן אין זיינע
 zaine in farvelken raicher der vet azoi punkt fardorb'n
 his in wither rich man the will so exactly destroyed

וועגן.
 vegen
 ways

¹¹ וואויל דעם מאן, וועלכער טראגט איבער א נסיון ; ווייל
 vail nisoyen a iber trogt velcher man dem voil
 because temptation a over endure who man the blessed
 ווען ער איז אויסגעפרואווט, וועט ער באקומען די קרוין פון לעבן, וואס
 vos leben fun kroin di bakumen er vet oisgepruvt iz er ven
 which life of crown the receive he will tested is he when

דער האר האט צוגעזאגט די, וועלכע האבן אים ליב. ¹² זאל קיינער
 keiner zol lib im hoben velche di tsugezagt hot Har der
 anyone shall loved Him have who those promised has L-rd the

נישט זאגן, ווען ער ווערט אויסגעפרואווט: איך ווער אויסגעפרואווט
 oisgepruvt ver ich oisgepruvt vert er ven zogen nisht
 tempted am I tested becomes he when say not

פון ה' ; ווארום ה' קען נישט אויסגעפרואווט ווערן מיט
 mit veren oisgepruvt nisht ken Hashem vorem Hashem fun
 with be tempted not can Hashem because Hashem by

שלעכטס, און ער אליין פראווט קיינעם נישט אויס; ¹³ יעדער איינער
 einer yeder ois nisht keinem pruvt alein er un shlechts
 one every out not anyone tempts Himself he and evil things

אבער ווערט אויסגעפרואווט, ווען ער ווערט גערייצט פון
 fun gereitst vert er ven oisgepruvt vert ober
 by drawn away becomes he when tempted becomes however

זיינע אייגענע תאוות און געלאקט. ¹⁴ דאן ווערט די תאוה מעוברת און
 un muberes taive di vert dan gelokt un taives eigene zaine
 and conceive desire the it is then is enticed and lusts own his

טוט געבוירן זינד; און די זינד, ווען זי איז געווארן ריין, געווינט
 gevint raif gevoren iz zi ven zind di un zind geboiren tut
 gives birth ripe become is it when sin the and sin give birth to does

דעם טויט. ¹⁵ בלאנדזשעט נישט, ברידער מייע געליבטע. ¹⁶ יעדע גוטע
 gute yede gelibte maine brider nisht blondzhet toit dem
 good every beloved my brothers not go astray death the

גאב און יעדע שלמותדיקע מתנה איז פון אויבן, און קומט אראפ
 arop kumt un oiben fun iz matone shleyesdikhe yede un gob
 down comes and above from is gift complete every and gift

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*) and so he likewise will vanish. ¹¹ For the shemesh (*sun*) rose with its burning heat and dried the grass and its TZITZ NAVEL (*flower blossom fell*). And the beauty of its appearance perished, so also the "oisher" (*rich man*) in his goings will fade away.

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. ¹⁵ Then after her conception Ta'avah gives birth to Averah (*Transgression*) and Averah, once she has fully developed, gives birth to Mavet. ¹⁶ Do not fall under a delusion, my beloved Achim b'Moshiach. ¹⁷ Every good endowment and every matanah shleimah (*complete*

פון דעם פאטער פון ליכט, ביי וועמען עס איז נישט פאראן קיין
kein faran nisht iz es vemen bai licht fun foter dem fun
any there not is it whom with light of Father the from

פארענדערונג אדער א שאטן פון א שניי .¹⁷ פון זיין אייגענעם רצון
rotsn eigenem zain fun shine a fun shoten a oder farenderung
will own His of alteration an of shadow a or change

האט ער אונדז געבוירן דורך דעם ווארט פון אמת, כדי מיר זאלן
zolen mir kedei emes fun vort dem durch geboiren undz er hot
should we sothat truth of word the through fathered us He has

זיין אן ארט ביכורים (ערשטע פרוכט) פון זיינע באשעפענישן.
bashfeinishn zaine fun frucht ershte bikkurim ort an zain
creatures His of fruit first first fruits place of a be

¹⁸ דאס ווייסט איר, ברידער מייע געליבטע. נאר זאל יעדער
yeder zol nor gelibte maine brider ir veist dos
every let ever beloved my brothers you know this

מענטש זיין גיך צום הערן, פאמעלעך צום רעדן, פאמעלעך צום
tsum pamelech reden tsum pamelech heren tsum gich zain mentsh
to slow speak to slow hear to quick be man

ווערן אין כעס; ווארום א מענטשנס צארן איז נישט ווירקט די
di virkt nisht iz tsorn mentshns a vorem kaas in veren
the work not does anger man's a because angry in be

גערעכטיקייט פון ה'. ¹⁹ דעריבער, טוט אפ (פון זיך) יעדע
yede zich fun op tut deriber Hashem fun gerechtikeit
every self of up do therefore Hashem of righteoussness

אומרייניקייט און איבערפלוס פון שלעכטסקייט, נעמט אן מיט ענווה
anove mit on nemt shlechtskeit fun iberflus un umreinkeits
humility with on take evil doing of excess and impurity

דאס איינגעפלאנצטע ווארט, וואס איז בכוח צו ראטעווען אייערע
eiere rateven tsu bekoiech iz vos vort aingeflantste dos
your save to able is which word excess the

נשמות. ²⁰ זייט אבער טוער פונם ווארט, און נישט בלויז הערער,
herer bloiz nisht un vort funem tuer ober zeit neshomes
hearer only not and word of the doer however be souls

וואס פארפירן זיך אליין. ²¹ ווייל אויב עמיצער איז א הערער פונם ווארט,
vort funem herer a iz emitser oib vail alein zich farfiren vos
word of the hearer a is anyone if for alone self deceives who

און נישט קיין טוער, איז דער דאזיקער געגליכן צו א מאן, וועלכער
velcher man a tsu geglichen doziker der iz tuer kein nisht un
who man a to likened this one the is doer any not and

קוקט אויף זיין לייבלעך פנים אין א שפיגל; ²² ווארום ער האט געקוקט
gekukt hot er vorem shpigl a in ponem laiblech zain oif kukt
looked has he for mirror a in face personal his on looks

אויף זיך און איז אוועקגעגאנגען; און גלייך פארגעסן, ווי ער
er vi fargesen glaich un avekgegangen iz un zich oif
he what forgets immediately and gone away is and self on

האט אויסגעזען. ²³ דער אבער, וועלכער האט אריינגעקוקט אין דער
der in araingekukt hot velcher ober der oisgezen hot
the in looked in has who however the one seen has

שלמותדיקער תורה, די תורה פון פרייהייט, און פארבלייבט דערין,
derin farblaibt un fraiheit fun toire di toire shleymesdikere
therein abide and freedom of Torah the Torah perfect

נישט זייענדיק קיין הערער, וואס פארגעסט, נאך א טוער בפועל
bepoel tuer a noch fargest vos herer kein zaiendik nisht
in actions doer a more forgets who hearer any being not

gift) is from above, coming down from Avi HaOhrot (*the Father of Lights*) with whom there is no variation or shadow of turning.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.

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*).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.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

(ממש), איז וואויל דעם דאזיקן אין זיין טאן .¹⁶ אויב עמיצער
emitser oib ton zain in dozikn dem voil iz mamesh
someone if doing his in this the blessed is real

מיינט, אז ער איז פרום, און האלט נישט זיין צונג אין דער
der in tsung zain nisht halt un frum iz er az meint
the in tongue his not controls and frum is he that thinks

צוים, נאר באטריגט זיין הארץ, איז דעם דאזיקנס פרומקייט פוסט.
pust frumkeit dozikens dem iz harts zain batrigt nor tsoim
futile piety very one's this is heart his deceives but bridle

¹⁷ א לויטערע און אומבאפלעקטע פרומקייט פאר אונדזער ג-ט און
un G-t undzer far frumkeit umbaflekte un loitere a
and G-d our before piety undefiled and pure a

פאטער איז די דאזיקע: השגחה צו געבן אויף יתומים און אלמנות
almones un yesoimim oif geben tsu hazhgoche dozike di iz foter
widows and orphans over give to charge these the is Father

אין זייערע צרות, און זיך צו האלטן אומבאפלעקט פון דער
der fun umbaflekt halten tsu zich un tsores zeiere in
the from unspotted keep to oneself and afflictions their in

וועלט.

velt
world

ברידער מיינע, נישט מיט נושא-פנים-זיין זאלט איר האלטן די
di halten ir zolt noisa-ponem-zain mit nisht maine brider
the hold you shall partiality with not my brothers

אמונה פון אונדזער האר יהושע/ישוע המשיח, דעם האר
Har dem HaMoshiach Yeshua/Yehoshua Har undzer fun emune
L-rd the the Moshiach Yehoshua L-rd our of faith

פון הערלעכקייט.¹⁸ ווארום ווען עס קומט אריין אין אייער שול
shul eier in arain kumt es ven vorem herlechkeit fun
synagogue your in into comes there when because glory of

א מאן מיט גאלדענע רינגען, פיינע מלבושים, און עס קומט אויך אריין
arain oich kumt es un malbushem faine ringen goldene mit man a
into also comes it and clothing fine rings gold with man a

אן ארעמאן אין פארבלאטיקטע קליידער;¹⁹ און איר קוקט זיך אום אויף
oif un zich kukt ir un kleider farblotikte in oreman an
on over self look you and clothing muddy in poor man an

דעם, וועלכער טראגט די פיינע מלבושים, און זאגט: זען דיך דא
do dich zets zagt un malbushem faine di trogt velcher dem
here you sit say and clothing fine the wears who the one

אנידער אויף דעם בעסטן ארט; און דעם אביון זאגט איר: דו
du ir zagt evyen dem un ort bestn dem oif anider
you you say poor man to the and place best the on down

שטיי דארטן, אדער זען דיך אנידער אונטן אויף מיין פוסבענקל;²⁰ צי
tsi fusbenkel main oif unten anider dich zets oder dorten shtei
footstool my on below down you sit or there stand

מאכט איר דען נישט קיין אונטערשייד צווישן אייך אליין, און
un alein aich tsvishen untersheid kein nisht den ir macht
and yourselves you among difference any not then you makes

ווערט שופטים מיט בייעזע מחשבות? ²¹ הערט זיך צו, געליבטע ברידער
brider gelibte tsu zich hert machshoves beize mit shoftim vert
brothers beloved to self hear thoughts evil with judges be

מיינע, צי האט דען ה' נישט אויסדערוויילט די אביונים אין
in evyoimim di oisderveilt nisht Hashem den hot tsi maine
in poor people the chosen not Hashem then has my

head in all his acts.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.²⁷ Avodas Kodesh that is tehovah (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 Hazeh.

2 My Achim b'Moshiach, you do not with your acts of maso panim (favoritism) hold to the emunah of the glorious Adoneinu Rebbe, Melech HaMoshiach Yehoshua.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 bekeshes (kaftan) and shtreimel, and there enters also an underprivileged nebach, a kabtzen (poor person) in shmattes (rags),³ and you pay special attention to the takif [influential man] wearing the bekeshes and shtreimel and say, "You sit here in the seat of kibbud" (respect, honor), and to the kabtzen (poor) you say, "You stand there." Or "You sit at my feet,"⁴ did you not among yourselves differentiate with prejudice and become shofetim (judges) with machshavot re'sha (evil thoughts)?⁵ Hinei! My beloved Achim b'Moshiach, did not Der

דער וועלט, אז זיי זאלן זיין עשירים אין אמונה און יורשים פון
fun yoreshim un emune in ashirim zain zolen zei az velt der
 of heirs and faith in rich be should they that world the
 דעם מלכות, וואס ער האט צוגעזאגט די, וואס האבן אים ליב! איר
ir lib im hoben vos di tsugezogt hot er vos Malchus dem
 you love him have who the promised has he which kingdom the
 אבער האט פארשעמט דעם ארעמאן. די רייכע לייט, צי דריקן
driken tsi lait raiche di oreman dem farshemt hot ober
 oppress do people rich the poor man the put to shame have however
 זיי דען אייך נישט אונטער, און זיי אליין, צי שלעפן זיי אייך דען
den aich zei shlepen tsi alein zei un unter nisht aich den zei
 then you they drag do alone they and under not you then they
 נישט צום בית דין? צי לעסטערן זיי דען נישט אליין דעם
dem alein nisht den zei lesteren tsi din beis tsum nisht
 the themselves not then they blaspheme do judge house to the not
 גוטן נאמען, וואס איז גערופן געווארן איבער אייך? דאך אויב איר זענט
zent ir oib doch aich iber gevoren gerufen iz vos nomen gutn
 do you if yet you over become called is which Name good
 מקיים דאס קעניגלעכע געזעץ לויט דעם פסוק: דו זאלסט ליב
lib zolst du pasuk dem loit gezets kenigleche dos mekaiem
 love shall you verse the according to law royal the fulfill
 האבן דיין חבר ווי דיך אליין (ויקרא יט, יח.), טוט איר וואויל;
voil ir tut ich it Vayikra alein dich vi chaver dain hoben
 well you do 18 19 Leviticus yourself you as neighbor your have
 אויב אבער איר זענט נושא פנים, טוט איר א זינד, און
un zind a ir tut ponem noisa zent ir ober oib
 and sin a you do face partiality to the are you however if
 ווערט פארמשפט פון דער תורה, ווי פושעים. ווארום ווער עס
es ver vorem posheim vi toire der fun farmishpet vert
 it who because transgressors as Torah the by condemned become
 וועט האלטן די גאנצע תורה, וועט אבער שטרויכלען אין איין זאך,
zach ein in shtroichlen ober vet toire gantse di halten vet
 thing one in stumble however will Torah whole the keep will
 האט ער זיך פארשולדיקט אין אלעם. ווארום דער, וועלכער
velcher der vorem alem in farshuldikt zich er hot
 who the One because all in done wrong himself he has
 האט געזאגט: לא תנאף (זאלסט נישט נואפן)
noyefn nisht zolst tnaf la gezogt hot
 commit adultery not you shall commit adultery do not said has
 האט אויך געזאגט: לא תרצח (זאלסט נישט מארדן); ווען
ven morden nisht zolst tirtsach la gezogt oich hot
 when murder not you shall murder do not said also has
 אבער דו נואפט נישט, באגייסט אבער א מארד, ביסטו געווארן
gevoren bistu mord a ober bargaist nisht noyefst du ober
 become you are murder a however commit not adultery you however
 א פושע אין דער תורה. (שמות כ, יג-יד.) רעדט אזוי, און
un azoi redt ig-id ch Shemot toire der in pesha a
 and so speak 13-14 20 Exodus Torah the in law breaker a
 טוט אזוי, ווי (מענטשן, וואס) דארפן געמשפט ווערן דורך דער תורה
toire der durch veren gemishpet darfen vos mentshn vi azoi tut
 Torah the by be judged must who men as so act
 פון פרייהייט. ווארום דאס משפט איז אומר חנותדיק אויף דעם,
dem oif umrachmonesdik iz mishpot dos vorem fraiheit fun
 the one on pitiless is judgment the because freedom of

Oybershter make the Aniyim of the Olam Hazeih in fact Bechirim of Hashem to be rich in emunah and also yoreshim of the Malchut Hashem, which Adoshem gave as a havtachah (promise) to those with Ahavas Hashem? ⁶ But you dishonored the ish evyon (poor man, pauper). Do not the oishirim (rich ones) oppress you and they drag you into the Batei Din (Bet Din courts)? ⁷ Do they not commit Chillul Hashem gidduf (blasphemy) against the Rebbe, Melech HaMoshiach's Shem Tov that has been named upon you? ⁸ If indeed you are shomer regarding the Dat HaMalkhut (Royal Decree), as it is written in the Kitvei Hakodesh, V'AHAVTAH L'REI'ACHA KAMOCHA (And thou shalt love thy neighbor as thyself) you do well. ⁹ But if you show maso panim (favoritism), you are chote'im (sinners) committing averos (transgressions) against the Torah. ¹⁰ For whoever is shomer over kol haTorah but stumbles in one mitzvah, such is condemned as ashem (guilty) of averoh (transgression) of kol mitzvot. ¹¹ For the One having said, LO TINAF (You shall not commit adultery) said also LO TIRTZACH (You shall not murder). Now if you do not commit adultery but you do murder, you have become a Poshei'a al mitzvot HaTorah (Transgressor of the Torah). ¹² So let your devarim (words) be and so let your ma'asim (deeds) be as those who are about to come under the judgment of the Torah HaCherut. ¹³ For the Din (Judgment) will be

וועלכער האט נישט ארויסגעוויזן קיין רחמנות ; בארעמהארציקייט
 baremhartsikeit rachmones kein aroisgevizn nisht hot velcher
 mercifulness mercy any shown not has who

טריאומפירט איבער דעם משפט .
 mishpot dem iber triumphirt
 judgment the over triumphs

¹⁷ וואס נוצט עס, ברידער מייענע, ווען איינער זאגט, ער
 er zogt einer ven maine brider es nutst vos
 he says one when my brothers it is useful what

האט אמונה, נאר קיין מעשים האט ער נישט? צי קען אים דען
 den im ken tsi nisht er hot maisim kein nor emune hot
 then him can not he has deeds any but faith has

די (ציטירן ניטציטירן) אמונה העלפן? ¹⁸ אויב א ברודער אדער א
 a oder bruder a oib helfen emune nitsitiren tsitiren di
 a or brother a if save faith unquote quote the

שוועסטער זענען נאקעט, און עס פעלט זיי די טאג טעגלעכע
 tegleche tog di zei felt es un naket zenen shvester
 daily day the them is lacking it and naked are sister

שפיז, ¹⁹ און עמיצער פון אייך זאגט צו זיי : גייט אייך לשלום,
 lesholem aich geit zei tsu zogt aich fun emitser un shpaiz
 in peace you go them to says you of someone and food

ווארעמט זיך און זעטיקט זיך; איר גיט זיי אבער נישט
 nisht ober zei git ir zich zetikt un on zich varemnt
 not however them give you self satisfy and on self warm

דאס נויטווענדיקע פארן גוף, וואס נוצט עס? ²⁰ אויך אזוי
 azoi oich es nutst vos guf farn noitvendike dos
 so also it is useful what body for the necessary the

די אמונה, אויב זי האט נישט קיין מעשים, איז זי טויט פאר זיך
 zich far toit zi iz maisim kein nisht hot zi oib emune di
 self for dead it is deeds any not has it if faith the

אליין. ²¹ נאר עמיצער וועט זאגן: דו האסט אמונה, און איך האב
 hob ich un emune host du zogen vet emitser nor alein
 have I and faith have you say will someone but alone

מעשים? ווייז מיר דיין אמונה און מעשים, און איך וועל
 vel ich un maisim di on emune dain mir vaiz maisim
 will I and deeds the without faith your me show deeds

דיר ווייזן מיין אמונה דורך די מעשים. ²² גלויבסט, אז עס
 es az gloibst maisim di durch emune main vaizen dir
 it that believe deeds the through faith my to show you

איז פאראן איין ג-ט? דו טוסט וואויל! אפילו די טיילוואנים גלויבן
 gloiben taivlonim di afle voil tust du G-t ein faran iz
 believe demons the even well do you G-d one there is

עס און ציטערן. ²³ דו ווילסט אבער וויסן, א פוסטער מענטש,
 mentsh puster o visen ober vilst du tsiteren un es
 man empty o know however want you tremble and it

אז גלויבן און מעשים איז טויט? ²⁴ צי איז דען נישט אברהם
 Avraham nisht den iz tsi toit iz maisim on gloiben az
 Abraham not then is dead is deeds without faith that

אבינו גערעכטפערטיקט געווארן דורך מעשים, מקריב זייענדיק
 zaiendik makrev maisim durch gevoren gerechtfertikt avinu
 making offer deeds through become justify our father

יצחקן זיין זון אויף דער עקידה? ²⁵ זעסט, אז די אמונה
 emune di az zest Akedah der oif zun zain Yitschakn
 faith the that you see binding the on son his Isaac

without rachamim (*mercy*)
 to the one not having shown
 rachamim. Rachamim wins
 the nitzachon (*victory*) over
 HaDin.

¹⁴ What is the revach (*gain, profit*), my Achim b'Moshiach, if anyone claims to have emunah but does not have ma'asim (*deeds*)? Surely not such "emunah" is able to bring him to Yeshu'at Eloheinu? ¹⁵ If an Ach b'Moshiach or an Achot b'Moshiach is dressed in shmattes (*tatters*) and lacking "lechem chukeinu" (*our daily bread*), ¹⁶ and anyone of you says to them, "Go in shalom! Be warmed and fed!" but you do not give to them the physical necessities, what is the revach (*profit*)? ¹⁷ So also Emunah, if alongside it there is not in its company Ma'asim, is by itself niftar (*deceased, dead*). ¹⁸ But someone will say, "You have emunah and I have ma'asim." You make known to me the Hisgalus haSod (*the revelation of the mystery*) of your emunah without your ma'asim, and I'll show you, Chaver, from my ma'asim, the Emunah. ¹⁹ So you're impressed with yourselves that with your emunah you can recite the kri'at Shema, nu? O you do so well... why, even the shedim have your da'as and emunah! But they shudder! ²⁰ Are you willing to have da'as, O hollow man, that "Emunah" unharnessed to Ma'asim, stands idle? ²¹ Avraham Avinu, was he not YITZDAK IM HASHEM

האט מיטגעווינקט מיט זיינע מעשים, און דורך די מעשים איז
 iz maisim di durch un maisim zaine mit mitgevirkht hot
 is deeds the through and deeds his with work along has

די אמונה געווארן שלמותדיק; ^{כב} און עס איז דערפילט געווארן דער
 der gevoren derfildt iz es un shleymesdik gevoren emune di
 the become fulfilled is it and perfected become faith the

פסוק, וואס זאגט: און אברהם האט געגלויבט ה', און עס
 es un Hashem gegloibt hot Avraham un zagt vos pasuk
 it and Hashem believe did Abraham and says which verse

איז אים פאררעכנט געווארן צו גערעכטיקייט (בראשית טו, ו); און
 un u tu Bereshis gerechtikeit tsu gevoren farrechnt im iz
 and 6 15 Genesis righteousness for become counted him is

ער איז גערופן געווארן א פריינד פון ג-ט. (ישעיהו מא, ח.) ^{כד} איר
 ir ch ma Yeshayah G-t fun fraind a gevoren gerufen iz er
 you 8 41 Yeshayah G-d of friend a become called is he

זעט, אז א מענטש ווערט גערעכטפערטיקט דורך מעשים, און
 un maisim durch gerechtfertikt vert mentsh a az zet
 and deeds through justified is man a that see

נישט דורך אמונה אליין. ^{כב} און אויף אן ענלעכן אופן איז דען
 den iz ofen enlechn an oif un alein emune durch nisht
 then is way likewise an on and alone faith through not

רחב הזונה נישט גערעכטפערטיקט געווארן דורך מעשים,
 maisim durch gevoren gerechtfertikt nisht hazoine Rachav
 deeds through become justify not the prostitute Rachav

ווען זי האט אויפגענומען די מרגלים און זיי אוועקגעשיקט
 avekgeschikt zei un mergalim di oifgenumen hot zi ven
 sent away them and spies the welcomed has she when

אויף אן אנדערן וועג? (יהושע ו, כה.) ^{כב} ווארום פונקט ווי א גוף
 guf a vi punkt vorem chh u Yehoshua veg andern an oif
 body a as exactly because 25 6 Yehoshua way other an on

אין א נשמה איז טויט, אויך אזוי איז די אמונה און מעשים
 maisim on emune di iz azoi oich toit iz neshome a on
 deeds without faith the is so also dead is soul a without

טויט.
 toit
 dead

זאלן נישט פיל פון אייך ווערן רבנים, ברידער מייע, וויסנדיק,
 visendik maine brider rabonim veren aich fun fil nisht zolen
 knowing my brothers teachers be you of many not should

אז מיר וועלן באקומען א הארבער משפט. ^כ ווארום אין א סך
 sach a in vorem mishpot harber a bakumen velen mir az
 many a in because judgment severer a receive will we that

זאכן שטרויכלען מיר אלע. אויב עמיצער שטרויכלט נישט אין קיין ווארט,
 vort kein in nisht shtroichlt emitser oib ale mir shtroichlen zachn
 word any in not stumbles someone if all we stumble things

איז ער א שלמותדיקער מענטש, בכוח צו האלטן אפילו דעם גאנצן
 gantsn dem afile halten tsu bekoiech mentsh shleymesdik a er iz
 entire the even hold to able man perfect a he is

גוף אין דער צוים. ^כ און אויב מיר לייגן אריין ציימלעך אין די מיילער
 mailer di in tsaimlech arain leigen mir oib un tsoim der in guf
 mouths the in bits into put we if and bridle the in body

פון די פערד, כדי זיי צו מאכן געהארכזאם צו אונדז, פירן מיר
 mir firen undz tsu gehorchzam machen tsu zei kedei ferd di fun
 we lead us to obedient make to them so that horses the of

(justified with G-d) by his
 ma'asim when he performed
 the akedah (binding) and
 offered up Yitzchak Bno (Isaac
 his son) upon the mizbe'ach?

²² Hinei! While Avraham
 Avinu's Emunah was working,
 working right alongside was
 Avraham Avinu's Ma'asim,
 and by Ma'asim the emunah
 was made shleimah! ²³ And the
 Kitvei Hakodesh was fulfilled,
 Avraham Avinu V'HE'EMIN
 B'HASHEM V'YACHSHEVEHA
 LO TZEDAKAH (believed
 Hashem and it was accounted to
 him for righteousness). He was
 even called "Ohev Hashem"
 ("Friend of G-d"). ²⁴ You see

that from Ma'asim a man is
 YITZDAK IM HASHEM and not
 from "Emunah" alone. ²⁵ And
 likewise also Rachav the
 Zonah — was she not made
 YITZDAK IM HASHEM from
 Ma'asim, having received the
 messengers and having sent
 them out a different way?

²⁶ For just as the guf (body)
 without the neshamah is
 niftar (deceased, dead), so also
 is Emunah without Ma'asim.

3 Not many of you, Achim
 b'Moshiach, should be
 Morim for Moshiach, als (since),
 as far as concerns Mishpat
 Hashem, you have da'as that
 we Messianic morim will
 have the chomer haDin (rigor
 of the Law) fall on us more
 severely. ² For all of us stumble
 variously. If anyone as far as
 lashon hora is concerned, does
 not stumble, this one is an ish
 tamim able to bridle also the
 entire guf (body). ³ And if we
 put bits into the mouths of
 susim (horses) to bring them

אויך דעם גאנצן קערפער זייערן. ⁷ אַט אויך די שיפן, הגם זיי זענען
zenen zei hagam shifn di oich ot zeiern kerper gantsn dem oich
are they although ship the also just their body entire the also

אזוי גרויס און ווערן געטריבן פון שטארקע ווינטן, ווערן דאך געלענקט פון
fun gelenkt doch veren vintn shtarke fun getriben veren un grois azoi
by steered yet be winds strong of driven be and large so

דעם קלענסטן רודער, וואוהיין דער שטייערמאן וויל. ⁷ פונקט אזוי איז
iz azoi punkt vil shtaierman der vuahin ruder klenstn dem
is so exactly wants steerman the where rudder very small the

אויך די צונג א קליין אבר, און בארימט זיך מיט גרויסע זאכן.
zachn groise mit zich barimt un ever klein a tsung di oich
things great with itself boast and member small a tongue the also

זע, וואס פאר א גרויסן וואלד א קליין פייערל קען אנצינדן! ¹ אויך די
di oich ontsinden ken faierl klein a vald groisn a far vos ze
the also set ablaze can fire small a forest great a for who look

צונג איז א פייער; ווי א וועלט פון אומגערעכטיקייט שטייט זי צווישן
tsvishen zi shteit umgerechtkeit fun velt a vi faier a iz tsung
among it stands unrighteousness of world a as fire a is tongue

אונזדערע אברים, זי באפלקט דעם גאנצן קערפער און צינדט
tsindt un kerper gantsn dem baflekt zi eivrem undzere
kindles and body entire the defiles it body parts our

אַן דעם לויף פון לעבן און ווערט (אליין) אנגעצונדן פונם
funem ongetsunden alein vert un leben fun loif dem on
from the kindled itself becomes and life of whole course the on

גיהנום. ² ווארום יעדן מיני חיות און עופות, שרצים און
un shrotsim ofot un chayes minei yedn vorem Gehinnom
and reptiles birds and beasts kind of every because Gehenna

באשעפענישן אין ים, איז דער מענטשלעכער מין געצאמט און האט
hot un getsamt min mentshlecher der iz yam in bashfeinishn
has and tamed kind of human the is sea in creatures

געצאמט געווען; ³ די צונג אבער קען קיין מענטש נישט באצווינגען;
batsvingen nisht mentsh kein ken ober tsung di geven getsamt
subjugate not man any can however tongue the became tamed

אן אומרואיק שלעכטס, פול אנגעפילט מיט דעם סם המות. ⁴ מיט
mit hamut sam dem mit ongefilft ful shlechts umruik an
with of death poison the with filled full evil restless a

איר לויבן מיר דעם האר (ג-ט) און פאטער; און מיט איר פלוכן מיר די
di mir fluchen ir mit un foter un G-t Har dem mir loiben ir
the we curse it with and Father and G-d L-rd the we praise it

מענטשן, וועלכע זענען באשאפן געווארן אין ה'ס געשטאלט. ⁵ פון
fun geshtalt Hashems in gevoren bashafen zenen velche mentshn
out of likeness Hashem's in become created are who men

דעם זעלביקן מויל קומט ארויס א ברכה און א קללה. ברידער מיינע,
maine brider klole a un broche a arois kumt moil zelvikn dem
my brothers curse a and blessing a out comes mouth same the

אזוי דארף עס נישט זיין. ⁶ צי שפרודלט דען דער קוואל פון דער
der fun kval der den shprudlt tsi zain nisht es darf azoi
the of source the then springs up be not it must so

זעלביקער עפענונג דאס זיסע (וואסער) און דאס ביטערע? ⁷ צי קען דען,
den ken tsi bitere dos un vaser zise dos efenung zelviker
then can bitter the and water sweet the opening same

ברידער מיינע, א פייגנבוים ברענגען איילבערטן, אדער א וויינשטאק
vainshtok a oder eilbertn brengen faignboim a maine brider
vine a or olives bring fig tree a my brothers

into mishma'at (*obedience*), in just this way we direct their whole gufot (*bodies*). ⁴ Hinei, also the oniyot (*ships*), even though gedolot and driven by gales, are guided by a very small rudder wherever the impulse of the one steering directs. ⁵ So also the lashon (*tongue*), an evar katon (*small member*) speaks of RAVREVAN (*boastful things*). Hinei, an eish ketanah (*small fire*) and yet how great a forest it can set ablaze! ⁶ And the lashon is an Eish, the lashon is made an Olam HaAvel (*World of Iniquity*) among our evarim (*members*), defiling with a stain kol haGuf (*whole body*), and setting ablaze the course of life, and is itself set by eish in Gehinnom. ⁷ For every species both of wild animals and birds, reptiles and marine creatures is tamed and has been tamed by humankind. ⁸ But the Lashon no one of Bnei Adam is able to tame, an uncontrollable ra'ah (*evil*), full of deadly zuhamah (*contamination*). ⁹ With this we say a bracha to Hashem, Adoneinu and Avoteinu, and with this we put a kelalah (*curse*) on Bnei Adam, who have been created according to the demut Elohim. ¹⁰ Out of the same PEH comes forth bracha and also kelalah. My Achim b'Moshiach, these things ought not to be. ¹¹ Surely not out of the same makor (*fountain*) pours forth mayim both sweet and bitter? ¹² Surely an etz te'enah (*fig tree*) cannot yield olives, my Achim b'Moshiach, or a grape vine figs? Neither

פייגן? אויך קען א געזאלצענער (קוואל) נישט געבן קיין זיס וואסער.
 vaser zis kein geben nisht kval gezaltsener a ken oich faign
 water fresh any give not source salty a can also figs

¹³ ווער איז א חכם און א פארשטאנדיקער צווישן אייך? זאל ער
 er zol aich tsvishen farstandiker a un chochem a iz ver
 he shall you among understanding a and wise a is who

ארויסווייזן זיינע מעשים דורך זיין גוטער פירונג מיט עניוודיכייט
 anivesdikeit mit firung guter zain durch maisim zaine aroisvaizen
 meekness with conduct good his through deeds his show

פון חכמה. ¹⁴ אויב אבער איר האט ביטערע קנאה און צאנקעריי
 tsankerei un kine bitere hot ir ober oib chochme fun
 strife and envy bitter have you however if wisdom from

אין אייער הארץ, זאלט איר זיך נישט בארימען, און זייט נישט
 nisht zeit un barimen nisht zich ir zolt harts eier in
 not be and boast not yourselves you shall heart your in

פאלש צום אמת. ¹⁵ די דאזיקע חכמה קומט נישט אראפ פון
 fun arop nisht kumt chochme dozike di emes tsum falsh
 from down not comes wisdom this the truth to the false

אויבן, נאר איז ערדיש, גשמיותדיק, טיילוואניש. ¹⁶ ווארום וואו עס איז
 iz es vu vorem taivlonish gashmiesdik erdish iz nor oiben
 is it where because devilish unspiritual earthy is but above

פאראן קנאה און צאנקעריי, דארטן איז מהומה און אלדאס ביין.
 beiz aldos un mehume iz dorten tsankerei un kine faran
 evil everything and turmoil is there strife and envy there

¹⁷ די חכמה אבער, וואס איז פון אויבן, איז קודם כל לויטער,
 loiter kol koidem iz oiben fun iz vos ober chochme di
 pure all before is above from is which however wisdom the

דאן פרידלעך, באשיידן, נאכגעביק, פול מיט רחמים און
 un rachomim mit ful nochgebik basheiden fridlech dan
 and mercy with filled willing to yield gentle peaceable then

גוטע פירות, אומפארטייאיש, נישט צבועקיש. ¹⁸ און די פרוכט פון
 fun frucht di un tsvuakish nisht umparteyish peires gute
 of fruit the and hypocritical not without partiality fruits good

גערעכטיקייט ווערט געזייעט אין שלום פאר די, וואס מאכן שלום.
 sholem machen vos di far sholem in gezeiet vert gerechtikeit
 peace make who the for peace in sown is righteousness

פונוואנען זשע זענען מלחמות און פונוואנען זענען קריגערייען
 krigeraien zenen funvanen un milchomes zenen zhe funvanen
 quarrels are from where and wars are then from where

ביי אייך? צי דען נישט פונדאנען, פון אייערע תאוות, וואס
 vos taives eiere fun fundanen nisht den tsi aich bai
 which lusts your from here not then you among

ראנגלען זיך אין די אברים אייערע? ² איר גלוסט, און האט נישט; איר
 ir nisht hot un glust ir eiere eivrem di in zich ranglen
 you not have and want you your body parts the in self struggle

הרגעט און זענט מקנא, און קענט עס נישט דערגרייכן; איר קריגט זיך
 zich krigt ir dergreichen nisht es kent un mekane zent un harget
 self quarrel you obtain not it can and envious are and kill

ארום און האלט מלחמה; איר האט נישט צוליב דעם, וואס איר
 ir vos dem tsulib nisht hot ir milchome halt un arum
 you that this because of not have you war wage and around

בעט נישט. ¹ איר בעט יא און באקומט נישט, ווייל איר בעט שלעכט,
 schlecht bet ir vail nisht bakumt un yo bet ir nisht bet
 wrongly ask you because not receives and yes ask you not ask

can salt water yield sweet water.

¹³ Who has chochmah and binah among you? Let him show by his hitnahagut hatovah (*good conduct*) that the ma'asim of him are of the shiflut (*lowliness*) of chochmah. ¹⁴ But if bitter kina (*jealousy*) you have and anochiyut (*selfishness*) in your levavot, do not boast and speak sheker against HaEmes.

¹⁵ This is not the Chochmah coming down and descending from above, but is of the Olam Hazeh, of this world and of shedim. ¹⁶ For where kina and anochiyut are, there is tohu vavohu (*disorder, chaos*) and every ra'ah. ¹⁷ But the chochmah from above is berishonah (*in the first place*) tehorah (*pure*), then ohevet shalom (*peace-loving*), then eidel (*gentle*) and considerate, then full of rachamim and p'ri tov, and without maso panim and tzevi'ut. ¹⁸ And the p'ri haTzedek is shalom sown by the ones making shalom.

ד ⁴ From where do milchamot (*wars*) come? What is their goirem (*driving force*)? And from where come fights among you? Is it not from here, from the ta'avot (*lusts*) of you warring in your evarim (*members*)? ² You lust for something and you do not have it; you kill and you envy and you are not able to obtain. You get involved in machalokot (*divisions of dissensions*) and fights. You do not have because you fail to daven with your request. ³ Or you make techinot (*petitions*)

כדי איר זאלט עס פארצערן אין אייערע תאוות. ⁷ איר תאיבונגס איר נואפות, זי
tsi noyefos ir taives eiere in fartseren es zolt ir kedei
adulterers you lusts your in devour it shall you so that

ווייסט איר דען נישט, אז די ליבע פון עולם הזה, איז פיינטשאפט
faintshaft iz hazeh oilem fun libe di az nisht den ir veist
hatred is the this world of love the that not then you know

פאר ה' ? דעריבער, ווער עס וויל זיין א ליבהאבער פון דער
der fun libhofer a zain vil es ver deriber Hashem far
the of lover a to be wants it who therefore Hashem to

וועלט, דער ווערט א שונא פון ה'. ⁷ אדער מיינט איר, אז
az ir meint oder Hashem fun soine a vert dervelt
that you think or Hashem of enemy a becomes this one world

אומזיסט זאגט דער פסוק: צו קנאה גלוסט דער גייסט, וועלכן
velchen Gaist der glust kine tsu pasuk der zogt umzist
that Spirit the yearns jealously envy to verse the says in vain

ער האט געמאכט וואוינען אין אונדז? ⁸ גרעסער אבער איז דער חסד,
chesed der iz ober greser undz in voinen gemacht hot er
grace the is however greater us in dwell made has He

וועלכן ער גיט. דערפאר זאגט ער: ה' שטעלט זיך אנטקעגן
antkegen zich shtelt Hashem er zogt derfar git er velchen
against self puts Hashem He says therefore gives He which

די שטאלצע, די נידעריקע אבער גיט ער חן. (משלי ג, לד.)
ld g Mishle chein er git ober niderike di shtoltse di
34 3 Proverbs favor He gives however low the proud the

¹ אונטערטעניקט זשע זיך צו ה'; און שטעלט זיך
zich shtelt un Hashem tsu zich zhe untertenikt
yourselves put and Hashem to yourselves then submit

אנטקעגן דעם שטן, און ער וועט אנטלויפן פון אייך. ² דערנענטערט
dermentert aich fun antloifen vet er un Satan dem antkegen
come near you from flee will he and Satan the against

זיך צו ה', און ער וועט זיך דערנענטערן צו אייך.
aich tsu dernenteren zich vet er un Hashem tsu zich
you to get closer Himself will He and Hashem to yourselves

רייניקט אייערע הענט, איר חוטאים, און מאכט לויטער אייערע הערצער,
hertser eiere loiter macht un choytim ir hent eiere reinikt
hearts your pure make and sinners you hands your cleanse

איר צוויי-הארציקע. ³ פייניקט זיך און טרויערט און וויינט; זאל
zol veint un troiert un zich painikt tsvei-hartsike ir
shall weep and grieve and yourselves torment double-hearted you

אייער געלעכטער פארקערט ווערן צו געוויין, און אייער שמחה צו
tsu simcha eier un gevein tsu veren farkert gelechter eier
to joy your and weeping to be turn laughter your

טרויער. ⁴ דערנידעריקט אייך פאר ה', און ער וועט אייך דערהייבן.
derheibn aich vet er un Hashem far aich derniderikt troier
to raise up you will He and Hashem before you humble sadness

⁵ בארעדט נישט איינער דעם אנדערן, ברידער. ווער עס בארעדט
baredt es ver brider andern dem einer nisht baredt
speak ill of it who brothers other the one not speak ill of

א ברודער אדער משפט זיין ברודער, דער בארעדט די תורה
toire di baredt der bruder zain mishpot oder bruder a
law the speak ill of this one brother his judges or brother a

און משפט די תורה; אויב אבער דו משפטסט די תורה, ביסטו
bistu toire di mishpetst du ober oib toire di mishpot un
you are Torah the judge you however if Torah the judges and

and you do not receive, because you ask wrongly, that on your ta'avot (*lusts*) you may spend what you receive. ⁴ No'efot (*adulterers*)! Do you not have da'as that to have shaichus (*closeness, friendship, intimacy*) with the Olam Hazeh is eyvah im Hashem (*enmity with G-d*)?

Therefore, whoever chooses to make the Olam Hazeh his Oihev is made an Oyev (*Enemy*) of Hashem. ⁵ Or do you think that in vain the Kitvei Hakodesh attests that Hashem yearns jealously over the Ruach Hakodesh He causes to dwell in us? ⁶ But He gives all the more Chen v'Chesed! Therefore it says, Hashem LALETZIM HU YALITZ V'LA'ANAYIM YITEN CHEN (*Hashem opposes the proud mocker but gives grace to the humble*). ⁷ Submit yourselves in mishma'at (*obedience*) to Hashem. Resist HaSatan, and he will flee from you. ⁸ Draw near to Hashem and Hashem will draw near to you. Cleanse your yadayim (*hands*), you chote'im (*sinner*)! And purify your levavot, you anashim of double mind! ⁹ Lament and mourn and weep. Let the tzechok (*laughter*) of you be changed to avelut (*mourning*), and the simcha of you be turned to tugah (*sadness*). ¹⁰ Be humbled before Hashem and He will exalt you.

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שוין נישט קיין עוסק אין דער תורה, נאר א שופט. ¹² איינער
 einer shoifet a nor toire der in oisek kein nisht shoin
 one judge a but law the in devotee any not already
 אז דער געזעצגעבער און שופט, דער, וועלכער איז בכוח צו
 tsu bekoiech iz velcher der shoifet un gezetsgeber der iz
 to able is who the One Judge and Lawgiver the is
 ראטעווען און צו פארדארבן; ווער אבער ביסטו, וואס משפטסט דיין
 dain mishpetst vos bistu ober ver fardarbn tsu un rateven
 your judges who you are however who destroy to and save
 חבר ?
 chaver
 neighbor

¹³ איצט קומט איר, וועלכע זאגן: היינט אדער מארגן וועלן מיר פארן
 foren mir velen morgen oder haint zogen velche ir kumt istst
 travel we will tomorrow or today say who you come now

אין דער און דער שטאט אריין און דארטן פארבלייבן א יאר און
 un yor a farblaiben dorten un arain shtot der un der in
 and year a remain there and into city that and this one in
 האנדלען און פארדינען; ¹⁴ און איר ווייסט דאך נישט, וואס מארגן
 morgen vos nisht doch veist ir un fardinen un handlen
 tomorrow what not after all know you and earn and do business

וועט זיין! וואס איז אייער לעבן? ווארום איר זענט א נעפל, וואס באווייזט
 bavaizt vos nepel a zent ir vorem leben eier iz vos zain vet
 shows which mist a are you for life your is what be will
 זיך אויף א וויילע און שפעטער ווערט ער פארשוונדן. (לוקאס כד,
 chd Lukas farshvundn er vert shpeter un vaile a oif zich
 24 Luke vanish it becomes later and while a on itself

לא.) ¹⁵ אנשטאט דעם זאלט איר זאגן: אם ירצה ה' — און מיר
 mir un Hashem yirtsah im zogen ir zolt dem onshtot la
 we and Hashem wills if say you shall this instead 31

וועלן לעבן, וועלן מיר טאן די דאזיקע זאך אדער יענע. ¹⁶ און איצט
 istst un yene oder zach dozike di ton mir velen leben velen
 now and those or things these the do we will live will

בארימט איר זיך מיט אייער גאוה; יעדע אזעלכע בארימער איז
 iz barimerai azelche yede gaive eier mit zich ir barimt
 is boasting such every conceit your with yourselves you boast

ביי. ¹⁷ דעריבער ווער עס ווייסט צו טאן גוטס, און טוט עס נישט, איז עס
 es iz nisht es tut un guts ton tsu veist es ver deriber beiz
 it is not it does and good do to knows it who therefore evil

פאר אים א זינד.
 zind a im far
 sin a him for

ה ⁵ איצט קומט איר, די עשירים; וויינט און קלאגט אויף אייערע
 eiere oif klogt un veint ashirim di ir kumt istst
 you on wail and weep rich ones the you come now

צרות, וועלכע קומען (אויף אייך). ² אייער רייכקייט איז פארפולט
 farfoilt iz raichkeit eier aich oif kumen velche tsores
 rotten is wealth your you on come which troubles

געווארן, און אייערע מלבושים זענען מילביק. ³ אייער גאלד און
 un gold eier milbik zenen malbushem eiere un gevoren
 and gold your moth-eaten are clothes your and become

זילבער איז פארזשאווערט; און זייער זשאווער וועט זיין פאר אן עדות
 eides an far zain vet zhaver zeier un farzhavert iz zilber
 witness a for be will rust their and rusted are silver

Torah. Now if the Torah you judge, you are not Shomrei HaTorah but a shofet. ¹² One is the Mekhokek (*Law-Giver*) and HaShofet (*The Judge*), the One who is able to save and to destroy. But who are you, the one who has set yourself up as the shofet of your re'a (*neighbor*)?

¹³ Come now, you who say, "Hayom (*today*) or makhar (*tomorrow*) we will go into this or that city and we will do business there a year and will sell and make a revach (*profit*)."

¹⁴ Yet you do not even have da'as of what tomorrow's "yom" may bring. Look at your life! Are you not an ed (*mist*), appearing a short time, then indeed disappearing? ¹⁵ Instead of this, you ought to say "Im yirtzeh Hashem" (*if the L-rd wills*) "we will live, also we will do this or that."

¹⁶ But now you boast in your pretensions. All such ravrevanut (*boastfulness*) is ra'ah (*evil, wickedness*).

¹⁷ To the one having da'as, therefore, knowing to do tov and not doing it, to him it is chet.

5 Come now, you who have osher (*riches*), weep, howling over your miseries coming upon you.

² The osher of you has rotted and your malbush has become moth-eaten.

³ The gold of you and the silver has been corroded and the corrosion of them

צו אייך, און עס וועט פארזען אייערע לייבער ווי פייער. איר האט אייך
aich hot ir faier vi laiber eiere fartseren vet es un aich tsu
you have you fire as bodies your devour will it and you to

איינגעזאמלט אוצרות אין די לעצטע טעג. ⁷ זע, דער לויז פון די
di fun loin der ze teg letste di in oitseres aingezamlt
the of wages the look days last the in treasures gathered

ארבעטער, וועלכע האבן איינגעזאמלט דעם שניט פון אייערע פעלדער,
felder eiere fun shnit dem aingezamlt hoben velche arbeter
fields your of harvest the gathered have which laborers

(דער לויז), וועלכער איז פון אייך צוריקגעהאלטן, שרייט; און די
di un shraït trurikgehalten aich fun iz velcher loin der
the and cry out held back you of is which wages the

געשרייען פון די שניטער זענען אריינגעקומען אין די אויערן פון דעם
dem fun oiern di in araingekumen zenen shniter di fun geshraien
the of ears the in come in are reapers the of shouts

האר, (דעם ג-ט פון) צבאות. ⁷ איר האט געלעבט אין תענוגים אויף דער
der oif tainugim in gelebt hot ir Tsevaos fun G-t dem Har
the on pleasures in lived have you of hosts of G-d the L-rd

ערד און זיך אנגעטאן פארעניגנס; איר האט געפאשעט אייערע
eiere gepashet hot ir fargenigns ongeton zich un erd
your grazed have you pleasures put on yourselves and earth

הערצער ווי אינם טאג פון דער שחיטה. ¹ איר האט פארמשפט, איר
ir farmishpet hot ir shechite der fun tog inem vi hertser
you condemned have you slaughter the of day in the as hearts

האט געהרגעט דעם צדיק; ער שטעלט זיך אייך נישט אנטקעגן.
antkegen nisht aich zich shtelt er tsadik dem geharget hot
against not you himself stands up he righteous the murdered have

⁷ זייט געדולדיק דעריבער, ברידער, ביז צום קומען פון דעם האר.
Har dem fun kumen tsum biz brider deriber geduldik zeit
L-rd the of coming to the until brothers therefore patient be

זע, דער פארמער ווארט אויף דער טייערער פרוכט פון דער ערד, און
un erd der fun frucht taierer der oif vart farmer der ze
and earth the of fruit precious the on waits farmer the look

האט געדולד מיט איר, ביז זי באקומט דעם פריען און שפעטן רעגן.
regen shpetn un frien dem bakumt zi biz ir mit geduld hot
rain late and early the receives it until it with patience has

⁸ זייט אויך געדולדיק; שטארקט זיך די הערצער אייערע; ווייל
vail eiere hertser di zich shtarkt geduldik oich zeit
because your hearts the yourselves strengthen patient also be

דעם הארס קומען האט זיך שוין דערנענטערט. ⁸ זיפצט נישט,
nisht zifst dementert shoïn zich hot kumen Hars dem
not grumble come near already itself has coming the L-rd's the

ברידער, איינער קעגן דעם אנדערן; כדי איר זאלט נישט געמשפט
gemishpet nisht zolt ir kedei andern dem kegen einer brider
judged not shall you so that other the against one brothers

ווערן; אָט שטייט (שוין) דער שופט פאר די טירן. ⁹ נעמט אייך
aich nemt tirn di far shoïfet der shoïn shteit ot veren
you take doors the before judge the already stands look be

אלס א ביישפיל, ברידער, פון ליידן ביז און פון געדולד, די
di geduld fun un beiz laiden fun brider baishpil a als
the patience of and severe suffering of brothers example an as

נביאים, וועלכע האבן גערעדט אין דעם נאמען פון דעם האר (ג-ט).
G-t Har dem fun nomen dem in geredt hoben velche neviim
G-d L-rd the of name the in spoken have who prophets

will be for a solemn eidus against you, and will eat the basar of you as Eish. You stored up otzar (treasure) in the Acharit Hayamim! ⁴ Hinei, the wages of the po'alim (workers) who cut your fields, the wages you fraudulently withheld, those wages cry out, and the cries of the harvesting po'alim have reached the ears of Adonoi Tz'vaot.

⁵ You lived in indulgence upon ha'aretz and lolled in a life of luxury, you fattened your levavot as in a Yom Tivchah (Day of Slaughter). ⁶ You condemned, you killed the tzaddik, who does not resist you.

⁷ Have savlanut (patience), therefore, Achim b'Moshiach, until the Bias HaMoshiach, the Coming of Moshiach Adoneinu. Hinei, the ikar (farmer) awaits the precious p'ri haAdamah (fruit of the earth), having savlanut (patience) for it until it receives the Yoreh (first autumn rain) and the Malkosh (spring rain). ⁸ You must also have savlanut. Strengthen your levavot, because the Bias HaMoshiach, the Coming of Moshiach Adoneinu, has drawn near. ⁹ Do not murmur, Achim b'Moshiach, against one another, lest you be judged. Hinei, haShofet is standing before the delet! ¹⁰ Achim b'Moshiach, take as an example, of yissurim (suffering) and of savlanut

^{8*} זע , מיר האלטן פאר געבענטשט די , וועלכע האבן אויסגעהאלטן
 oisgehalten hoben velche di gebentsht far halten mir ze
 bear with have who the blessed for regard we look
 סבלנותדיק ; איר האט (דאך) געהערט פון איובס סבלנות , און
 un savlonos Iyovs fun gehert doch hot ir savlonesdik
 and perseverance Job's of heard after all have you with patience
 געזען דעם סוף פון דעם האר , אז דער האר (ג-ט) איז א רחום
 rachem a iz G-t Har der az Har dem fun sof dem gezen
 merciful a is G-d L-rd the that L-rd the from end the seen
 וחנן (איוב מב, י-ב)
 i-ib mb Iyov uchanun
 10-12 42 Job and gracious

(patience) the Nevi'im who spoke b'Shem Adonoi.

¹¹ Hinei, we call me'ashirim the ones having endured: the enduring orech ruach (patience) of Iyov you heard of, and the toitzaa (outcome) from Hashem you saw, that Eloheinu is full of rachamim and channun Hashem.

¹² But, above all, my Achim b'Moshiach, do not swear shevuot (oaths) neither by Shomayim nor by ha'aretz nor any other shevu'ah, but let your "ken" be "ken," and your "lo" be "lo," for fear that you fall under HaDin (the Judgment). ¹³ If anyone is suffering among you, let him daven. If anyone has simcha, let him sing niggunim. ¹⁴ Are there any cholim (sick ones) among you? Let the choleh (sick person) summon the Ziknei HaKehillah (Elders of the Congregation) and let them daven tefillos over him, having applied the shemen mishchah (anointing oil), b'Shem Adoneinu. ¹⁵ And the tefillah of emunah will deliver the choleh (sick person), and Hashem will raise him up. And if he may have been committing peysha'im, he will be given selicha (forgiveness). ¹⁶ Therefore, make viddy (confession of sin) to one another, and daven tefillos on behalf of one another, so that you may have refuah sheleimah (complete healing). The tefillah of a tzaddik is powerful and effective. ¹⁷ Eliyahu [HaNavi] was a man of like nature

^{9*} נאר פריער פאר אלעם, שווערט נישט, ברידער מייע, נישט ביים
 baim nisht maine brider nisht shvert alem far frier nor
 by the not my brothers not swear all for before but
 הימל , נישט ביי דער ערד , נישט ביי קיין שום אנדערער שבועה;
 shvue anderer shum kein bai nisht erd der bai nisht himel
 oath another in no way any by not earth the by not heaven
 נאר זאל אייער יא זיין יא , און אייער ניין זאל זיין ניין ; כדי איר
 ir kedei nein zain zol nein eier un yo zain yo eier zol nor
 you so that no be shall no your and yes be yes you shall only
 זאלט נישט פאלן אונטער א משפט . ^{10*} לייט עמיצער צווישן אייך?
 aich tsvishen emitser laidt mishpot a unter falen nisht zolt
 you among someone suffering judgment a under fall not shall
 זאל ער תפילה טאן. איז עמיצער אין גוטער שטימונג? זאל ער זינגען
 zingen er zol shtimmung guter in emitser iz ton tfile er zol
 sing he shall mood good in someone is do prayer he shall
 שירות ותשבחות . ^{11*} איז עמיצער שלאף ביי אייך? זאל ער לאזן
 lozen er zol aich bai shlaf emitser iz utishboches shires
 let him let you among sick someone is and hymns songs
 רופן צו זיך די זקנים פון דער קהלה; און זאלן זיי תפילה טאן
 ton tfile zei zolen un kehile der fun zkeinem di zich tsu rufen
 do prayer they shall and kehile the of elders the himself to call
 איבער אים, זאלנדיק אים מיט אייל אין דעם נאמען פון דעם האר; ^{12*} און
 un Har dem fun nomen dem in eil mit im zalbendik im iber
 and L-rd the of Name the in oil with him anointing him over
 די תפילה פון אמונה וועט ראטעווען דעם חולה, און דער האר וועט אים
 im vet Har der un choile dem rateven vet emune fun tfile di
 him will L-rd the and sick the save will faith of prayer the
 אויפשטעלן; און אויב ער האט געהאט געטאן א זינד, וועט עס אים פארגעבן
 fargeben im es vet zind a geton gehat hot er oib un oifshstelen
 forgiven him it will sin a done had has he if and raise up
 ווערן. ^{13*} זייט זיך דעריבער מתוודה אייערע זינד איינער צום אנדערן,
 andern tsum einer zind eiere misvade deriber zich zeit veren
 other to the one sin your confess therefore self be be
 און טוט תפילה איינער פארן אנדערן, כדי איר זאלט געהיילט ווערן.
 veren geheilt zolt ir kedei andern farn einer tfile tut un
 be healed shall you so that other for one prayer do and
 די תפילה פון א צדיק האט א גרויסן כוח און פועלט זייער פיל .
 fil zeier poielt un koiech groisn a hot tsadik a fun tfile di
 much very is effective and power great a has tsaddik a of prayer the
^{14*} אליהו (הנביא) איז געווען א מענטש גלייך צו אונדז, און האט
 hot un undz tsu gleich mentsh a geven iz hanovi Eliyahu
 did and us to like man a was is the prophet Eliyahu

מתפלל געווען א תפילה, אז עס זאל נישט רעגענען; און עס האט נישט
nisht hot es un regenen nisht zol es az tfile a geven mispalel
 not did it and rain not shall it that prayer a was pray

גערעגנט אויף דער ערד דריי יאר און זעקס חדשים לאנג. ^{יח} און ער
er un lang chadoshim zeks un yor drai erd der oif geregt
 he and long months six and years three earth the on rain

האט ווידער תפילה געטאן; און דער הימל האט געגעבן רעגן, און די
di un regen gegeben hot himel der un geton tfile vider hot
 the and rain give did heaven the and done prayer again did

ערד האט ארויסגעשפראצט איר פרוכט. (מלכים א יז, א; יח, א.)
a ich a iz a melachim frucht ir aroisgeshprotst hot erd
 1 18 1 17 1st Kings fruit its sprout out did earth

^ט ברידער מיינע, אויב איינער צווישן אייך וועט
vet aich tsvishen einer oib maine brider
 will you among one if my brothers

פארבלאנדזשען פון דעם אמת, און עמיצער וועט אים
im vet emitser un emes dem fun farblondzhen
 him will someone and truth the from go astray

אומקערן, ^כ זאלט איר וויסן זיין, אז ווער עס קערט
kert es ver az zain visen ir zolt umkeren
 turns it who that be know you shall turn back

אום א חוטא פון זיין פאלשן וועג, דער איז מציל
matsl iz der veg falshn zain fun choyte a um
 save is this one way false his from sinner a back

זיין נפש פונם טויט און וועט פארדעקן א מאסע
mase a fardeken vet un toit funem nefesh zain
 mass of a cover will and death from the soul his

זינד.
zind
 sin

to us, and with tefillah he davened for it not to rain, and it did not rain upon ha'aretz for shalosh shanim and shishah chodashim (three years and six months).

¹⁸ And again Eliyahu [HaNavi] davened, and Shomayim gave GESHAM (rain) and ha'aretz caused its p'ri to sprout.

¹⁹ My Achim b'Moshiach, if anyone among you wanders vait (astray) from HaEmes and someone turns a choteh (sinner) to become a ba'al teshuva,

²⁰ You should have da'as that the one having helped a choteh (sinner) to become a ba'al teshuva and to turn from the toyus (error) of his derech, and from setiyah HaDerech Hashem (turning aside or deviating from the Way of Hashem), will save the neshamah of him from mavet and will cover a multitude of chatta'im.

