

| 13| A ben kesil is the calamity of aviv (his father), and the contentions of an isha are a constant dripping [*i.e.*, *an irritant*].

| 14| Bais and hon (wealth) are the nachalah avot, and a prudent isha (wife) is from Hashem.

| 15| Atzlah (slothfulness, laziness) casteth into a tardemah (deep sleep), and a nefesh remiyyah (a deceitfully lazy soul) shall suffer hunger.

| 16| He that is shomer over the mitzvah is shomer over his own nefesh, but he that is reckless in his drakhim shall die.

| 17| He that hath compassion on the dal (poor) lendeth unto Hashem; and for his benefits He will repay him.

| 18| Chasten binecha (thy son) while there is yet tikvah, and give not in to thy nefesh (desire) to kill him.

| 19| One of gadol chemah (great temper) shall bear onesh (punishment), for if thou deliver him, yet thou must do it again.

| 20| Hear etzah, and accept musar, that thou mayest be wise in thy acharit (latter end, future).

| 21| There are many plans in a lev ish; nevertheless it is the etzah of Hashem that shall stand.

| 22| The ta'avah (what is desirable) in an adam is his chesed, and a rahsh (pauper) is better than an ish kazav (liar).

| 23| The Yirat Hashem tendeth to chayyim, and he that hath it shall rest secure; he shall not be visited by rah.

| 24| An atzel (sluggard, lazy one) thrusteth his yad into his dish, and will not so much as bring it back to his peh (mouth) again.

| 25| Strike a scoffer, and the simple will learn what is prudent, and reprove one that

hath understanding, and he will understand da'as.

| 26| He that mistreateth his av, and driveth out his em, is a ben that causeth shame, and bringeth cherpah.

| 27| Cease, beni (my son), to hear musar and thou shalt go astray from the words of da'as.

| 28| An ed beliya'al (corrupt witness) scorneth mishpat (justice), and the peh (mouth) of the resha'im devoureth iniquity.

| 29| Shefatim (penalties, judgments) are prepared for scoffers, and for kesilim, beatings for the back.

20 The yayin is a mocker, strong drink a brawler; and whosoever is seduced to be led astray thereby is not wise.

| 2| The wrath of a melech is as the roaring of a lion; he who provoketh him to anger sinneth against his own nefesh.

| 3| It is kavod for an ish to cease from strife, but any fool can start a quarrel.

| 4| The atzel (sluggard, lazy one) will not plow by reason of choref (winter, cold); therefore shall he beg at katzir (harvest), and have nothing.

| 5| Etzah (purpose; *see Yn 2:2425*) in the lev ish is like deep mayim, but an ish tevunah will draw it out.

| 6| Rav adam will proclaim every one his own chesed, but an ish emunim (faithful man, loyal man) who can find one?

| 7| The tzaddik walketh in his tohm (integrity, guilelessness); his banim after him are blessed.

| 8| A melech that sitteth in the kisse din (throne of judgment) winnows out all rah with his eynayim.

| 9| Who can say, I have made my lev pure, I am tahor from my chattat?

| 10| Differing weights, and differing measures, both of them are alike to'evah to Hashem.

| 11| Even a na'ar (child) is known by his ways, whether his conduct be pure, and whether it be yashar (right).

| 12| The hearing ozen, and the seeing ayin, Hashem hath made even both of them.

| 13| Love not sheynah (sleep), lest thou come to poverty; open thine eynayim, and thou shalt have enough lechem.

| 14| It is good for nothing, it is naught, saith the koneh (buyer), but when he is gone his way, then he boasteth.

| 15| There is zahav, and a multitude of rubies, but the sfatayim (lips) of da'as are a precious jewel.

| 16| Take his garment that is guaranty for a zar (stranger), and hold it as his pledge for a nokhriyah (foreign woman, strange woman, seductress).

| 17| Lechem from sheker (deceit) is sweet to an ish, but afterwards his peh (mouth) shall be filled with gravel.

| 18| Every plan is established by etzah, and with tachbulot (guidance) wage milchamah.

| 19| He that goeth about as a rakhil (gossip, slanderer, talebearer) revealeth secrets; therefore associate not with the babbler.

| 20| He who curseth aviv or immo, his ner (lamp) shall be put out in deep choshech.

| 21| A nachalah (inheritance) may be gotten hastily at the rishonah (beginning); but the acharit (latter end) thereof shall not have a bracha.

| 22| Say not thou, I will pay back rah; but wait on Hashem, and He shall save thee.