

that are caught in a metzodah rah (evil net), and as the birds that are trapped in the pach (snare), so are the Bnei HaAdam snared in an et ra'ah (evil time), when it falleth suddenly upon them.

| 13| This chochmah have I seen also under the shemesh, and it seemed gedolah (great) unto me:

| 14| There was an ir ketanah (little city), and few men within it; and there came a melech gadol against it, and besieged it, and built metzorim gedolim (huge siegeworks) against it.

| 15| Now there was found in it a poor chacham, and he by his chochmah delivered the city; yet no man remembered that same poor man.

| 16| Then said I, Chochmah is better than gevurah (strength); nevertheless the poor man's chochmah is despised, and his devarim are not heard.

| 17| Divrei chachamim in quiet are more to be heeded than the shouting of the moshel (one ruling) among kesilim.

| 18| Chochmah is better than weapons of war, but one choteh destroyeth much good.

10 Dead flies cause the perfumer's shemen to send forth a foul odor; so doth a little sichlut outweigh chochmah and kavod.

| 2| A chacham's lev is at his yamin (right hand); but a kesil's lev is at his semol (left hand).

| 3| Yea also, when he that is a kesil even walketh along the derech, his sense faileth him, and he saith to every one that he is a kesil.

| 4| If the ruach of the moshel rise up against thee, leave not

thy mekom; for calmness pacifieth chata'im gedolim.

| 5| There is a ra'ah which I have seen under the shemesh, the sort of error which proceedeth from a shalit (ruler);

| 6| Sekhel (folly) is set in great dignity, and the rich sit in low place.

| 7| I have seen avadim (servants) upon susim, and sarim (princes) walking as avadim upon ha'aretz.

| 8| He that diggeth a gumatz (pit) shall fall into it; and whoso breaketh through a wall, a nachash shall bite him.

| 9| Whoso pulleth out avanim (stones) may be hurt therewith; and he that cleaveth wood may be endangered thereby.

| 10| If the barzel (iron [of the axe]) be blunt, and he do not whet the edge, then must more strength be marshalled; but chochmah brings success.

| 11| If the nachash will bite before it is charmed, there is no use in a charmer.

| 12| The words of a chacham's mouth are chen (gracious); but the lips of a kesil will swallow up himself.

| 13| The beginning of the words of his mouth is sichlut; and the end of his talk is holelot ra'ah.

| 14| A kesil also is full of devarim; haAdam has no da'as of what shall be, and what shall be after him, who can tell him?

| 15| The amal of the kesilim wearieeth him, because he has no da'as of how to go to town.

| 16| Woe to thee, O eretz, when thy melech is a na'ar, and thy sarim (princes) feast in the boker!

| 17| Blessed art thou, O eretz, when thy melech is a nobleman, and thy sarim (princes) eat in due season, for strength, and not for drunkenness!

| 18| By much atzlut (slothfulness) the rafters falleth; and through idleness of the hands the bais leaketh.

| 19| Lechem is made for laughter, and yayin maketh merry; but kesef answereth everything.

| 20| Curse not the Melech, no not in thy thought; and curse not the oisher in thy bedchamber; for an Oph haShomayim may carry the voice, and that which hath wings may report what you say.

11 Cast thy lechem upon the waters, for thou shalt find it after many yamim.

| 2| Give chelek (portions) to shivah, and also to shmonah; for thou knowest not what ra'ah shall be upon ha'aretz.

| 3| If the clouds be full of geshem, they empty themselves upon ha'aretz; and if the etz fall toward the darom (south), or toward the tzafon (north), in the makom (place) where the etz falleth, there it lieth.

| 4| He that observeth the ruach (wind) shall not sow; and he that regardeth the clouds shall not reap.

| 5| As thou knowest not what is the derech haruach [see *Yn 3:3-8*], nor how the bones do grow in the womb of her that is with child; even so thou knowest not the ma'asei HaElohim who maketh all.

| 6| In the boker sow thy zera, and in the erev do not let thine hand be idle; for thou knowest not which shall prosper, either this or that, or whether they both shall be alike tovim.

| 7| Truly the ohr is sweet, and a pleasant thing it is for the eynayim to behold the shemesh;

| 8| But if haAdam live many shanim, and rejoice in them all; yet let him