

[14] Who rejoice to do rah, and delight in the tahpukhot (perverse things) of rah (evil);
 [15] Whose orkhot (paths) are crooked ones, and they are devious in their ma'agalot (paths);
 [16] To save thee from the isha zarah (strange woman), even from the nokhriyah (strange [*immoral*] woman) which useth smooth words;
 [17] Which forsaketh the alluf (companion, husband) of her youth, and forgetteth the brit (covenant) of her G-d.
 [18] For her bais inclineth toward mavet, and her ma'agalot (paths) to the refa'im (spirits of the dead).
 [19] None that go unto her return again, neither attain they to the orkhot chayyim (paths of life).
 [20] That thou mayest walk in the derech tovim, and be shomer over the orkhot tzaddikim (paths of the righteous).
 [21] For the yesharim (upright ones) shall dwell in the land, and the tamimim (blameless, faultless ones) shall remain in it.
 [22] But the resha'im shall be cut off from ha'aretz, and the bogedim (treacherous ones) shall be rooted out of it.

3 Beni (my son), forget not my torah; but let thine lev keep my mitzvot;
 [2] For orekh yamim (length of days), and shnot chayyim, and shalom, shall they add to thee.
 [3] Let not chesed and emes forsake thee; bind them about thy neck; write them upon the luach (tablet) of thine lev;
 [4] So shalt thou find chen and seichel tov in the eyes of Elohim and adam.

[5] Trust in Hashem with all thine lev, and lean not unto thine own binah (understanding).
 [6] In all thy drakhim acknowledge Him, and He shall make yosher thy orkhot (paths).
 [7] Be not chacham in thine own eyes; fear Hashem, and depart from rah.
 [8] It shall be rife'ut (health) to thy navel, and marrow to thy atzmot.
 [9] Honor Hashem with thy substance, and with the reshit (firstfruit) of all thine increase;
 [10] So shall thy barns be filled with plenty, and thy vats shall burst out with tirosh.
 [11] Beni (my son), despise not the musar Hashem; neither be weary of His tokhakhah (reproof);
 [12] For whom Hashem loveth, He correcteth; even as an av the ben in whom he delighteth.
 [13] Ashrei (happy) is the man that findeth chochmah, and the man that getteth tevunah (understanding).
 [14] For the gain of it is better than the gain of kesef, and the increase thereof than fine gold.
 [15] She is more precious than peninim (pearls); and all the things thou canst desire are not to be compared unto her.
 [16] Orekh yamim is in her right hand; and in her left hand osher and kavod.
 [17] Her drakhim are drakhim of pleasantness, and all her netivot (trodden paths) are shalom.
 [18] She is an Etz Chayyim (Tree of Life) to them that lay hold upon her; and me'usher (blessed) is every one that holdeth her fast.
 [19] Hashem by chochmah hath founded Eretz (Earth); by tevunah (understanding) hath He established Shomayim.

[20] By His da'as (knowledge) the tehomot (oceanic depths) were divided, and the clouds drop down the tal (dew).
 [21] Beni (my son), let not them depart from thine eyes; keep sound judgment and mezimah (discretion);
 [22] So shall they be chayyim unto thy nefesh, and chen to thy neck.
 [23] Then shalt thou walk in thy derech safely, and thy regel shall not stumble.
 [24] When thou liest down, thou shalt not be afraid; when thou liest down, thy sheynah (sleep) shall be sweet.
 [25] Be not afraid of sudden pachad (terror), neither of the desolation of the resha'im (wicked ones), when it cometh.
 [26] For Hashem shall be thy confidence, and shall be shomer over thy regel from the snare.
 [27] Withhold not tov from them to whom it is due, when it is in the power of thine yad to do it.
 [28] Say not unto thy neighbor, Go, and come again, and makhar (tomorrow) I will give; when thou hast it by thee.
 [29] Devise not ra'ah against thy re'a, seeing he dwelleth securely by thee.
 [30] Strive not with adam without cause, if he have done thee no ra'ah.
 [31] Envy thou not the ish chamas, and choose none of his drakhim.
 [32] For the perverse person is to'avat (detestable) to Hashem; but His sod (secret, intimate counsel) is with the yesharim (upright ones).
 [33] The curse of Hashem is in the bais of the rasha; but He puts a bracha on the dwelling of the tzaddikim.
 [34] Surely He scorneth the scorners; but He giveth chen (grace, favor) unto the anayim (lowly, humble ones).