

22 A shem tov is rather to be desired than osher rav, and chen (grace) rather than kesef and zahav.

|2| The oisher (rich man) and the rahsh (pauper) have this in common: Hashem is the Oseh (Maker) of them all.

|3| A prudent man foreseeth the ra'ah, and hideth himself, but the naive trudge on, and are punished.

|4| By anavah (humility) and the Yirat Hashem are osher, and kavod, and chayyim.

|5| Thorns and pachim (snares) are in the derech of the crooked; he that is shomer over his nefesh shall be far from them.

|6| Train up a na'ar in the derech (road) he should go, and when he is old, he will not depart from it.

|7| The oisher ruleth over the rahshim (paupers), and the loveh (borrower, debtor) is eved (slave) to the ish malveh (lender).

|8| He that soweth iniquity shall reap aven (iniquity), and the shevet (rod) of his wrath shall disappear.

|9| He that hath a tov ayin (generous eye) shall have a bracha; for he giveth of his lechem to the dal (poor).

|10| Cast out the scoffer, and contention shall leave; indeed, strife and kalon (shame) shall cease.

|11| He that loveth tahor lev (a pure heart), for the chen (grace) on his sfatayim (lips) the Melech shall be his re'a (friend).

|12| The eynayim of Hashem preserve da'as, and He overthroweth the devarim of the boged (unfaithful, treacherous, traitor).

|13| The atzel (sluggard, lazy one) saith, There is an ari (lion) outside; I shall be murdered in the streets.

|14| The peh (mouth) of zarot (strange women) is a deep pit; he that is under the wrath of Hashem shall fall therein.

|15| Folly is bound in the lev na'ar, but the shevet musar (rod of correction) shall drive it far from him.

|16| He that oppreseth the dal (poor) in order to increase, and he that giveth to the oisher, shall surely come to machsor (poverty, want).

|17| Bow down thine ozen, and hear the devarim of chachamim, and apply thine lev (mind, heart) unto my da'as.

|18| For it is a pleasant thing if thou be shomer over them within thee; they shall therewith abide ready upon thy sfatayim (lips).

|19| That thy trust may be in Hashem, I have made thee know this yom, even thee!

|20| Have not I written to thee shloshim (thirty sayings) in mo'etzot (counsels) and da'as,

|21| That I might make thee know the certain truth of the words of emes; that thou mightest bring back words of emes to them that send thee?

|22| Exploit not the dal (poor), because he is dal (poor); neither oppress the oni (afflicted) in the sha'ar,
|23| For Hashem will plead their cause, and plunder the nefesh of those that plundered them.

|24| Make no friendship with a ba'al af (angry man), and with an ish chemot (man of wrath) thou shalt not go,

|25| Lest thou learn his orkhot (ways), and take a mokeshe (snare) for thy nefesh.

|26| Be not thou one of them that shake hands in a pledge, or of them that are collateral for masha'ot (debts, loans).

|27| If thou hast nothing with which to pay, why should he

take away thy mishkav (bed) from under thee?

|28| Remove not the gevul olam (ancient landmark), which avoteicha have set.

|29| Seest thou an ish mahir (diligent, one who excels) in his work? He shall stand before melachim; he shall not stand before obscure men.

23 When thou sittest to dine with a moshel (ruler), consider diligently what is before thee,

|2| And put a sakin (knife) to thy throat, if thou be a ba'al nefesh (man given to gluttony).

|3| Be not desirous of his delicacies, for they are lechem kezavim (deceitful food).

|4| Overwork not to get rich; cease from thine own binah (understanding).

|5| Wilt thou let thine eynayim fly after that which is not? For such [wealth] certainly sprouts kenafayim (wings); they fly away as a nesher (eagle) toward Shomayim.

|6| Eat thou not the lechem of him that hath a rah ayin (evil eye, *i.e.*, a miser), neither desire thou his delicacies;
|7| For as he reckoneth in his nefesh, so is he. Eat and drink, saith he to thee, but his lev is not with thee.

|8| The morsel which thou hast eaten shalt thou vomit up, and lose thy pleasant devarim.

|9| Speak not in the oznayim of a kesil (fool), for he will despise the seichel of thy words.

|10| Remove not the gevul olam (ancient landmark); and enter not into the sadot of the