

|16| Should thy fountains be dispersed abroad, and channels of mayim in the rekhovot (town squares)?

|17| Let them be only thine own, and never zarim (strangers) with thee.

|18| Let thy makor (fountain) be blessed; and rejoice with the isha of thy youth.

|19| Let her be as the loving deer and graceful doe; let her breasts satisfy thee at all times; and be thou enraptured tamid (ever) with ahavat (love of) her.

|20| And why wilt thou, beni (my son), be intoxicated with a zarah (strange woman), and embrace the kheyk (bosom) of a nochriyah (foreign [heathen] woman)?

|21| For the drakhim ish are before the eyes of Hashem, and He pondereth all his ma'agalot (paths).

|22| His own avonot shall entrap the rashah himself, and he shall be held fast by the cords of his chattat.

|23| He shall die without musar; and in the greatness of his folly he shall be led astray.

6 Beni (my son), if thou put up collateral for thy re'a, if thou hast shaken hands in pledge with a zar (stranger),

|2| Thou art snared with the words of thy peh (mouth), thou art trapped with the words of thy peh (mouth).

|3| Do this now, beni (my son), and deliver thyself, since thou art come into the palm of thy re'a; go, humble thyself, and plead with thy re'a.

|4| Give not sheynah to thine eyes, nor slumber to thine eyelids.

|5| Deliver thyself as a gazelle from the yad [of the hunter], and as a tzippor (bird) from the yad of the fowler.

|6| Go to the nemalah (ant), thou atzel (sluggard, lazy one);

consider her drakhim (ways), and be chacham (wise);

|7| Which having no katzin (officer, leader) or shoter (policeman) or moshel,

|8| Prepareth her lechem in the kayitz (summer), and gathereth her food in the katzir (harvest).

|9| Ad mosai wilt thou lie down, O atzel (sluggard, lazy one)? When wilt thou arise out of thy sheynah (sleep)?

|10| Yet a little sheynot (sleep [pl.]), a little slumber, a little folding of the yadayim to sleep;

|11| So shall thy poverty come as a prowler, and thy need as an ish mogen (man of armor).

|12| A worthless person, a wicked man, walketh with a perverse peh (mouth).

|13| He winketh with his eyes, he shuffleth with his regel, he pointeth with his fingers;

|14| Tahpukhot (perversity) is in his lev, he deviseth rah continually; he stirs up medanim (contention, strife, discord [pl.]).

|15| Therefore shall his calamity come suddenly; suddenly shall he be destroyed without marpeh (remedy).

|16| These shesh (six) things doth Hashem hate; indeed, shevah (seven) are an abomination unto His Nefesh;

|17| Haughty eyes, a lashon sheker, and hands guilty of shefach dahm naki,

|18| A lev that deviseth wicked machshevot (plans), raglayim that are swift in running to ra'ah,

|19| An ed sheker that speaketh lies, and he that soweth medanim (contention, strife, discords) among achim.

|20| Beni (my son), keep the mitzvot Avicha, and forsake not the torat Immecha;

|21| Bind them tamid (continually) upon thine lev, and tie them about thy neck.

|22| When thou goest, it shall guide thee; when thou sleepest, it shall be shomer over thee; and when thou awakest, it shall talk with thee.

|23| For the mitzvah is a ner (lamp); and torah an ohr; and tokhakhot musar (reproofs of discipline) are the Derech Chayyim (Life Lane);

|24| To be shomer over thee, keeping thee from the eshet rah, from the smooth lashon of the nokhriyah (strange woman).

|25| Lust not after her beauty in thine lev; neither let her allure thee with her eyelids.

|26| For by means of an isha zonah a man is reduced to a kikar lechem; and [another] man's wife will prey on the nefesh yekara (precious soul).

|27| Can a man take eish in his kheyk, and his clothes not be burned?

|28| Can one walk upon hot coals, and his regel not be burned?

|29| So is he that goeth into his eshet re'a; whosoever toucheth her shall not go unpunished.

|30| Men do not despise a ganav if he steal to satisfy his nefesh when he is starving;

|31| But if he be found out, he shall restore sevenfold; he shall give (substance, wealth) of his bais;

|32| But the no'ef (one who committeth adultery) with an isha lacketh lev [of understanding]; he that doeth it destroyeth his own nefesh.

|33| A nega [see Isaiah 53:8 for Moshiach's nega taken for unfaithful Israel] and dishonor shall he get; and his cherpah (reproach) shall not be wiped away.

|34| For kina (jealousy) is the chamat gever (husband's rage); therefore he will not spare in the yom nakam (day of vengeance).