Who rejoice to do rah, and delight in the tahpukhot (perverse things) of rah (evil);

Whose orkhot (paths) are crooked ones, and they are devious in their ma'agalot (paths);

To save thee from the isha zarah (strange woman), even from the nokhriyah (strange [immoral] woman) which useth smooth words;

Which forsaketh the alluf (companion, husband) of her youth, and forgetteth the brit (covenant) of her G-d.

For her bais inclineth toward mavet, and her ma'agalot (paths) to the refa'im (spirits of the dead).

None that go unto her return again, neither attain they to the orkhot chayyim (paths of life).

That thou mayest walk in the derech tovim, and be shomer over the orkhot tzaddikim (paths of the righteous).

For the yesharim (upright ones) shall dwell in the land, and the tamimim (blameless, faultless ones) shall remain in it.

But the resha'im shall be cut off from ha'aretz, and the bogedim (treacherous ones) shall be rooted out of it.

Beni (my son), forget not my torah; but let thine lev keep my mitzvot;

For orekh yamim (length of days), and shnot chayyim, and shalom, shall they add to thee.

Let not chesed and emes forsake thee; bind them about thy neck; write them upon the luach (tablet) of thine lev;

So shalt thou find chen and seichel tov in the eyes of Elohim and adam.

Trust in Hashem with all thine lev, and lean not unto thine own binah (understanding).

In all thy drakhim acknowledge Him, and He shall make yosher thy orkhot (paths).

Be not chacham in thine own eyes; fear Hashem, and depart from rah.

It shall be rife'ut (health) to thy navel, and marrow to thy atzmot.

Honor Hashem with thy substance, and with the reshit (firstfruit) of all thine increase;

So shall thy barns be filled with plenty, and thy vats shall burst out with tirosh.

Beni (my son), despise not the musar Hashem; neither be weary of His tokhakhah (reproof);

For whom Hashem loveth, He correcteth; even as an av the ben in whom he delighteth.

Ashrei (happy) is the man that findeth chochmah, and the man that getteth tevunah (understanding).

For the gain of it is better than the gain of kesef, and the increase thereof than fine gold.

She is more precious than peninim (pearls); and all the things thou canst desire are not to be compared unto her.

Orekh yamim is in her right hand; and in her left hand osher and kavod.

Her drakhim are drakhim of pleasantness, and all her netivot (trodden paths) are shalom.

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.

Hashem by chochmah hath founded Eretz (Earth); by tevunah (understanding) hath He established Shomayim.

By His da'as (knowledge) the tehomot (oceanic depths) were divided, and the clouds drop down the tal (dew).

Beni (my son), let not them depart from thine eyes; keep sound judgment and mezimah (discretion);

So shall they be chayyim unto thy nefesh, and chen to thy neck.

Then shalt thou walk in thy derech safely, and thy regel shall not stumble.

When thou liest down, thou shalt not be afraid; when thou liest down, thy sheynah (sleep) shall be sweet.

Be not afraid of sudden pachad (terror), neither of the desolation of the resha'im (wicked ones), when it cometh.

For Hashem shall be thy confidence, and shall be shomer over thy regel from the snare.

Withhold not tov from them to whom it is due, when it is in the power of thine yad to do it.

Say not unto thy neighbor, Go, and come again, and makhar (tomorrow) I will give; when thou hast it by thee.

Devide not ra'ah against thy re'a, seeing he dwelleth securely by thee.

Strive not with adam without cause, if he have done thee no ra'ah.

Envy thou not the ish chamas, and choose none of his drakhim.

For the perverse person is toavat (detestable) to Hashem; but His sod (secret, intimate counsel) is with the yesharim (upright ones).

The curse of Hashem is in the bais of the rasha; but He puts a bracha on the dwelling of the tzaddikim.

Surely He scorneth the scorners; but He giveth chen (grace, favor) unto the anayim (lowly, humble ones).