

|21| If thine enemy be hungry, give him lechem to eat, and if he be thirsty, give him mayim to drink;
 |22| For so shalt thou heap hot coals upon his rosh, and Hashem shall reward thee.
 |23| The ruach tzafon (north wind) brings forth geshem; so doth a lashon seter (backbiting tongue) bring an angry countenance.
 |24| It is better to dwell in the corner of the gag (roof), than in a bais shared with a quarrelsome isha.
 |25| As cold mayim to a weary nefesh, so is good news from a far country.
 |26| A tzaddik who falters before the rasha is like a muddy spring, and a polluted makor (fountain).
 |27| It is not tov to eat much devash; so for men to seek their own kavod is not glory.
 |28| He that hath no rule over his own ruach is like an ir that is broken down, and without a chomah (wall).

26 As sheleg (snow) in kayitz (summer), and as matar (rain) at katzir (harvest), so kavod is not fitting for a kesil (fool).

|2| As the tzippor in its fluttering, as the swallow in its flying, so the kelelah (curse) without cause shall not alight.
 |3| A shot (whip) for the sus, a bridle for the chamor, and a shevet for the back of kesilim.
 |4| Answer not a kesil (fool) according to his folly, lest thou also be like unto him.
 |5| Answer a kesil (fool) according to his folly, lest he be chacham in his own eyes.
 |6| He that sendeth a message by the yad of a kesil (fool) cutteth off the raglayim, and drinketh chamas.
 |7| The legs of the pisei'ach (lame man) hang limp; so is a mashal in the peh (mouth) of kesilim.

|8| As he that bindeth an even (stone) in a sling, so is he that giveth kavod to a kesil (fool).
 |9| As a thornbush goeth up into the yad of a shikkor, so is a mashal in the peh (mouth) of kesilim.
 |10| Like an archer wounding all, so is he that hireth the kesil (fool), or hireth the passerby.
 |11| As a kelev returneth to his vomit, so a kesil (fool) returneth to his folly.
 |12| Seest thou an ish chacham in his own eyes? There is more tikvah (hope) for a kesil (fool) than for him.
 |13| The atzel (sluggard, lazy one) saith, There is a lion in the derech; an ari is in the rehovot.
 |14| As the delet (door) turneth upon its hinges, so doth the atzel (sluggard, lazy one) upon his mittah (bed).
 |15| The atzel (sluggard, lazy one) hideth his yad in his dish; it's too tiring to bring it back to his peh (mouth) again.
 |16| The atzel (sluggard, lazy one) is chacham in his own eyes, more than seven that give an excellent answer.
 |17| He that passeth by, and meddleth in a quarrel that doth not belong to him, is like one that taketh a kelev by the oznayim.
 |18| As a mad man who shooteth firebrands, khitzim (arrows), and mavet,
 |19| So is the ish that deceiveth his re'a, and saith, Am I not just having a laugh?
 |20| Where no wood is, there the eish goeth out; so where there is no nirgan (gossip, slanderer, talebearer), the strife dieth down.
 |21| As charcoal is to burning coals, and wood to eish; so is a contentious ish to kindle strife.

|22| The devarim of a nirgan (gossip, slanderer, talebearer) are like tasty morsels, and they go down into the innermost chambers of the beten.
 |23| Fervent sfatayim (lips) and a lev rah are like earthenware covered with silver dross.
 |24| He that hateth disguises it with his sfatayim (lips), and within harboreth mirmah (deceit);
 |25| When he speaketh fair, believe him not; for there are sheva to'avot in his lev.
 |26| Whose hatred is covered by guile, yet his wickedness shall be exposed before the whole kahal.
 |27| He who diggeth a shachat (pit) shall fall therein, and he that rolleth an even (stone), it will roll back upon him.
 |28| A lashon sheker hateth those that are crushed by it; and a flattering peh (mouth) worketh ruin.

27 Boast not thyself of yom makhar (tomorrow), for thou hast no da'as of what a yom may bring forth.

|2| Let another praise thee, and not thine own peh (mouth); a nokhri (stranger), and not thine own sfatayim (lips).
 |3| An even (stone) is heavy, and the chol (sand) weighty; but a fool's wrath is heavier than them both.
 |4| Chemah (anger) is cruel, and fury is a torrent, but who is able to stand before kinah (jealousy, envy)?
 |5| Open tovah tokhakhath (good, constructive reproof) is better than secret ahavah.