Ne’emanim (faithful) are the wounds of an ohev (friend); but deceitful the neshikut (kisses) of an enemy. The full nefesh trampleth a honeycomb, but to the hungry nefesh every mar (bitter thing) is sweet. As a tzippor that wandereth from her ken (nest), so is an ish that wandereth from his makom (place, home). Shemen and ketoret rejoice the lev; so doth the sweet discourse of a re’a (friend) from an atzat nefesh (a counselling of the soul).

Beni (my son), be chacham, and make my lev glad, that I may answer my accusers.

A prudent man foreseeth ra’ah, and hideth himself; but the naïve ones trudge on, and are punished.

Take his beged (garment) that is collateral for a zar; seize the pledge given for surety for a nokhriyah (strange woman, foreign woman, seductress).

He that maketh a bracha on his re’a (friend) with a kol gadol (loud voice), rising early in the boker, it shall be counted a kelalah to him.

A continual dripping in a very rainy day and a quarrelsome isha are alike; To restrain her is like restraining the ruach (wind), and like grasping shemen in the right hand.

Barzel (iron) sharpeneth barzel (iron); so one ish sharpeneth another.

He who is guard over the te’enah (fig tree) shall eat the p’ri (fruit) thereof, so he that is shomer over his adon shall be honored.

As mayim reflecteth the face, so one lev ha’adam reflects another.

Sheol and Avaddon are never full; so the eynayim of adam are never satisfied.

As the crucible is for kesef, and the furnace for zahav; so is an ish tested by the praise he receives.

Though thou shouldest grind a fool in the makhtesh (mortar) among grain with the pestle, yet will not his folly be removed from him.

Be thou diligent to know the condition of thy tzon, and look well to thy adarim (flocks).

For riches are not l’olam (forever); and doth the nezer (crown) endure dor vador?

The hay is removed, and the deshe (tender grass) showeth itself, and herbs of the harim are gathered.

The kevasim (lambs) are for thy clothing, and the goats are the purchase price of the sadeh.

And thou shalt have cholov of izzim (goats) enough for thy lechem, for the lechem of thy bais, and for the nourishment of thy na’arot (servant girls).

The rasha flee when none pursueth; but the tzaddikim are bold as a lion.

For the peysha eretz (land in rebellion) many are the sarim (rulers) thereof, but by an adam meiven yodei’a (a man of wisdom and knowledge) shall be lasting order.

A gever rahsh (poor man) that oppresseth the dalim (poor ones) is like a sweeping matar (rain) which leaveth no lechem (food, crop).

They that forsake the torah praise the rasha, but such as be shomer over the torah contend against them.

Anshei rah understand not mishpat, but they that seek Hashem understand all things.

Better is the rahsh (poor) that walketh in his integrity, than he that is perverse in his drakhim (ways), though he be rich.

He who keepeth torah is a ben meiven, but he that is a companion of zolelim (gutters) shameth aviv.

He that by neshekh (interest) and increase increaseth his substance, he shall gather it for him that will pity the dalim (poor ones).

He that turneth away his ozen from mishmo’a torah (heeding torah), even his tefillah (prayer) shall be to’evah (abomination).

He who causeth the yesharim (upright ones) to go astray in a derech rah, he shall fall himself into his own trap, but the blameless ones shall inherit tov.

The ish oisher is chacham in his own eyes, but the dal meiven (poor man with understanding) searcheth him out.

When tzaddikim do triumph, there is rabbah tiferet (great glory), but when the resha’im rise, the people go into hiding.

He that covereth his peysha'im (sins) shall not prosper, but he who confesseth and forsaketh them shall find mercy.

Ashrei adam that is reverent always, but he that hardeneth his lev shall fall into ra’ah.

As a roaring ari, and a charging dov (bear), so is a wicked moshel (ruler) over the am dal (poor people).