

**11** Become imitators of me as I also am an imitator of Rebbe, Melech HaMoshiach.

|2| Now, I commend you that in all things you have remembered me and you hold fast to the masoret torat haShlichim just as I transmitted and handed them over to you.

|3| But I want you to have da'as that Rebbe, Melech HaMoshiach is the rosh (head) of every one of the Bnei Adam, and the rosh of an isha is the ben Adam (Man, Ba'al) [BERESHIS 3:16], and the rosh of Moshiach is Hashem. [BERESHIS 3:16]

|4| Every ben Adam davening or speaking forth a nevu'ah (prophecy) having anything hanging down over his rosh brings bushah (shame) upon his rosh.

|5| But every isha davening or speaking forth a nevu'ah (prophecy) in shul, begile rosh (with head uncovered), brings bushah (shame) upon her rosh, for it is one and the same thing to uncover the rosh as it is for the rosh of the isha having been shaved. [DEVARIM 21:12]

|6| For, if an isha is not covered, also let her be shorn. But als (since) it is in fact a thing of bushah (shame) for an isha to be shorn or to be shaved, let her be covered.

|7| For a ben Adam indeed ought not to be covered on the rosh, being the demut HASHEM (BERESHIS 1:26) and the kavod Hashem, and the Isha being the kavod (glory), the glorious reflection of Adam. [BERESHIS 1:26; 5:1; 9:6]

|8| For Adam is not out of the Isha but Isha out of Adam (Man) [BERESHIS 2:21-23].

|9| Indeed, Adam was not created because of the Isha, but the Isha because of Adam

(Man) [BERESHIS 2:18].

|10| Because of this, the Isha ought to have a kesut rosh (head covering) of marut (authority, discipline) on her rosh because of the malachim.

|11| However, neither is Isha without Adam (Man) nor Adam (Man) without Isha in Hashem.

|12| For just as the Isha comes out of Adam (Man) [BERESHIS 2:21-23], so also the ben Adam (Man) comes through the Isha [Gn 3:15-16] but all things are of Hashem [BERESHIS 1:1; TEHILLIM 24:1; 50:12; 89:11].

|13| You yourselves be the dayan (judge): is it fitting for an isha to offer tefillos to Hashem [*in shul*] begile rosh (with head uncovered)?

|14| Does not teva (nature) itself give you the shiur (lesson) that if a ben Adam wears a long hair-do of a lady's coiffure, it is a dishonor to him?

|15| But if an isha wears a long hairdo of a lady's coiffure, it is her kavod (SHIR HASHIRIM 4:1)? Because the long hair has been given to her instead of the sterntichel (kerchief) or kesut rosh (head covering).

|16| But if anyone presumes in his thinking to be contentious, we have no such minhag, nor do the kehillot of Hashem [throughout the world].

|17| But in giving the divrei Torah that follows I give no commendation [11:2], because when you assemble as the shul of Moshiach, it is not for the better that you assemble, but for the worse.

|18| Ershtins (first of all), indeed when you come together as the kehillah [SHEMOT 12:6] (I hear) there exist machlokot (divisions 1:10) and schisms among you, and partly I believe it.

|19| For it is necessary also for kitot (sects) of minut (heresy), of kefirah (heresy, denial) to be among you that also the approved ones may become manifest among you [DEVARIM 13:3].

|20| Therefore, your farbrengen gatherings in one kahal (community) are not for the purpose of having Moshiach's Tish.

|21| For each one rushes ahead with his own seudah (meal). One is hungerik (hungry), one has passed out in his schnapps.

|22| Hey, you people, do you not have houses in which to eat and to drink? Or do you despise the Kehillah (congregation) of G-d? And do you bring bushah (shame), even humiliation, on the ones having nothing? What should I say to you? Will I commend you? In this I do not commend you people!

|23| For I received from Rebbe, Melech HaMoshiach Adoneinu that which also I transmitted and handed on to you, that Adoneinu Yehoshua, on the very lailah (night) in which he was betrayed, took the Pesach matzoh,

|24| And, having made the HaMotzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (breaking of the bread) and said, "ZEH HU VESARI HANNIVTZA BA'ADCHEM; ZOT ASU L'ZIKRONI. ("This is my flesh, which is broken on your behalf. Do this in memory of me.")

|25| In like manner, after eating the [Pesach] seudah, also [after the bracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, "This [Kiddush] Kos (Cup) is the BRIT CHADASHA [YIRMEYAH 31:31; 32:40] in my DAHM (blood SHEMOT 24:6-8;