

their yashar (uprightness, integrity).

|27| He that hath da'as spareth his words, and an ish tevunah (man of understanding) is of a calm ruach.

|28| Even a fool, when he holdeth his peace, is counted chacham, and he that shutteth his sfatayim (lips) is esteemed a man of understanding.

**18** A man who separates himself seeks his own ta'avah (desire); he defies all tushiyyah (wisdom, sound judgment).

|2| A kesil (fool) hath no delight in tevunah (understanding), but only in airing out his lev (mind, opinions).

|3| When the rashah cometh, then cometh also contempt, and with dishonor, cherpah (reproach, disgrace).

|4| The devarim of a man's mouth are deep mayim; the makor chochmah is a flowing stream.

|5| It is not tov to show partiality to the rashah, to subvert the tzaddik in mishpat.

|6| The sfatayim (lips) of a kesil enter into contention, and his peh (mouth) inviteth blows.

|7| The peh (mouth) of a kesil is his undoing, and his sfatayim (lips) are the mokesh (snare) of his nefesh.

|8| The devarim of a nirgan (gossip, talebearer, slanderer) are like mitlachamim (delicious tidbits), and they go down into the innermost parts of the beten (belly).

|9| He also that is slack in his work is brother to him that is ba'al mashchit (master of destruction).

|10| The Shem of Hashem is a strong migdal (tower), the tzaddik runneth into it, and is safe.

|11| The oisher's wealth is his strong city, and is a high chomah in his own conceit.

|12| Before shever (destruction) the lev ish is haughty, and before kavod is anavah (humility).

|13| He that answereth a matter before he heareth it, it is folly and kelimma (reproach, shame) unto him.

|14| The ruach ish will sustain him in sickness, but a crushed ruach who can bear?

|15| The lev of the prudent acquireth da'as, and the ozen of the chachamim seeketh da'as.

|16| The mattan adam (gift of a man) openeth the way for him, and bringeth him before gedolim.

|17| He that is harishon (the first) to make his case seemeth tzaddik, but his re'a cometh and doth cross-examine him.

|18| The goral (lot) causeth contentions to cease, and keepeth the mighty apart.

|19| A brother offended is harder to be won than a strong city, and their contentious quarrelings are like the bars of an armon (citadel).

|20| An ish's beten shall be filled with the fruit of his peh (mouth), and with the produce of his sfatayim (lips) shall he be satisfied.

|21| Mavet and chayyim are in the power of the lashon, and they that love it shall eat the p'ri (fruit) thereof.

|22| He who findeth an isha (wife) findeth tov, and obtaineth ratzon (favor) from Hashem.

|23| The poor useth entreaties, but the oisher answereth roughly.

|24| An ish of many companions may come to ruin, but there is an ohev (friend) that sticketh closer than a brother.

**19** Better is the poor that walketh in his tohm (integrity, guilelessness), than he that is perverse in his sfatayim (lips), and is a kesil (fool).

|2| Also, that the nefesh (desire) be without da'as, it is not tov, and he that hasteth with his raglayim (feet) sinneth.

|3| The folly of adam maketh his derech crooked, yet his lev rages against Hashem.

|4| Wealth maketh many friends, but the dal (poor) is separated from his re'a (neighbor).

|5| An ed shekarim (false witness) shall not go unpunished, and he that speaketh kezavim (lies) shall not escape.

|6| Rabbim (many) will entreat the favor of the ruler, and every ish is the re'a (friend) to him that giveth mattan (gifts).

|7| All the kin of the rahsh (pauper) do hate him; how much more does his friend avoid him? He pursueth them with words, yet they are not there.

|8| He that getteth lev [*of understanding*] loveth his own nefesh; he that is shomer over tevunah (understanding) shall find tov.

|9| An ed shekarim (false witness) shall not go unpunished, and he that speaketh kezavim (lies) shall perish.

|10| Luxury is not fitting for a kesil (fool); much less for an eved to have rule over sarim.

|11| The seichel adam deferreth his anger, and it is his tiferet (glory) to pass over a peysha (transgression).

|12| The wrath of a melech is like the roaring of a lion, but his ratzon (favor) is as tal (dew) upon the esev (grass).