

|8| The zevach of the resha'im is a to'evah to Hashem, but the tefillah (prayer) of the yesharim is His delight.

|9| The derech rashah is a to'evah unto Hashem, but He loveth him that pursueth tzedakah.

|10| Musar is grievous unto him that forsaketh the orach (way), and he that hateth tokhachhat (reproof) shall die.

|11| Sheol and Avaddon are before Hashem, how much more then the hearts of Bnei Adam?

|12| A scoffer loveth not one that correcteth him, neither will he go unto chachamim.

|13| A lev same'ach maketh a cheerful countenance, but by sorrow of the lev the ruach is broken.

|14| The lev of him that hath understanding seeketh da'as, but the peh (mouth) of kesilim feedeth on folly.

|15| All the days of the oni are ra'im, but he that is of a tov lev hath a mishteh tamid (a continual feast).

|16| Better is little with the Yirat Hashem than otzar rav (great treasure) and trouble therewith.

|17| Better is a meal of yarak (vegetables) where love is, than a fatted calf and sinah (hatred) therewith.

|18| An ish chemah (angry man) stirreth up madon (strife), but he that is slow to anger pacifies a quarrel.

|19| The derech (road) of the atzel (sluggard, lazy one) is a thorny hedge, but the orach yesharim (way of the upright) is a highway.

|20| A ben chacham maketh glad an av, but a kesil adam despiseth immo.

|21| Folly is simchah to him that is destitute of lev [*of discernment*], but an ish tevunah walketh uprightly.

|22| Without counsel, plans go amiss, but in the multitude

of yo'atzim (counsellors) they are established.

|23| An ish hath simchah in the apt reply of his peh (mouth), and a timely davar, mah tov (how good!)

|24| The Orach Chayyim leads upward to the wise, in order that he may depart from Sheol beneath.

|25| Hashem will destroy the bais of the proud, but he will maintain the boundary of the almanah.

|26| The thoughts of the rah are a to'evah to Hashem, but the words of the tehorim (pure ones) are pleasant.

|27| He that is greedy of unjust gain troubleth his own bais, but he that hateth mattanot (bribes) shall live.

|28| The lev tzaddik studieth how to answer, but the peh (mouth) of the resha'im poureth out evil things.

|29| Hashem is far from the resha'im, but He heareth the tefillah of the tzaddikim.

|30| The ohr (light) of the eynayim rejoiceth the lev, and a good report giveth health to the etzem.

|31| The ozen that heareth the tokhachhat chayyim (reproof of life) lodgeth among chachamim.

|32| He that refuseth musar despiseth his own nefesh, but he that heareth tokhachhat (reproof) gaineth lev [*of understanding*].

|33| The Yirat Hashem is the musar of chochmah; and before kavod (honor) is anavah (humility).

16 The plans of the lev belong to adam, and the answer of the lashon is from Hashem.

|2| All the drakhei ish are pure in his own eynayim, but Hashem weigheth the ruchot.

|3| Commit thy ma'asim (works) unto Hashem, and thy plans shall be established.

|4| Hashem works out all things for Himself, indeed, even the rasha (wicked) for the Yom Ra'ah (day of evil).

|5| Every one that is proud in lev is to'evah Hashem; though yad join in yad, he shall not go unpunished.

|6| By chesed and emes avon is purged, and by the Yirat Hashem men depart from rah.

|7| When drakhei ish please Hashem, He maketh even his oyevim to be in shalom with him.

|8| Better is a little with tzedakah than great revenues without mishpat (justice).

|9| The lev adam plans his derech, but Hashem directeth his steps.

|10| A kesem (oracle) is on the sfatayim (lips) of Melech, his peh (mouth) must not betray mishpat.

|11| A just weight and balance are Hashem's, all the weights of the bag are His concern.

|12| It is to'evah melachim to commit resha (wickedness), for the kisse is established through tzedakah.

|13| Sfatayim (lips) of tzedek are the delight of melachim; and they love him that speaketh yesharim (upright things).

|14| The wrath of a melech is as malachim of mavet, but an ish chacham will appease it.

|15| In the light of the countenance of melech is chayyim, and his favor is like the cloud of a spring rain.

|16| How much better is it to acquire chochmah than zahav, and acquiring binah (understanding) a better choice than kesef!

|17| The mesilat yesharim (highway of the upright) is to depart from rah; he that guards his derech is shomer over his nefesh (soul).