

**14** Chachmot nashim  
buildeth her bais,  
but the foolish

pulleth it down with her  
hands.

|2| He that walketh in his  
yashar feareth Hashem, but  
he that is devious in his  
drakhim despiseth Him.

|3| In the peh (mouth) of the  
fool is a rod of ga'avah (pride),  
but the sfatayim (lips) of the  
chachamim shall be shomer  
over them and preserve them.

|4| Where no oxen are, the  
evus (feeding trough) is clean,  
but much increase is by the  
ko'ach of the shor (ox).

|5| An ed emunim will not lie,  
but an ed sheker will utter lies.

|6| A scoffer seeketh  
chochmah, and findeth it not,  
but da'as cometh easily unto  
him that is discerning.

|7| Go from the presence of  
an ish kesil, when thou  
perceivest not in him the  
sfatayim (lips) of da'as  
(knowledge).

|8| The chochmah of the  
prudent is to understand his  
derech, but the folly of kesilim  
is mirmah (deceit).

|9| Fools mock at guilt, but  
among the yesharim (upright  
ones) there is ratzon (favor).

|10| The lev knoweth its own  
bitterness, and a zar (stranger)  
doth not share its simchah.

|11| The bais of the resha'im  
shall be shmad, but the ohel  
of the yesharim shall flourish.

|12| There is a derech (road)  
which seemeth yashar (right)  
unto an ish, but the acharit  
(latter end, future) thereof are  
the drakhim of mavet.

|13| Even in shekhok  
(laughter) the lev is sad, and  
the acharit (latter end) of that  
simchah is grief.

|14| The sug (backslider,  
faithless one) in lev is filled  
with his own drakhim (roads),  
but an ish tov shall be  
satisfied from above himself.

|15| The naive believeth every  
davar, but the prudent looketh  
with care to his steps.

|16| A chacham feareth, and  
departeth from rah, but the  
kesil throweth off restraint  
and is arrogantly reckless.

|17| He that is quick-  
tempered dealeth folly, and an  
ish mezimot (a man of crafty  
schemes) is hated.

|18| The naive inherit folly,  
but the prudent are crowned  
with da'as.

|19| The ra'im will bow before  
the tov'im, and the resha'im at  
the she'arim of the tzaddik.

|20| The poor is hated even  
by his own re'a (neighbor), but  
the oisher hath many friends.

|21| He that despiseth his re'a  
sinneth, but he that is kind to  
the anayim (needy ones),  
happy is he.

|22| Do they not go astray  
that plot rah? But chesed and  
emes shall be to them that  
plan tov.

|23| In all hard work there is  
profit, but idle chatter of the  
sfatayim (lips) tendeth only to  
makhsor (poverty, want).

|24| The ateret chachamim is  
their riches, but the  
foolishness of kesilim is folly.

|25| An ed emes (true witness)  
saveth nefashot (souls, lives),  
but a lying witness is a  
betrayer.

|26| In the Yirat Hashem is  
strong confidence, and his  
banim shall have a place of  
refuge.

|27| The Yirat Hashem is a  
makor chayyim (fountain of  
life) to turn one away from the  
snares of mavet.

|28| In the multitude of  
people is the glory of a melech,  
but in the lack of subjects is  
the ruin of the prince.

|29| He that is slow to wrath  
is of rav tevunah (great  
understanding), but he that is  
angrily impulsive exalteth  
folly.

|30| A lev marpeh (sound  
mind) is life to the basar, but  
kinah (envy) is the rottenness  
of the atzmot (bones).

|31| He that oppresseth the  
dal (poor) showeth contempt  
for his Oseh (Maker), but he  
that honoreth Him is kind to  
the evyon (needy).

|32| The reshah is banished  
in his ra'ah, but the tzaddik  
hath refuge in his mot (death).

|33| In the lev of the  
discerning reposes chochmah,  
but that which is in kesilim is  
made known.

|34| Tzedakah exalteth a  
nation, but chattat (sin) is a  
reproach to any people.

|35| The ratzon melech  
(king's favor) is toward an eved  
maskil (a wise servant), but his  
wrath is against him that  
bringeth shame.

**15** A soft answer  
turneth away  
chemah (wrath);  
but harsh devarim stir up  
anger.

|2| The lashon of chachamim  
useth da'as aright, but the peh  
(mouth) of kesilim (fools)  
poureth out folly.

|3| The eynayim of Hashem  
are in kol makom (every  
place), watching the ra'im and  
the tov'im.

|4| A marpeh lashon (a  
tongue of healing) is an Etz  
Chayyim, but selef (perversity)  
therein is crushing to the  
ruach (spirit).

|5| A fool spurns his musar  
av, but he that is shomer over  
tokhachat (reproof) is  
prudent.

|6| In the bais of the tzaddik  
is much treasure, but in the  
revenues of the rashah is  
trouble.

|7| The sfatayim (lips) of  
chachamim disperse da'as, but  
the lev of kesilim doeth not so.