

|6| Ne'emanim (faithful) are the wounds of an ohev (friend); but deceitful the neshikot (kisses) of an enemy.  
 |7| The full nefesh trampleth a honeycomb, but to the hungry nefesh every mar (bitter thing) is sweet.  
 |8| As a tzippor that wandereth from her ken (nest), so is an ish that wandereth from his makom (place, home).  
 |9| Shemen and ketoret rejoice the lev; so doth the sweet discourse of a re'a (friend) from an atzat nefesh (a counselling of the soul).  
 |10| Thine own re'a (friend), and the re'a avicha, forsake not; neither go into thy brother's bais in the yom of thy calamity; for better is a shakhen (neighbor) that is near than a brother far off.  
 |11| Beni (my son), be chacham, and make my lev glad, that I may answer my accusers.  
 |12| A prudent man foreseeeth ra'ah, and hideth himself; but the naïve ones trudge on, and are punished.  
 |13| Take his beged (garment) that is collateral for a zar; seize the pledge given for surety for a nokhriyah (strange woman, foreign woman, seductress).  
 |14| He that maketh a bracha on his re'a (friend) with a kol gadol (loud voice), rising early in the boker, it shall be counted a kelalah to him.  
 |15| A continual dripping in a very rainy day and a quarrelsome isha are alike;  
 |16| To restrain her is like restraining the ruach (wind), and like grasping shemen in the right hand.  
 |17| Barzel (iron) sharpeneth barzel (iron); so one ish sharpeneth another.  
 |18| He who is guard over the te'enah (fig tree) shall eat the p'ri (fruit) thereof, so he that

is shomer over his adon shall be honored.  
 |19| As mayim reflecteth the face, so one lev ha'adam reflects another.  
 |20| Sheol and Avaddon are never full; so the eynayim of adam are never satisfied.  
 |21| As the crucible is for kesef, and the furnace for zahav; so is an ish tested by the praise he receives.  
 |22| Though thou shouldest grind a fool in the makhtesh (mortar) among grain with the pestle, yet will not his folly be removed from him.  
 |23| Be thou diligent to know the condition of thy tzon, and look well to thy adarim (flocks).  
 |24| For riches are not l'olam (forever); and doth the nezer (crown) endure dor vador?  
 |25| The hay is removed, and the deshe (tender grass) showeth itself, and herbs of the harim are gathered,  
 |26| The kevasim (lambs) are for thy clothing, and the goats are the purchase price of the sadeh.  
 |27| And thou shalt have cholov of izzim (goats) enough for thy lechem, for the lechem of thy bais, and for the nourishment of thy na'arot (servant girls).

**28** The rasha flee when none pursueth; but the tzaddikim are bold as a lion.  
 |2| For the peysha eretz (land in rebellion) many are the sarim (rulers) thereof, but by an adam meiven yodei'a (a man of wisdom and knowledge) shall be lasting order.  
 |3| A gever rahsh (poor man) that oppressteth the dalim (poor ones) is like a sweeping matar (rain) which leaveth no lechem (food, crop).

|4| They that forsake the torah praise the rasha, but such as be shomer over the torah contend against them.  
 |5| Anshei rah understand not mishpat, but they that seek Hashem understand all things.  
 |6| Better is the rahsh (poor) that walketh in his integrity, than he that is perverse in his drakhim (ways), though he be rich.  
 |7| He who keepeth torah is a ben meiven, but he that is a companion of zolelim (gluttons) shameth aviv.  
 |8| He that by neshekh (interest) and increase increaseth his substance, he shall gather it for him that will pity the dalim (poor ones).  
 |9| He that turneth away his ozen from mishmo'a torah (heeding torah), even his tefillah (prayer) shall be to'evah (abomination).  
 |10| He who causeth the yesharim (upright ones) to go astray in a derech rah, he shall fall himself into his own trap, but the blameless ones shall inherit tov.  
 |11| The ish oisher is chacham in his own eyes, but the dal meiven (poor man with understanding) searcheth him out.  
 |12| When tzaddikim do triumph, there is rabbah tiferet (great glory), but when the resha'im rise, the people go into hiding.  
 |13| He that covereth his peysha'im (sins) shall not prosper, but he who confesseth and forsaketh them shall find mercy.  
 |14| Ashrei adam that is reverent always, but he that hardeneth his lev shall fall into ra'ah.  
 |15| As a roaring ari, and a charging dov (bear), so is a wicked moshel (ruler) over the am dal (poor people).