

|18| Ga'on (pride) goeth before shever (destruction), and a ruach of haughtiness before a fall.

|19| Better it is to be of a humble ruach among the anayim, than to divide the plunder with the proud.

|20| He that wisely heeds the Davar shall find tov (good), and he who trusteth in Hashem, happy is he.

|21| The chacham lev shall be called prudent, and the sweetness of the sfatayim (lips) adds to learning.

|22| Seichel is a Makor Chayyim unto him that hath it, but the musar (instruction, discipline) of fools is folly.

|23| The lev chacham guides his peh (mouth), and addeth learning to his sfatayim (lips).

|24| Pleasant words are as a honeycomb, sweet to the nefesh, and marpeh (healing) to the atzmot (bones).

|25| There is a derech that seemeth yashar (right) before an ish, but its acharit (future, latter end) is the drakhei mavet.

|26| The nefesh (appetite) of the laborer works for him, for his peh (mouth) of hunger driveth him on.

|27| An ish Beliya'al diggeth up ra'ah, and in his sfatayim (lips) there is as a scorching eish.

|28| A perverse ish soweth madon (strife, dissension), and a whisperer separateth close friends.

|29| An ish chamas enticeth his re'a, and leadeth him into the derech that is not good.

|30| He winking his eynayim to plot perverse things, compressing his sfatayim (lips), bringeth ra'ah to pass.

|31| The silvery hair is an ateret tiferet; it is found in the derech tzedakah.

|32| He that is slow to anger is better than the gibbor; and

he that ruleth his ruach than he that captures a city.

|33| The goral is cast into the kheyk (lap), but the whole decision thereof is from Hashem.

17 Better is a dry crust, and quietness therewith, than a bais full of zevakhim (sacrificial religious meals) with strife.

|2| An eved maskil (wise servant) shall have rule over a ben that causeth shame, and shall have a share of the nachalah among the achim.

|3| The crucible is for kesef, and the furnace for zahav, but Hashem is the testor of hearts.

|4| An evildoer giveth heed to false sfatayim (lips), and a sheker (liar) giveth ear to a spiteful lashon.

|5| He who mocketh the poor showeth contempt for his Oseh (Maker), and he that gloats at calamities shall not go unpunished.

|6| Bnei banim are the ateret of zekenim; and the tiferet of banim are their avot.

|7| Eloquent speech becometh not a naval (fool), much less do lying sfatayim (lips) a ruler.

|8| A shochad (gift, bribe) is like a charm in the eynayim of him that hath it: wherever he turneth, he prospereth.

|9| He that covereth a peysha (transgression) seeketh love; but he that repeateth a matter separateth the best of friends.

|10| Ge'arah (scolding) goeth deeper into a meiven than a hundred blows into a kesil (fool).

|11| A rah seeketh only rebellion; therefore a merciless malach shall be sent to him.

|12| Let an ish meet a dov robbed of her cubs rather than a kesil in his folly.

|13| He who rewardeth ra'ah for tovah, ra'ah shall not depart from his bais.

|14| The beginning of madon (strife) is like releasing mayim, therefore stop contention before a quarrel begins.

|15| He that justifieth the rashah, and he that condemneth the tzaddik, even they both are to'evah to Hashem.

|16| Why is there the purchase price in the yad of a kesil (fool) to acquire chochmah, seeing he hath no lev for it?

|17| The re'a (friend) loveth at all times, and a brother is born for tzarah (adversity).

|18| Adam devoid of lev [*of understanding*] shaketh hands in pledge, and becometh the security deposit for his neighbor.

|19| He loveth peysha (transgression, sin) that loveth strife, and he that maketh his threshold high seeketh shever (fracture).

|20| He that hath a crooked mind findeth no tov, and he that hath a deceitful lashon falleth into ra'ah.

|21| He that begetteth a kesil doeth it to his sorrow, and the avi naval hath no simchah.

|22| A lev same'ach doeth tov like a medicine, but a downcast ruach drieth up the bones.

|23| A rasha accepts a shochad (bribe) out of the kheyk (bosom, *i.e., secretly*) to pervert the orkhot mishpat (paths of justice).

|24| Chochmah is before the meiven (discerning one); but the eynayim of a kesil are on the ends of ha'aretz.

|25| A ben kesil is a ka'as (grief) to aviv (his father), and bitterness to her that bore him.

|26| Also to punish the tzaddik is not tov, nor to flog officials for