

|23| Differing weights are a to'evah unto Hashem, and scales of mirmah (deceit) are not tov.

|24| The steps of a gever are from Hashem; how can an adam then understand his own derech (way, life's course)?

|25| It is a mokesh adam to devote rashly as kodesh, and after nedarim (vows) to reconsider his consecration.

|26| A melech chacham winnows out the resha'im and bringeth the ofan (threshing wheel) over them.

|27| The neshamah of adam is the ner (light) of Hashem, searching all the innermost beten.

|28| Chesed and emes guard the Melech, and his kisse is upheld by chesed.

|29| The tiferet (glory) of bochurim is their ko'ach (strength), and the hadar (splendor) of zekenim is the silvery head.

|30| Blows that wound cleanseth away rah; so do beatings the innermost beten.

21

The lev melech is in the yad Hashem, as the channels of mayim; He directeth it wherever He will.

|2| Every derech ish is yashar (right) in his own eynayim, but Hashem weigheth the hearts.

|3| To do tzedakah and mishpat is more acceptable to Hashem than zevach.

|4| A high and haughty eye, and a proud lev-ner resha'im (the lamp of the wicked ones)—are chattat (sin).

|5| The plans of the kharutz (diligent) lead surely to profit; but of every one that is hasty

surely to machsor (poverty, want).

|6| The getting of otzarot by a lashon sheker is hevel (vain, empty, meaningless) and fleeting for them that seek mavet.

|7| The violence of the resha'im shall drag them away; because they refuse to do mishpat (justice).

|8| The derech of the guilty ish is hafachpach (crooked, tortuous), but as for the pure, his conduct is yashar (right).

|9| It is better to dwell in a corner of the gag (roof), than with a quarrelsome isha in a shared bais.

|10| The nefesh of the rashah desireth rah; his re'a findeth no mercy in his eynayim.

|11| When the scoffer is punished, the simple is made wise, and when insight is disclosed to the chacham, he receiveth da'as.

|12| The tzaddik (righteous one) wisely considereth the bais of the rashah, and hurleth the resha'im to rah.

|13| He who stoppeth his ozen at the cry of the dal (poor), he also shall cry out himself, but shall not be heard.

|14| A mattan (gift) in secret pacifieth af (anger), and a shochad (bribe) in the kheyk (bosom, *i.e.*, a concealed bribe) strong wrath.

|15| It is simchah to the tzaddik to do mishpat, but terror for the po'alei aven (workers of iniquity).

|16| The adam that wandereth astray from the derech haseichel (road of understanding) shall rest in the kahal of the refa'im (congregation of the dead).

|17| The ohev simchah (lover of pleasure) shall be an ish machsor (man of poverty, want, shortage); he that loveth yayin and shemen shall not be rich.

|18| The reshah shall be a kofer (ransom) for the tzaddik, and the boged (the unfaithful) for the yesharim.

|19| It is better to dwell in erez midbar, than with a quarrelsome and an angry isha.

|20| There is otzar to be desired and shemen in the naveh (dwelling) of the chacham; but a kesil adam squanders it.

|21| He that pursueth tzedakah and chesed findeth chayyim, tzedakah, and kavod.

|22| A chacham scaleth the city of the gibborim (mighty ones), and casteth down the trusted stronghold thereof.

|23| He who is shomer over his peh (mouth) and his lashon (tongue) is shomer over his nefesh from tzoros.

|24| Proud and haughty scoffer is shmoo, who acteth in superfluity of zadon (pride).

|25| The ta'avah (desire, craving) of the atzel (sluggard, lazy one) killeth him, for his yadayim refuse to work.

|26| He craveth greedily kol hayom, but the tzaddik giveth and spareth not.

|27| The zevach of the resha'im is to'evah (detestable, abomination); how much more, when he bringeth it with zimmah (evil intent).

|28| An ed kezavim (lying witness) shall perish, but the ish that heareth [*emes*] speaketh lanetzach (unto eternity).

|29| An ish rasha defiantly hardeneth his face, but as for the yashar (upright) he maketh his derech (road) sure.

|30| There is no chochmah nor tevunah (understanding) nor etzah against Hashem.

|31| The sus is prepared against the yom milchamah, but teshuah (victory, deliverance) is from Hashem.