

| 16| The nagid (ruler) lacking tevunot (understanding) is also a great oppressor, but he that hateth betza (ill-gotten gain) shall prolong his yamim (days).

| 17| If an adam is burdened with dahm (blood, murder) of any nefesh, let him be a fugitive ad bor (till the pit, death); let no ish help him.

| 18| He who walketh tamim (blamelessly) shall be saved, but he that is perverse in his drakhim shall fall suddenly.

| 19| He that tilleth his adamah shall have plenty of lechem, but he that chaseth after empty things shall have poverty enough.

| 20| An ish emunot (faithful man, loyal man) shall abound with birkhot, but he that maketh haste to be rich shall not go unpunished.

| 21| To show partiality is not tov; for a piece of lechem that gever will transgress.

| 22| He that hasteth to be rich hath a rah ayin, and considereth not that want shall come upon him.

| 23| He that rebuketh an adam afterwards shall find more chen (favor) than he that flattereth with the lashon.

| 24| He who robbeth aviv or immo, and saith, It is no peysha (transgression), the same is the chaver (fellow, companion) of an ish mashchit (man of destruction).

| 25| The covetous stirreth up strife, but he that putteth his trust in Hashem shall be prospered.

| 26| He that trusteth in his own lev is a kesil (fool), but he who walketh in chochmah, he shall be delivered.

| 27| He that giveth unto the rahsh (poor) shall not lack, but he that hideth his eynayim meeteth many curses.

| 28| When the resha'im rise, adam hide themselves, but

when they perish, the tzaddikim increase.

**29** He, that being often reprov'd, stiffeneth his neck, shall suddenly be destroyed, and that without marpeh (remedy).

| 2| When the tzaddikim are increased, the people rejoice, but when the rasha beareth rule, the people groan.

| 3| He who loveth chochmah rejoiceth aviv, but he that keepeth company with zonot squanders his hon (substance, wealth).

| 4| Melech by mishpat establisheth eretz, but an ish terumot (a man of bribes) bringeth it down.

| 5| A gever that flattereth his neighbor spreadeth a reshet (net) for his feet.

| 6| By peysha (transgression) an ish rah is snared, but the tzaddik doth sing and have simchah.

| 7| The tzaddik considereth the cause of the dalim, but the rasha (wicked) doeth not understand such da'as (knowledge).

| 8| Scornful men enflame a city, but chachamim turn away af (wrath).

| 9| If an ish chacham has to contend with a fool, he [*the fool*] rageth or laugheth, and hath no rest.

| 10| The anshei damim hate integrity, but the yesharim seek his nefesh (soul, *i.e., his soul's well-being*).

| 11| A kesil (fool) uttereth all his wrath, but a chacham keepeth it back quietly.

| 12| If a moshel pays heed to davar sheker, all his mesharetim (officials, ministers) are resha'im.

| 13| The rahsh (pauper) and the oppressor have this in common: Hashem enlighteneth both their eynayim.

| 14| If Melech shofet be'emes (judges in truth) the dalim, his kisse shall be established forever.

| 15| The shevet (rod) and tokhachah (reproof) give chochmah, but a na'ar (child) left to himself bringeth immo to shame.

| 16| When the resha'im are multiplied, peysha (transgression) increaseth, but the tzaddikim shall see their downfall.

| 17| Correct binecha, and he shall give thee rest; indeed, he shall give delight unto thy nefesh.

| 18| Where there is no chazon (prophetic vision), the people cast off restraint [*i.e., perish ungovernable*], but he that is shomer over the torah, happy is he.

| 19| An eved will not be corrected by devarim, for though he understand he will not answer.

| 20| Seest thou an ish that is hasty in his devarim? There is more tikvah for a kesil (fool) than for him.

| 21| He that pampers his eved from youth up shall have him as his ben at the acharit (end).

| 22| An ish af (angry man) stirreth up strife, and a ba'al chemah (ill-tempered man) aboundeth in peysha (transgression).

| 23| Ga'avat adam (pride of man) shall bring him low, but the humble in ruach shall attain kavod.

| 24| He who is partner with a ganav hateth his own nefesh; he heareth the curse of the victim but discloses nothing.

| 25| The fear of adam bringeth a mokesheh (snare), but he who putteth his trust in Hashem shall be secure.

| 26| Many seek the moshel's favor, but mishpat ish cometh from Hashem.