

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη
THE OLD COVENANT

משלי

MISHLEI **PROVERBS**

*The sayings of Solomon, the words of
the wise, of Agur, and of Lemuel —
as the Hebrew copies carry them*

Rendered from the Hebrew
The Westminster Leningrad Codex

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יְהִישָׁר

MISHLEI

PROVERBS

*The sayings of Solomon and the wise — instruction
from a father to a son, in the count the copies carry*

*Rendered from the Hebrew — from the scrolls, the
codices, and the oldest copies.*

BEFORE YOU READ — PROVERBS

משלי — MISHLEI

What can be known of this book comes from the record itself and the oldest copies. What cannot be known is said plainly. Nothing is dressed as fact that is only a guess.

WHAT THIS BOOK IS

A book of proverbs — the Hebrew word is mashal, and it stands at the book's head: “Proverbs of Solomon, son of David, king of Israel” (1:1). Its own second verse says what it is for: “For knowing wisdom and instruction, For understanding sayings of intelligence” (1:2) — the word wisdom stands thirty-nine times in the book, the word instruction thirty. It is not one gathering but several, and each carries its heading inside its first verse: Solomon's proverbs (1:1, and again at 10:1), the words of the wise (22:17; and “These are also for the wise” at 24:23), a second gathering of Solomon's proverbs that “men of Hezekiah king of Judah transcribed” (25:1), the words of Agur son of Jakeh (30:1), and the words of Lemuel the king, “a declaration that his mother taught him” (31:1). It closes with a song of twenty-

two verses in praise of a woman of worth (31:10–31), whose verses open one by one with the twenty-two letters of the Hebrew alphabet in their order — the received text heads it “[ALEPH-BET]” (31:10). The book counts 915 verses in thirty-one chapters, and the Hebrew and the English count it alike, verse for verse.

WHO

The headings name the speakers, and the book names no one writer for the whole. Solomon stands at the head of two gatherings (1:1; 10:1) and of the gathering his name heads again at 25:1. The wise stand unnamed — “Incline your ear, and hear words of the wise” (22:17). Agur son of Jakeh speaks the thirtieth chapter under his own heading, and of himself he says, “For I am more brutish than anyone, And do not have the understanding of a man. Nor have I learned wisdom, Yet I know the knowledge of the Holy Ones” (30:2–3). Lemuel heads the last chapter: “Words of Lemuel, a king, a declaration that his mother taught him” (31:1) — the one heading in the book that names a teacher, and the teacher is his mother; his name stands once more inside her words, “[It is] not for kings, O Lemuel” (31:4). The voice that carries the first nine chapters is a father's:

“hear, my son,” runs through them from the first chapter to the ninth, and the book leaves that voice where its own words set it, unnamed beyond the headings.

WHERE

The book does not say where it was gathered. Its standings are Israel's: Solomon is “king of Israel” in its first heading and Hezekiah “king of Judah” in the heading of the second Solomon gathering (25:1). The words of the book themselves name the places of their world — the out-place and the broad places where wisdom cries (1:20), the gates where her works are praised (31:31) — and the one verse where the book's two gathering-words stand together is a verse of the streets of that world: “As a little thing I have been all evil, In the midst of an assembly and a congregation” (5:14). Where the gatherings were joined into one book, the record does not say.

WHEN

The record fixes no year for the gathering of the book. Its own headings span the years they name: Solomon's proverbs stand first, and the second gathering in his name was still being copied out in the days of Hezekiah king of Judah — “that men of Hezekiah king of Judah transcribed” (25:1) is the

book's own statement that hands carried the sayings down across the generations between the two kings. No modern year is fixed for any of it; this book leaves the dating where the headings leave it.

THE OLDEST COPIES THAT CARRY IT

The received Hebrew of Proverbs stands in the Leningrad Codex (1008), the oldest complete Hebrew copy of all the writings, the ancestor of the printed text this rendering follows. The ancient Greek (the Seventy) is the oldest translation of this book, and a witness to a Hebrew line older than any complete Hebrew copy; this rendering follows the Hebrew book alone, and nothing that stands in another tongue's copy is imported into it. In the oldest Greek copies of the Old Covenant, the Name itself was still written in Hebrew letters inside the Greek lines — the scrolls' own practice, kept by the copyists of that age.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

THE NAME

יהוה

It is said that no one ever knew His name — that He named Himself only I AM. The standings of the record itself answer, and they are gathered on this page, which stands in the front of every volume of the Old Covenant, so the reader can weigh them before the reading begins.

CALLED ON FROM THE BEGINNING

From the first generations, men are shown preaching in the Name. Of the days of Enos it is written: “then a beginning was made of preaching in the Name of YudHeyVavHey” (Genesis 4:26). Abraham built an altar east of Beth-El, “and preaches in the Name of YudHeyVavHey” (Genesis 12:8); and coming back to that altar, “there Abram preaches in the Name of YudHeyVavHey” (Genesis 13:4).

AT THE BUSH — I AM, AND THE NAME

Moses is sent from the bush with two standings, back to back, and they are the same word in two persons. Elohim says to him: “**I AM THAT WHICH I AM**”; and, “Thus you say to the sons of Israel: **I AM has sent me to**

you” (Exodus 3:14). The word rendered I AM is Ehyeh (אֶהְיֶה) — the verb of being in the first person, I AM, in His own mouth; Ehyeh asher Ehyeh. In the next breath the name is given as men carry it: “YudHeyVavHey, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, has sent me to you; **this [is] My Name for all time, and this [is] My memorial, to generation [and] generation**” (Exodus 3:15). The Name is the same word in the third person — He Is. What He says of Himself is I AM; what He gave to be remembered by, for all time, is the Name.

AS ELOHIM ALMIGHTY

Afterward He says to Moses: “and I appear to Abraham, to Isaac, and to Jacob, as Elohim Almighty; as for My Name YudHeyVavHey, I have not been known to them” (Exodus 6:3). The verse stands here as it is printed in this volume. Beside it stand the Genesis standings gathered above: the fathers preaching in the Name at altars the record names. The standings are gathered; nothing is settled on this page beyond the record's own words.

THE COUNT

In the Hebrew text of the Old Covenant the Name stands 6,828 times, counted word by word: the four letters in their own pointing 6,521 times (3068), under the qere pointing 306 times (3069), and once in a compound, at Exodus 17:15 (3071). The first standing is Genesis 2:4: “in the day of YudHeyVavHey Elohim’s making the earth and the heavens.” His short form, YAH, stands 50 times in 46 verses; its first standing is the Song at the sea: “My strength and song is YAH” (Exodus 15:2). Every standing is listed in DEVARIM — The Words, Vol. 1.

THE READING CUSTOM

In later generations the reading took up a custom: the Name was not spoken aloud. Where the reader's eye met the four letters, his mouth said Adonai (אֲדֹנָי) — “My Master,” the lord-word — a word that stands in the text itself, first at Genesis 15:2, where Abram speaks it in the same breath with the Name. The copies carry the custom's mark in their pointing: the 306 qere standings are pointed for the word that is read — Adonai — not for the word that is written. Through all of it the letters never moved. The Name never left the page.

IN THESE VOLUMES

In these volumes the Name prints as YudHeyVavHey wherever the Hebrew carries it, and the short form as YAH — counted verse by verse, so the count on the page answers to the count in the Hebrew. His own spoken words print in tekhelet blue, as throughout the set.

HOW THIS RENDERING STANDS

*THE MASTER'S HAND UNVEILED · THE OLD COVENANT,
RENDERED FROM THE HEBREW. MISHLEI — PROVERBS. This
book was laid out on October 14, 2026.*

The ancient line stands above every verse, as the copies carry it: the Hebrew first, pointed as the Leningrad text points it, cantillation marks removed; the English beneath it, dressed by the verse's own census. This book's count is the plainest in the project, and it is stated in the open: the Hebrew counts 915 verses and the English counts 915, and the two counts meet verse for verse from 1:1 to 31:31 — no heading is counted apart (every heading stands inside its own verse, as at 1:1, 25:1, 30:1, and 31:1), no verse divides between two English verses, and there is no seam in the numbering anywhere in the book. The gatherings' headings print as the Hebrew gives them, inside the verses that carry them, and they are gathered in Note 1.

The Name (יהוה) stands 87 times in the book, and the rendering prints YudHeyVavHey at every standing. Every standing is of the plain form: the Name's pointed form, its compound form, and its short form stand nowhere in this book — there is no “YAH” in

Proverbs. The first standing is the book's keynote: “Fear of YudHeyVavHey [is the] beginning of knowledge” (1:7), and the fear word stands with the Name at all fourteen of its standings. No standing in this book needed the correction of §2.2: at no verse does the received dress lay the Name's letters on another word, or another word's dress on the Name, and the rendering's Name count answers to the Hebrew's exactly, verse by verse, without adjustment.

The god-words of the book stand 7 times — אלהים 5) 1 לך , (30:9 ;25:2 ;3:4 ;2:17 ;2:5 (3:27: “When your hand [is] toward Elohim to do [it]”), and אלוה 1 (30:5: “Every saying of Elohim [is] tried”) — and the rendering prints Elohim 9 times. The two standings above the family's count stand in Agur's heading verse and are named, not corrected (Note 4): at 30:1 the tagged text carries the words twice as the one name Ithiel, and the received English reads the same letters the second way — “I have wearied myself [for] God,” twice over — and prints Elohim twice under that reading; the dress is kept, and the Hebrew line above the verse shows the words as the copies carry them. The lord-word (ידין) stands nowhere in this book; the titled word of men stands four times in three verses (25:13; 27:18; 30:10), all of men's masters, printing

lowercase as the received dress gives them — “his masters,” “his master,” “his lord” — and no word in the book prints lowercase for other gods: that standing does not arise here.

The spirit word (רוח) stands twenty-one times in twenty verses — wisdom's own “I pour forth my spirit to you” at its first standing (1:23), the spirit of a man that sustains his sickness (18:14), the spirits YudHeyVavHey ponders (16:2), the wind in Agur's question “Who has gathered the wind in His fists?” (30:4) — and the set's dress prints the name Ruach at no standing in this book: the word stands everywhere here of wind, breath, and the spirit of man, as the record carries it, and it is stated here in the open.

The spoken words print in tekhelet blue, classified verse by verse as the set's classification carries them — the same classification the Complete Kodesh prints — and in this book the classification stands at its measure of widest black: all 915 verses print black, and none prints tekhelet. The book carries no quoted oracle of the Father to classify: it is instruction about Him from its first verse to its last. Wisdom herself speaks at length in the first person — she cries in the broad places (1:20–33), she speaks the whole eighth

chapter, she has built her house (9:1–6) — and under the shared classification her speeches stand black with the rest of the book, and their shape is recorded in full in Note 6. The classification is not altered by this rendering. Where the old copies divide, the divide is named in the Standing Notes at the back; nothing is settled in silence. The Cross-Check at the back lists every place this rendering differs from the project corpus's English dress, and why.

MISHLEI — PROVERBS, CHAPTER 1

משלי שלמה בן דוד מלך ישראל

1 Proverbs of Solomon, son of David, king of Israel:

לדעת חכמה ומוסר להבין אמרי בינה

2 For knowing wisdom and instruction, For understanding sayings of intelligence,

לקחת מוסר השכל צדק ומשפט ומישורים

3 For receiving the instruction of wisdom, Righteousness, judgment, and uprightness,

לתת לפתאים ערמה לנער דעת ומזמה

4 For giving to simple ones—prudence, To a youth—knowledge and discretion.

שמע חכם ויוסף לקח ונבון תחבילות יקנה

5 (The wise hear and increase learning, And the intelligent obtain counsels.)

להבין משל ומליצה דברי חכמים וחידתם

6 For understanding a proverb and its sweetness, Words of the wise and their acute sayings.

יראת יהוה ראשית דעת חכמה ומוסר אילים בוז

7 Fear of YudHeyVavHey [is the] beginning of knowledge, Fools have despised wisdom and instruction!

שִׁמְעַת בְּנֵי מוֹסֵר אָבִיךָ וְאַל תִּטַּשׁ תּוֹרַת אִמְךָ

8 Hear, my son, the instruction of your father,
And do not leave the law of your mother,

כִּי לִוִּית חֵן הֵם לְרֹאשְׁךָ וְעֻנְקִים לְגֵרְגֵרְתְּךָ

9 For they [are] a graceful wreath to your head,
And chains to your neck.

בְּנֵי אִם יִפְתּוּךָ חַטָּאִים אֵל תִּבָּא

10 My son, if sinners entice you, do not be willing.

אִם יֹאמְרוּ לָכֶה אִתָּנוּ נֶאֱרָבָה לָדָם נִצְפָּנָה לְנִקְי חַנּוּם

11 If they say, “Come with us, we lay wait for blood, We watch secretly for the innocent without cause,

נִבְלָעִם כְּשֹׂאוֹל חַיִּים וְתַמִּימִים כִּי־וֹרְדֵי בּוֹר

12 We swallow them as Sheol—alive, And whole—as those going down [to] the pit,

כָּל הוֹן יִקָּר נִמְצָא נִמְלָא בְּתֵינוּ שְׁלָל

13 We find every precious substance, We fill our houses [with] spoil,

גורלך תפיל בתוכנו כיס אחד יהיה לכלנו

14 You cast your lot among us, One purse is—to
all of us.”

בני אל תלך בדרך אתם מנע רגלך מנתיבתם

15 My son! Do not go in the way with them,
Withhold your foot from their path,

כי רגליהם לרע ירוצו וימהרו לשפוך דם

16 For their feet run to evil, And they hurry to
shed blood.

כי חנם מזרה הרשת בעיני כל בעל כנף

17 Surely in vain is the net spread out before the
eyes of any bird.

והם לדמם יארכבו יצפנו לנפשם

18 And they lay wait for their own blood, They
watch secretly for their own lives.

בן ארחות כל בצע בצע את נפש בעליו יקח

19 So [are] the paths of every gainer of dishonest
gain, It takes the life of its owners.

חכמות בחוץ תרנה ברחבות תתן קולה

20 Wisdom cries aloud in an out-place, She gives
forth her voice in broad places,

בראש המיות תקרא בפתחי שערים בעיר אמריה תאמר

21 She calls at the head of the multitudes, In the openings of the gates, In the city she says her sayings:

עד מתי פתים תאָהבו פתי ולצים לצון חמדו להם וכסילים ישנאו דעת

22 “Until when, you simple, do you love simplicity? And have scorers desired their scorning? And do fools hate knowledge?

תשובו לתוכחתי הנה אביעה לכם רוחי אודיעה דברי אתכם

23 Turn back at my reproof, behold, I pour forth my spirit to you, I make known my words with you.

יען קראתי ותמאנו נטיתי ידי ואין מקשיב

24 Because I have called, and you refuse, I stretched out my hand, and none is attending,

ותפרעו כל עצתי ותוכחתי לא אביתם

25 And you slight all my counsel, And you have not desired my reproof.

גם אני באידכם אשחק אלעג בבא פחדכם

26 I also laugh in your calamity, I deride when your fear comes,

בבא כשאוה כשוואה פחדכם ואידכם כסופה יאתה בבא עליכם צרה וצוקה

27 When your fear comes as destruction, And
your calamity comes as a windstorm, When
adversity and distress come on you.

אֲזֵי יִקְרְאוּנִי וְלֹא אֶעֱנֶה יִשְׁחַרְנֵנִי וְלֹא יִמְצְאוּנִי

28 Then they call me, and I do not answer, They
seek me earnestly, and do not find me.

תַּחַת כִּי שָׂנְאוּ דַעַת וַיִּרְאוּ יְהוָה לֹא בָחֲרוּ

29 Because that they have hated knowledge, And
have not chosen the fear of YudHeyVavHey.

לֹא אָבוּ לַעֲצָתִי נֶאֱצְוּ כָּל תּוֹכַחְתִּי

30 They have not consented to my counsel, They
have despised all my reproof,

וַיֹּאכְלוּ מִפְּרֵי דֶרֶכָם וּמִמַּעֲצוֹתֵיהֶם יִשְׁבְּעוּ

31 And they eat of the fruit of their way, And
they are filled from their own counsels.

כִּי מְשׁוּבַת פְּתִים תִּהְרֹגֶם וְשִׁלּוֹת כְּסִילִים תִּאֲבֹדֶם

32 For the turning of the simple slays them, And
the security of the foolish destroys them.

וְשֹׁמֵעַ לִי יִשְׁכֵּן בְּטָח וְשֹׂאֵנָה מִפֶּחַד רָעָה

33 And whoever is listening to me dwells
confidently, And [is] quiet from fear of evil!"

MISHLEI — PROVERBS, CHAPTER 2

בְּנִי אִם תִּקַּח אֶמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֹתָךְ

1 My son, if you accept my sayings, And lay up
my commands with you,

לְהִקְשִׁיב לְחֻכְמָהּ אֲזַנְךָ תִּטָּה לְבָרָךְ לְתַבּוּנָהּ

2 To cause your ear to attend to wisdom, You
incline your heart to understanding,

כִּי אִם לְבִינָה תִקְרָא לְתַבּוּנָהּ תִתֵּן קוֹלְךָ

3 For if you call for intelligence, [And] give forth
your voice for intelligence,

אִם תִּבְקֹשֶׁנָּה כַּכֶּסֶף וְכַמְטָמוֹנִים תִּחְפְּשֶׁנָּה

4 If you seek her as silver, And search for her as
hid treasures,

אָז תִּבִּין יִרְאֵת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא

5 Then you understand the fear of
YudHeyVavHey, And you find the knowledge
of Elohim.

כִּי יְהוָה יִתֵּן חֻכְמָהּ מִפִּי דַעַת וּתְבּוּנָהּ

6 For YudHeyVavHey gives wisdom, Knowledge
and understanding from His mouth.

וּצְפֹן יִצְפֹּן לְיֹשְׁרִים תּוֹשִׁיָּה מִגֵּן לְהִלְכִי תָם

7 Even to lay up substance for the upright, A shield for those walking uprightly.

לְנַצֵּר אֲרוֹחוֹת מִשְׁפָּט וְדֶרֶךְ חֲסִידוֹ חֲסִידוֹ יִשְׁמֹר

8 To keep the paths of judgment, And He preserves the way of His saints.

אִזְ תֵּבִין צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרִים כָּל מַעֲגַל טוֹב

9 Then you understand righteousness, And judgment, and uprightness—every good path.

כִּי תָבוֹא חֲכָמָה בְּלִבְךָ וְדַעַת לִנְפֹשְׁךָ יִנָּעַם

10 For wisdom comes into your heart, And knowledge is pleasant to your soul,

מִזְמָה תִּשְׁמַר עָלֶיךָ תִּבּוּנָה תִּנְצֹרְכָה

11 Thoughtfulness watches over you, Understanding keeps you,

לְהַצִּילְךָ מִדֶּרֶךְ רָע מֵאִישׁ מְדַבֵּר תְּהַפְּכוֹת

12 To deliver you from an evil way, From any speaking contrary things,

הַעֲזִיבִים אֲרוֹחוֹת יִשָּׁר לְלַכֵּת בְּדַרְכֵי חֹשֶׁךְ

13 Who are forsaking paths of uprightness, To walk in ways of darkness,

הַשְׁמָחִים לַעֲשׂוֹת רָע יִגִּילוּ בְּתִהְפְּכוֹת רָע

14 Who are rejoicing to do evil, They delight in
[the] contrariness of the wicked,

אֲשֶׁר אֲרֻחֲתֵיהֶם עֲקָשִׁים וְנִלְוִזִים בְּמַעֲגָלוֹתָם

15 Whose paths [are] crooked, Indeed, they are
perverted in their ways.

לְהַצִּילָךְ מֵאִשָּׁה זָרָה מִנִּכְרִיָּה אֲמַרְיָה הַחֲלִיקָהּ

16 To deliver you from the strange woman, From
the stranger who has made her sayings
smooth,

הַעֲזָבָת אֱלוֹף נְעוּרֶיהָ וְאֵת בְּרִית אֱלֹהֶיהָ שְׁכָחָהּ

17 Who is forsaking the guide of her youth, And
has forgotten the covenant of her Elohim.

כִּי שָׁחָה אֶל מָוֶת בֵּיתָהּ וְאֶל רְפָאִים מַעֲגָלֶתֶיהָ

18 For her house has inclined to death, And her
paths to Rephaim.

כָּל בָּאִיָּה לֹא יָשׁוּבוֹן וְלֹא יִשְׁיִגּוּ אַרְחוֹת חַיִּים

19 None going in to her return, Nor do they
reach the paths of life.

לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאַרְחוֹת צְדִיקִים תִּשְׁמֹר

20 That you go in the way of the good, And keep
the paths of the righteous.

כִּי יִשְׁרִים יִשְׁכְּנוּ אֶרֶץ וְתַמִּימִים יוֹתֵרוּ בָּהּ

21 For the upright inhabit the earth, And the perfect are left in it,

וְרָשָׁעִים מֵאֶרֶץ יִכָּרְתוּ וּבֹגְדִים יִסָּחוּ מִמֶּנָּה

22 And the wicked are cut off from the earth,
And treacherous dealers plucked out of it!

MISHLEI — PROVERBS, CHAPTER 3

בְּנִי תוֹרָתִי אֵל תִּשְׁכַּח וּמִצְוֹתַי יִצַּר לְבָבְךָ

1 My son! Do not forget my law, And let your heart keep my commands,

כִּי אֶרְךָ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ

2 For [the] length of [your] days and years, Life and peace they add to you.

חֶסֶד וְאֱמֶת אֵל יַעֲזֹבְךָ קִשְׁרָם עַל גְּרוֹתֶיךָ כְּתָבָם עַל לִוַּח לְבָבְךָ

3 Do not let kindness and truth forsake you, Bind them on your neck, Write them on the tablet of your heart,

וּמָצָא חֵן וְשֹׁכֵל טוֹב בְּעֵינֵי אֱלֹהִים וָאָדָם

4 And find grace and good understanding In the eyes of Elohim and man.

בְּטַח אֵל יִהְיֶה בְּכָל לְבָבְךָ וְאֵל בִּינְתְּךָ אֵל תִּשְׁעֶן

5 Trust to YudHeyVavHey with all your heart, And do not lean to your own understanding.

בְּכָל דְּרָכֶיךָ דַּעְהוּ וְהוּא יִיָּשֶׁר אַרְחֹתֶיךָ

6 In all your ways know Him, And He makes your paths straight.

אֵל תִּהְיֶה חָכָם בְּעֵינֶיךָ יֵרָא אֶת יְהוָה וְסוּר מִרָע

7 Do not be wise in your own eyes, Fear
YudHeyVavHey, and turn aside from evil.

רפאות תהי לְשֶׁרֶךְ וְשִׁקּוּי לְעֲצָמוֹתֶיךָ

8 It is healing to your navel, And moistening to
your bones.

כִּבְדֵּךְ אֶת יְהוָה מֵהוֹנֶךְ וּמֵרֵאשִׁית כָּל תְּבוּאָתְךָ

9 Honor YudHeyVavHey from your substance,
And from the beginning of all your increase;

וַיִּמְלְאוּ אֲסַמִּיךְ שֶׁבַע וְתִירוֹשׁ יִקְבִּיךָ יִפְרֹצוּ

10 And your barns are filled [with] plenty, And
your presses break forth [with] new wine.

מוֹסֵר יְהוָה בְּנִי אֶל תִּמְאָס וְאֶל תִּקְלָךְ בְּתוֹכָהּ

11 Discipline of YudHeyVavHey, my son, do not
despise, And do not be distressed with His
reproof,

כִּי אֶת אֲשֶׁר יֶאֱהָב יְהוָה יוֹכִיחַ וּכְאֵב אֶת בֶּן יִרְצֶה

12 For whom YudHeyVavHey loves He reproves,
Even as a father the son He is pleased with.

אֲשֶׁרִי אָדָם מֵצֵא חֲכָמָה וְאָדָם יִפְיֵק תְּבוּנָה

13 O the blessedness of a man [who] has found
wisdom, And of a man [who] brings forth
understanding.

כִּי טוֹב סִחְרָה מִסֶּחֶר כֶּסֶף וּמִחֲרוֹץ תְּבוּאָתָהּ

14 For better [is] her merchandise Than the
merchandise of silver, And than gold—her
increase.

יְקָרָה הִיא מִפְּנִינִים מִפְּנִינִים וְכָל חֶפְצֶיךָ לֹא יִשְׁווּ בָּהּ

15 She [is] precious above rubies, And all your
pleasures are not comparable to her.

אֶרֶךְ יָמִים בְּיְמִינָהּ בְּשִׁמְאוּלָהּ עֶשֶׂר וְכָבוֹד

16 Length of days [is] in her right hand, In her
left [are] wealth and honor.

דְּרָכֶיהָ דְּרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם

17 Her ways [are] ways of pleasantness, And all
her paths [are] peace.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיהָ מְאֹשֶׁר

18 She [is] a tree of life to those laying hold on
her, And whoever is retaining her [is] blessed.

יְהוָה בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבּוּנָהּ

19 YudHeyVavHey founded the earth by
wisdom, He prepared the heavens by
understanding.

בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקְעוּ וּשְׁחָקִים יִרְעֲפוּ טָל

20 By His knowledge depths have been broken,
And clouds drop dew.

בְּנִי אֵל יִלְזוּ מֵעֵינֶיךָ נֹצֵר תְּשׁוּיָה וּמִזְמָה

21 My son! Do not let them turn from your eyes,
Keep wisdom and thoughtfulness,

וַיְהִיו חַיִּים לְנַפְשְׁךָ וְחַן לְגִגְרָתְךָ

22 And they are life to your soul, and grace to
your neck.

אָז תֵּלֵךְ לְבֶטַח דְּרָכְךָ וְרִגְלְךָ לֹא תִגְוֶה

23 Then you go your way confidently, And your
foot does not stumble.

אִם תִּשְׁכַּב לֹא תִפְחַד וְשִׁכְבָּתְךָ וְעֶרְבָה שְׁנֵתְךָ

24 If you lie down, you are not afraid, Indeed,
you have lain down, And your sleep has been
sweet.

אֵל תִּירָא מִפְּחָד פְּתָאִם וּמִשְׂאֵת רָשָׁעִים כִּי תִבָּא

25 Do not be afraid of sudden fear, And of the
desolation of the wicked when it comes.

כִּי יִהְיֶה יְהוָה בְּכִסְלְךָ וְשֹׁמֵר רִגְלְךָ מִלֶּכֶד

26 For YudHeyVavHey is at your side, And He
has kept your foot from capture.

אֵל תִּמְנַע טוֹב מִבְּעֻלּוֹ בְּהִיּוֹת לֹאֵל יְדִיךָ יָדָךְ לַעֲשׂוֹת

27 Do not withhold good from its owners, When
your hand [is] toward Elohim to do [it].

אַל תִּמְאֹר לרַעֲיֶךָ לִרְעֹךָ לֵךְ וְשׁוּב וּמָחָר אֶתֵּן וְיֵשׁ אִתְּךָ

28 Do not say to your friend, “Go, and return,
and tomorrow I give,” When substance [is]
with you.

אַל תַּחְרֹשׁ עַל רֵעֶךָ רָעָה וְהוּא יוֹשֵׁב לְבִטָּח אִתְּךָ

29 Do not devise evil against your neighbor, And
he sitting confidently with you.

אַל תִּרְוֹב תְּרִיב עִם אָדָם חָנָם אִם לֹא גָמְלָךְ רָעָה

30 Do not strive with a man without cause, If he
has not done you evil.

אַל תִּקְנֵא בְּאִישׁ חָמָס וְאַל תִּבְחַר בְּכָל דַּרְכָּיו

31 Do not be envious of a man of violence, Nor
fix on any of his ways.

כִּי תוֹעֵבֶת יְהוָה נָלוֹז וְאֵת יִשְׁרִים סוֹדוֹ

32 For the perverted [is] an abomination to
YudHeyVavHey, And His secret counsel [is]
with the upright.

מֵאֲרֵת יְהוָה בְּבֵית רָשָׁע וּנְגִידָה צְדִיקִים יִבְרָךְ

33 The curse of YudHeyVavHey [is] in the house
of the wicked. And He blesses the habitation of
the righteous.

אם ללצים הוא יליץ ולעניים ולעניים יתן חן

34 If He scorns the scorers, Yet He gives grace
to the humble.

כבוד חכמים ינחלו וכסילים מרים קלון

35 The wise inherit glory, And fools are bearing
away shame!

MISHLEI — PROVERBS, CHAPTER 4

שמעו בנים מוסר אב והקשיבו לדעת בינה

1 Hear, you sons, the instruction of a father, And
give attention to know understanding.

כי לקח טוב נתתי לכם תורתִי אל תעזבו

2 For I have given to you good learning, do not
forsake my law.

כי בן הייתי לאבי רך ויחיד לפני אמי

3 For I have been a son to my father—tender,
And an only one before my mother.

וירני ויאמר לי יתמוך דברי לבך שמר מצותי וחי

4 And he directs me, and he says to me: “Let
your heart retain my words, Keep my
commands, and live.

קנה חכמה קנה בינה אל תשכח ואל תט מאמרי פי

5 Get wisdom, get understanding, Do not forget,
nor turn away From the sayings of my mouth.

אל תעזבה ותשמרך אהבה ותצרך

6 Do not forsake her, and she preserves you,
Love her, and she keeps you.

ראשית חכמה קנה חכמה ובכל קנייך קנה בינה

7 The first thing [is] wisdom—get wisdom, And
with all your getting get understanding.

סלסלה ותרוםמך תכבדך כי תחבקנה

8 Exalt her and she lifts you up, She honors you
when you embrace her.

תתן לראשך לזית חן עטרת תפארת תמננה

9 She gives a wreath of grace to your head, She
gives you a crown of beauty freely.”

שמע בני וקח אמרי וירבו לך שנות חיים

10 Hear, my son, and receive my sayings, And
years of life [are] multiplied to you.

בדרך חכמה הרתיד הדרךתיך במעגלי ישר

11 I have directed you in a way of wisdom, I
have caused you to tread in paths of
uprightness.

בלכתך לא יצר צעדך ואם תרוץ לא תכשל

12 In your walking your step is not restricted,
And if you run, you do not stumble.

החזק במוסר אל תרף נצרה כי היא חייך

13 Lay hold on instruction, do not desist, Keep
her, for she [is] your life.

בארח רשעים אל תבא ואל תאשר בדרך רעים

14 Do not enter into the path of the wicked, And
do not be blessed in a way of evildoers.

פְּרַעְהוּ אֶל תַּעֲבֹר בּוֹ שְׁטָה מַעֲלִיו וְעִבּוֹר

15 Avoid it, do not pass over into it, Turn aside
from it, and pass on.

כִּי לֹא יִשְׁנוּ אִם לֹא יִרְעוּ וְנִגְזְלָה שְׁנָתָם אִם לֹא יִכְשׁוּלוּ יִכְשִׁילוּ

16 For they do not sleep if they do no evil, And
their sleep has been taken away violently, If
they do not cause [some] to stumble.

כִּי לֶחֱמוֹ לֶחֶם רָשָׁע וַיֵּין חֲמָסִים יִשְׁתּוּ

17 For they have eaten bread of wickedness, And
they drink wine of violence.

וְאַחַר צַדִּיקִים כְּאוֹר נֶגֶה הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם

18 And the path of the righteous [is] as a shining
light, Going and brightening until the day is
established,

דֶּרֶךְ רָשָׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכְשָׁלוּ

19 The way of the wicked [is] as darkness, They
have not known at what they stumble.

בְּנִי לְדַבְּרֵי הַקְשִׁיבָה לְאִמְרֵי הַט אָזְנְךָ

20 My son, give attention to my words, Incline
your ear to my sayings,

אל יליוזו מעיניך שמרם בתוך לבבך

21 Do not let them turn aside from your eyes,
Preserve them in the midst of your heart.

כי חיים הם למצאיהם ולכל בשרו מרפא

22 For they [are] life to those finding them, And
healing to all their flesh.

מכל משמר נצר לבך כי מננו תוצאות חיים

23 Above every charge keep your heart, For out
of it [are] the outgoings of life.

הסר ממך עקשות פה ולזות שפתים הרחק ממך

24 Turn aside a contrary mouth from you, And
put perverse lips far from you,

עיניך לנכח יביטו ועפעפיך יישרו נגדך

25 Your eyes look straightforward, And your
eyelids look straight before you.

פלא מעגל רגלך וכל דרכיך יכנו

26 Ponder the path of your feet, And all your
ways [are] established.

אל תט ימין ושמאול הסר רגלך מרע

27 Do not incline [to] the right or to the left, Turn
aside your foot from evil!

MISHLEI — PROVERBS, CHAPTER 5

בְּנִי לְחֻכְמָתִי הִקְשִׁיבָה לְתִבּוּנָתִי הֵט אָזְנוֹךָ

1 My son! Give attention to my wisdom, Incline
your ear to my understanding,

לְשֹׁמֵר מִזְמוֹת וְדַעַת שְׁפָתֶיךָ יִנְצְרוּ

2 To observe thoughtfulness, And your lips keep
knowledge.

כִּי נֶפֶת תִּטְפֶּנָּה שְׁפָתַי זָרָה וְחֶלֶק מִשְׁמֵן חִכָּהּ

3 For the lips of a strange woman drop honey,
And her mouth [is] smoother than oil,

וְאַחֲרִיתָהּ מָרָה כָּלֶעֱנָה חֶדָּה כְּחָרֵב פִּיּוֹת

4 And her latter end [is] bitter as wormwood,
Sharp as a sword [with] mouths.

רַגְלֶיהָ יִרְדּוּת מָוֶת שְׂאוֹל צִעְדֶּיהָ יִתְמַכּוּ

5 Her feet are going down to death, Her steps
take hold of Sheol.

אֶרֶץ חַיִּים פֶּן תִּפְלֹס נָעוּ מַעְגְּלֶיהָ לֹא תִדְעַ

6 The path of life—lest you ponder, Her paths
have moved—you do not know.

וְעֵתָהּ בָּנִים שָׁמְעוּ לִי וְאֵל תְּסוּרוּ מֵאִמְרֵי פִי

7 And now, you sons, listen to me, And do not
turn from sayings of my mouth.

הֲרַחֵק מֵעֲלֶיךָ דֶּרֶךְךָ וְאַל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ

8 Keep your way far from off her, And do not
come near to the opening of her house,

כִּן תַּתֵּן לְאַחֵרִים הוֹדְךָ וּשְׁנִיתֶיךָ לְאֶכְזָרִי

9 Lest you give your splendor to others, And
your years to the fierce,

כִּן יִשְׁבְּעוּ זָרִים כֹּחֲךָ וְעֲצָבֶיךָ בְּבֵית נָכְרִי

10 Lest strangers be filled [with] your power,
And your labors in the house of a stranger,

וְנִהְיִיתָ בְּאַחֲרִיתֶךָ בְּכָלוֹת בְּשָׂרְךָ וּבְשֹׂאֲרֶךָ

11 And you have howled in your latter end, In
the consumption of your flesh and your food,

וְאָמַרְתָּ אֵיךְ שָׂנֵאתִי מוֹסֵר וְתוֹכַחַת נָאֵץ לִבִּי

12 And have said, “How I have hated instruction,
And my heart has despised reproof,

וְלֹא שָׁמַעְתִּי בְּקוֹל מוֹרֵי וְלִמְלַמְדֵי לֹא הִטִּיתִי אָזְנוֹי

13 And I have not listened to the voice of my
teachers, And have not inclined my ear to my
teachers.

כִּמְעֵט הִיִּיתִי בְּכָל רָע בְּתוֹךְ קָהָל וְעַדָּהּ

14 As a little thing I have been all evil, In the
midst of an assembly and a congregation.”

שְׁתֵּה מִיָּם מִבּוֹרְךָ וְנִזְלִים מִתּוֹךְ בְּאֵרְךָ

15 Drink waters out of your own cistern, Even
flowing ones out of your own well.

פִּזְצוּ מַעֲיֵנְתֶיךָ חוּצָה בְּרַחֲבוֹת פִּלְגֵי מַיִם

16 Let your fountains be scattered abroad, In
broad places streams of waters.

יִהְיוּ לְךָ לְבָדֵד וְאִין לְזָרִים אֶתְּךָ

17 Let them be to you for yourself, And not to
strangers with you.

יְהִי מְקוֹרְךָ בְּרוּךְ וּשְׂמַח מֵאִשָּׁת נְעוּרֶיךָ

18 Let your fountain be blessed, And rejoice
because of the wife of your youth,

אֵילַת אֲהָבִים וַיַּעֲלֶת חֵן וְדָדֶיהָ יְרוּךְ בְּכָל עֵת בְּאֵהֱבָתָהּ תִּשְׁגָּה תִּמְיֵד

19 A doe of loves, and a roe of grace! Let her
loves satisfy you at all times, Magnify yourself
in her love continually.

וְלָמָּה תִּשְׁגָּה בְּנִי בְּזָרָה וּתְחַבֵּק חֵק נְכָרִיָּהּ

20 And why do you magnify yourself, My son,
with a stranger? And embrace the bosom of a
strange woman?

כִּי נִבַּח עֵינֵי יְהוָה דְּרָכֵי אִישׁ וְכָל מַעֲגָלָתוֹ מִפְּלֶס

21 For the ways of each are before the eyes of
YudHeyVavHey, And He is pondering all his
paths.

עוֹנוֹתָיו יִלְכְּדֵנוּ אֶת הָרָשָׁע וּבְחִבְלֵי חַטָּאתוֹ יִתְמָךְ

22 His own iniquities capture the wicked, And he
is holden with the ropes of his sin.

הוּא יָמוּת בְּאֵין מוֹסֵר וּבְרַב אִוִּלְתּוֹ יִשְׁגֶּה

23 He dies without instruction, And magnifies
himself in the abundance of his folly!

MISHLEI — PROVERBS, CHAPTER 6

בְּנִי אִם עָרַבְתָּ לְרֵעֶךָ תִּקְעֶתָ לְזָר כַּפֶּיךָ

1 My son! If you have been guarantor for your friend, Have struck your hand for a stranger,

נִקְשַׁתָּ בְּאִמְרֵי פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי פִיךָ

2 Have been snared with sayings of your mouth, Have been captured with sayings of your mouth,

עֲשֵׂה זֹאת אַפּוֹא בְּנִי וְהִנָּצַל כִּי בָאתָ בְּכַף רֵעֶךָ לֶךְ הִתְרַפַּס וְרָהַב רֵעֶיךָ

3 Do this now, my son, and be delivered, For you have come into the hand of your friend. Go, trample on yourself, and strengthen your friend,

אַל תִּתֵּן שְׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְפְּיֶיךָ

4 Do not give sleep to your eyes, And slumber to your eyelids,

הִנָּצַל כַּצְבִּי מִיָּד וּכְצִפּוֹר מִיָּד יָקוֹשׁ

5 Be delivered as a roe from the hand, And as a bird from the hand of a fowler.

לֶךְ אַל נִמְלָה עֶצֶל רֹאֵה דְרָכֶיהָ וְחָכָם

6 Go to the ant, O slothful one, See her ways and
be wise;

אֲשֶׁר אֵין לָהּ קָצִין שׁוֹטֵר וּמַשְׁלָה

7 Which has no captain, overseer, and ruler,

תִּכְיֶין בְּקִיץ לַחֲמֶה אֲגֶרֶה בְּקָצִיר מֵאֲכָלָהּ

8 She prepares her bread in summer, She has
gathered her food in harvest.

עַד מָתִי עֲצִל תִּשְׁכָּב מָתִי תִקּוּם מִשְׁנָתְךָ

9 Until when, O slothful one, do you lie? When
do you arise from your sleep?

מַעַט שָׁנוֹת מַעַט תְּנוּמוֹת מַעַט חֲבֵק יָדַיִם לְשֹׁכֵב

10 A little sleep, a little slumber, A little clasping
of the hands to rest,

וּבֹא כְּמַהֲלֵךְ רֹאשֶׁךָ וּמַחֲסִירְךָ כְּאִישׁ מְגֹן

11 And your poverty has come as a traveler, And
your want as an armed man.

אָדָם בְּלִיעַל אִישׁ אֶן הוֹלֵךְ עֲקָשׁוֹת פֶּה

12 A man of worthlessness, a man of iniquity,
Walking [with] perverseness of mouth,

קֶרֶץ בְּעֵינָיו מִלֵּל בְּרִגְלוֹ מֶרֶה בְּאֲצָבָעָיו

13 Winking with his eyes, speaking with his feet,
Directing with his fingers,

תִּהְיֶה פְּכוּת בְּלִבּוֹ חָרַשׁ רָע בְּכָל עֵת מִדְּנִים מִדִּינִים יִשְׁלַח

14 Contrariness [is] in his heart, devising evil at all times, He sends forth contentions.

עַל כֵּן פִּתְאֹם יָבוֹא אִידּוֹ פֶּתַע יִשְׁבֵּר וְאִין מִרְפָּא

15 Therefore his calamity comes suddenly, He is broken instantly—and no healing.

שֵׁשׁ הֵנָּה שָׁנָא יְהוָה וְשִׁבְעַת תּוֹעֲבוֹת תּוֹעֲבַת נַפְשׁוֹ

16 These six has YudHeyVavHey hated, Indeed, seven [are] abominations to His soul:

עֵינַיִם רְמוֹת לְשׁוֹן שָׁקֵר וַיָּדַיִם שׁוֹפְכוֹת דָּם נִקְיָ

17 High eyes, False tongues, And hands shedding innocent blood,

לֵב חָרַשׁ מַחְשְׁבוֹת אָוֶן רַגְלַיִם מִמְּהָרוֹת לָרוּץ לָרָעָה

18 A heart devising thoughts of vanity, Feet hastening to run to evil,

יִפְיֵיחַ כְּזָבִים עַד שָׁקֵר וּמִשְׁלַח מִדְּנִים בֵּין אַחִים

19 A false witness [who] breathes out lies, And one sending forth contentions between brothers.

נִצֵּר בְּנִי מִצְוַת אָבִיךָ וְאַל תַּטֵּשׁ תּוֹרַת אִמְךָ

20 Keep, my son, the command of your father, And do not leave the law of your mother.

קשרם על לבך תמיד ענדם על גרגרתך

21 Bind them on your heart continually, Tie them on your neck.

בהתהלךך תנחה אתך בשכבך תשמר עליך והקיצות היא תשיחך

22 In your going up and down, it leads you, In your lying down, it watches over you, And you have awoken—it talks [with] you.

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר

23 For the command [is] a lamp, And the Law a light, And a way of life [are] reproofs of instruction,

לשמרך מאשת רע מלקות לשון נכריה

24 To preserve you from an evil woman, From the flattery of the tongue of a strange woman.

אל תחמד יפיה בלבבך ואל תקנחך בעפעפיה

25 Do not desire her beauty in your heart, And do not let her take you with her eyelids.

כי בעד אשה זונה עד כפר לחם ואשת איש נפש יקרה תצוד

26 For a harlot consumes to a cake of bread, And an adulteress hunts the precious soul.

היחיתה איש אש בחיקו ובגדיו לא תשרפנה

27 Does a man take fire into his bosom, And are
his garments not burned?

אם יִהְיֶה אִישׁ עַל הַחֲחָלִים וְרָגְלָיו לֹא תִכְוֶינָה

28 Does a man walk on the hot coals, And are his
feet not scorched?

כִּן הִבָּא אֶל אִשְׁתּוֹ רָעָהּ לֹא יִנָּקֶה כָּל הַנִּגָּע בָּהּ

29 So [is] he who has gone in to the wife of his
neighbor, None who touches her is innocent.

לֹא יִבְזוּ לַגָּנוֹב כִּי יִגְנוֹב לְמַלֵּא נִפְשׁוֹ כִּי יִרְעֵב

30 They do not despise the thief, When he steals
to fill his soul when he is hungry,

וְנִמְצָא יִשְׁלֵם שִׁבְעָתַיִם אֶת כָּל הוֹן בֵּיתוֹ יִתֵּן

31 And being found he repays sevenfold, He
gives all the substance of his house.

נֶאֱפָא אִשָּׁה חֹסֵר לֵב מְשַׁחִית נִפְשׁוֹ הוּא יַעֲשֶׂנָה

32 He who commits adultery [with] a woman
lacks heart, He who does it is destroying his
soul.

נִגַּע וְקִלּוֹן יִמָּצֵא וְחִרְפָּתוֹ לֹא תִמָּחֶה

33 He finds a stroke and shame, And his
reproach is not wiped away,

כִּי קִנְיָה חֶמֶת גָּבַר וְלֹא יִחְמוֹל בְּיוֹם נִקְמָה

34 For jealousy [is] the fury of a man, And he
does not spare in a day of vengeance.

לֹא יִשָּׂא פָנָיו כָּל כֹּפֶר וְלֹא יֵאָבֵה כִּי תִרְבֶּה שֹׁחַד

35 He does not accept the appearance of any
atonement, Indeed, he does not consent,
Though you multiply bribes!

MISHLEI — PROVERBS, CHAPTER 7

בְּנִי שְׁמַר אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אִתְּךָ

1 My son! Keep my sayings, And lay up my commands with you.

שְׁמַר מִצְוֹתַי וְחַיָּה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ

2 Keep my commands, and live, And my law as the pupil of your eye.

קָשְׂרָם עַל אֲצָבָעֶיךָ כְּתָבָם עַל לִוַּח לִבְךָ

3 Bind them on your fingers, Write them on the tablet of your heart.

אָמַר לְחָכְמָה אָחוֹתִי אֶת וּמַדְעַ לְבִינָה תִקְרָא

4 Say to wisdom, “You [are] my sister.” And cry to understanding, “Relative!”

לְשֹׁמְרֶךָ מֵאִשָּׁה זָרָה מִנְּכָרִיָּה אִמְרִיָּה הִחֲלִיקָה

5 To preserve you from a strange woman, From a stranger who has made her sayings smooth.

כִּי בַחֲלוֹן בֵּיתִי בָעֵד אֶשְׁנֹבֵי נִשְׁקַפְתִּי

6 For at a window of my house, I have looked out through my casement,

וְאֶרְאָא בַּפֶּתָאִים אֲבִינָה בְּבָנִים נָעַר חֶסֶר לִבִּי

7 And I see among the simple ones, I discern
among the sons, A young man lacking
understanding,

עָבַר בְּשׁוּק אֶצֶל פֶּנֶה וְדֶרֶךְ בֵּיתָהּ יִצְעָד

8 Passing on in the street, near her corner, And
the way [to] her house he steps,

בְּנֶשֶׁף בְּעָרֵב יוֹם בְּאִישׁוֹן לַיְלָה וְאֶפְלָה

9 In the twilight—in the evening of day, In the
darkness of night and blackness.

וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זִוְנָה וְנִצְרַת לֵב

10 And behold, a woman to meet him—(A
harlot's dress, and watchful of heart,

הַמִּיָּה הִיא וְסִרְתָּר בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ

11 She [is] noisy, and stubborn, her feet do not
rest in her house.

פַּעַם בַּחוּץ פַּעַם בְּרַחֲבוֹת וְאֶצֶל כָּל פֶּנֶה תֵּאָרֵב

12 Now in an out-place, now in broad places,
And she lies in wait near every corner)—

וְהִחֲזִיקָה בּוֹ וְנִשְׁקָה לּוֹ הָעֵזָה פָּנֶיהָ וְתֹאמַר לוֹ

13 And she laid hold on him and kissed him, She
has hardened her face and says to him,

זָבַחִי שְׁלָמִים עָלַי הַיּוֹם שְׁלַמְתִּי נְדָרִי

14 “Sacrifices of peace-offerings [are] by me,
Today I have completed my vows.

על בן יצאתי לקראתך לשחר פניך ואמצאך

15 Therefore I have come forth to meet you, To
earnestly seek your face, and I find you.

מרבדים רבדתי ערשי חטבות אטון מצרים

16 I decked my bed [with] ornamental coverings,
Carved works—cotton of Egypt.

נפתי משכבי מר אהלים וקנמון

17 I sprinkled my bed [with] myrrh, aloes, and
cinnamon.

לכה נרוה דדים עד הבקר נתעלסה באהבים

18 Come, we are filled [with] love until the
morning, We delight ourselves in loves.

כי אין האיש בביתו הלך בדרך מרחוק

19 For the man is not in his house, He has gone
on a long journey.

צורר הכסף לקח בידו ליום הכסא יבא ביתו

20 He has taken a bag of money in his hand, At
the day of the new moon he comes to his
house.”

הטתו ברב לקחה בחלק שפתיה תדיחנו

21 She turns him aside with the abundance of
her speech, She forces him with the flattery of
her lips.

הוֹלִיךְ אַחֲרֶיהָ פִּתְאֹם כְּשׁוֹר אֶל טֶבַח יָבוֹא וּכְעֶכֶס אֶל מוֹסֵר אֹוִיל

22 He is going after her straight away, he comes
as an ox to the slaughter, And as a chain to the
discipline of a fool,

עַד יִפְלַח חֵץ בְּבִדּוֹ כְּמַהֲר צִפּוֹר אֶל פֶּח וְלֹא יָדַע כִּי בִנְפֹשׁ הוּא

23 Until an arrow splits his liver, As a bird has
hurried to a snare, And has not known that it
[is] for its life.

וְעַתָּה בָּנִים שִׁמְעוּ לִי וְהִקְשִׁיבוּ לְאִמְרֵי פִי

24 And now, you sons, listen to me, And give
attention to sayings of my mouth.

אֵל יִשָּׁט אֶל דַּרְכֶיהָ לִבָּךְ אֵל תִּתַּע בְּנִתִּיבוֹתֶיהָ

25 Do not let your heart turn to her ways, Do not
wander in her paths,

כִּי רַבִּים חֲלָלִים הִפִּילָה וְעֲצָמִים כָּל הָרִגְתָּהּ

26 For many [are] the wounded she caused to
fall, And mighty [are] all her slain ones.

דַּרְכֵי שְׂאוֹל בֵּיתָהּ יִרְדּוּת אֶל חֲדָרֵי מוֹת

27 The ways of Sheol—her house, Going down to
inner chambers of death!

MISHLEI — PROVERBS, CHAPTER 8

הֲלֹא חֲכָמָה תִּקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ

1 Does wisdom not call? And understanding give forth her voice?

בְּרֹאשׁ מְרוֹמִים עָלֵי דֶרֶךְ בֵּית נְתִיבוֹת נִצָּבָה

2 At the head of high places by the way, She has stood between the paths,

לְיַד שְׁעָרִים לְפִי קֶרֶת מְבוֹא פִתְחוֹת תְּרֻנָּה

3 At the side of the gates, at the mouth of the city, The entrance of the openings, she cries aloud,

אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל בְּנֵי אָדָם

4 “To you, O men, I call, And my voice [is] to the sons of men.

הִבִּינוּ פְתָאִים עֲרֻמָּה וְכֹסִילִים הִבִּינוּ לֵב

5 Understand, you simple ones, prudence, And you fools, understand the heart,

שְׁמָעוּ כִּי נְגִידִים אֲדַבֵּר וּמִפֶּתַח שְׁפָתַי מִישָׁרִים

6 Listen, for I speak noble things, And the opening of my lips [is] uprightness.

כִּי אֱמֶת יִהְיֶה חֶפְזִי וְתוֹעֲבַת שְׁפָתַי רָשָׁע

7 For my mouth utters truth, And wickedness [is]
an abomination to my lips.

בְּצֶדֶק כָּל אִמְרֵי פִי אֵין בָּהֶם נִפְתָּל וְעִקָּשׁ

8 All the sayings of my mouth [are] in
righteousness, Nothing in them is contrary
and perverse.

כֻּלָּם נִכְחִים לְמִבִּין וְיִשְׁרִים לְמִצְאֵי דַעַת

9 All of them [are] plain to the intelligent, And
upright to those finding knowledge.

קִחוּ מוֹסְרִי וְאַל כֶּסֶף וְדַעַת מִחֲרוֹץ נִבְחָר

10 Receive my instruction, and not silver, And
knowledge rather than choice gold.

כִּי טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל חִפְצִים לֹא יִשְׁווּ בָּהּ

11 For wisdom [is] better than rubies, Indeed, all
delights are not comparable with it.

אֲנִי חֲכָמָה שְׁכַנְתִּי עִרְמָה וְדַעַת מְזֻמוֹת אֶמְצָא

12 I, wisdom, have dwelt with prudence, And I
find out a knowledge of purposes.

יִרְאֵת יְהוָה שִׁנְאֵת רָע גָּאָה וְגָאוֹן וְדִרְךְ רָע וְפִי תִהְפְּכוֹת שִׁנְאֵתִי

13 The fear of YudHeyVavHey [is] to hate evil;
Pride, and arrogance, and an evil way, And a
contrary mouth, I have hated.

לִי עֲצָה וְתוֹשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה

14 Counsel and substance [are] mine, I [am]
understanding, I have might.

בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יִחְקְקוּ צֶדֶק

15 By me kings reign, and princes decree
righteousness,

בִּי שָׁרִים יִשְׁרוּ וְנָדִיבִים כָּל שֹׁפְטֵי צֶדֶק

16 By me chiefs rule, and nobles, All judges of
earth.

אֲנִי אֹהֵבִיהָ אֹהֲבֵי אֹהֵב וּמִשְׁחָרִי יִמְצְאוּנִי

17 I love those loving me, And those seeking me
earnestly find me.

עֲשֹׂר וְכָבוֹד אִתִּי הוֹן עֲתִק וְצִדְקָה

18 Wealth and honor [are] with me, Lasting
substance and righteousness.

טוֹב פְּרִי מִחֶרוֹץ וּמִפֶּז וּתְבוּאַתִּי מִכֶּסֶף נְבָהָר

19 My fruit [is] better than gold, even fine gold,
And my increase than choice silver.

בְּאַרְחִי צִדְקָה אֶהְלֵךְ בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט

20 I cause to walk in a path of righteousness, In
midst of paths of judgment,

לְהַנְחִיל אֹהֲבֵי יֵשׁ וְאַצְרֵיתֶהֶם אִמְלָא

21 To cause my lovers to inherit substance,
Indeed, I fill their treasures.

יְהוָה קִנְנִי רֵאשִׁית דְּרִכּוֹ קִדְּם מִפְעֻלָּיו מֵאֶז

22 YudHeyVavHey possessed me—the beginning
of His way, Before His works since then.

מֵעוֹלָם נִסְכָּתִי מֵרֵאשׁ מִקִּדְמִי אֶרֶץ

23 I was anointed from the age, from the first,
From former states of the earth.

בְּאֵין תְּהוֹמוֹת חוֹלְלָתִי בְּאֵין מַעֲיֵנוֹת נִכְבְּדִי מֵיָם

24 In there being no depths, I was brought forth,
In there being no fountains heavy [with]
waters,

בְּטָרָם הָרִים הִטְבְּעוּ לִפְנֵי גְבְעוֹת חוֹלְלָתִי

25 Before mountains were sunk, Before heights,
I was brought forth.

עַד לֹא עָשָׂה אֶרֶץ וְחוֹצוֹת וְרֵאשׁ עֲפָרוֹת תִּבְלָה

26 While He had not made the earth, and out-
places, And the top of the dusts of the world.

בְּהִכְיֵנוּ שָׁמַיִם שָׁם אֲנִי בְּחוּקוֹ חוּג עַל פְּנֵי תְהוֹם

27 In His preparing the heavens I [am] there, In
His decreeing a circle on the face of the deep,

בְּאַמְצוֹ שְׁחָקִים מִמַּעַל בְּעִזּוֹ עֵינוֹת תְּהוֹם

28 In His strengthening clouds above, In His
making strong fountains of the deep,

בְּשׁוּמוֹ לַיָּם חָקוֹ וּמִיָּם לֹא יַעֲבְרוּ פִּיּוֹ בַּחוּקוֹ מוֹסְדֵי אֶרֶץ

29 In His setting for the sea its limit, And the
waters do not transgress His command, In His
decreeing the foundations of earth,

וְאֶהְיֶה אֶצְלוֹ אֱמוּנָה וְאֶהְיֶה שֹׁעֵשׂעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל עַתָּה

30 Then I am near Him, a workman, And I am a
delight—day by day. Rejoicing before Him at
all times,

מִשְׁחָקָת בְּתֵבֶל אֶרְצוֹ וְשֹׁעֵשׂעִי אֶת בְּנֵי אָדָם

31 Rejoicing in the habitable part of His earth,
And my delights [are] with the sons of men.

וְעַתָּה בָּנִים שָׁמְעוּ לִי וְאֲשֶׁרִי דֹרְכֵי יִשְׁמְרוּ

32 And now, you sons, listen to me, Indeed,
blessed are they who keep my ways.

שָׁמְעוּ מוֹסֵר וְחֲכָמוֹ וְאֵל תִּפְרָעוּ

33 Hear instruction, and be wise, and do not
slight.

אֲשֶׁרִי אָדָם שָׁמַע לִי לִשְׁקֹד עַל דִּלְתָתִי יוֹם יוֹם לִשְׁמֹר מְזוּזַת פֶּתַחִי

34 O the blessedness of the man listening to me,
To watch at my doors day by day, To watch at
the doorposts of my entrance.

כִּי מֵצֵאִי מֵצֵאִי חַיִּים וְיִפְקֶה רְצוֹן מִיְהוָה

35 For whoever is finding me, has found life,
And brings out goodwill from YudHeyVavHey.

וְחַטָּאִי חַיִּים נִפְשׁוֹ כֹּל מִשְׁנֵאִי אָהָבוֹ מוֹת

36 And whoever is missing me, is wronging his
soul, All hating me have loved death!”

MISHLEI — PROVERBS, CHAPTER 9

חִכְמוֹת בָּנְתָהּ בֵּיתָהּ חָצְבָה עֲמוּדֶיהָ שִׁבְעָה

1 Wisdom has built her house, She has hewn out
her pillars—seven.

טִבְחָהּ טִבְחָהּ מִסְכָּה יֵינָהּ אֵף עָרְכָהּ שְׁלֻחָנָהּ

2 She has slaughtered her slaughter, She has
mingled her wine, Indeed, she has arranged
her table.

שְׁלָחָהּ נִצְרָתֶיהָ תִּקְרָא עַל גִּפֵּי מְרֹמֵי קִרְיָהּ

3 She has sent forth her girls, She cries on the
tops of the high places of the city:

מִי פֶתִי יָסֵר הִנֵּה חָסֵר לֵב אָמְרָהּ לוֹ

4 “Who [is] simple? Let him turn aside here.”
Whoever lacks heart: she has said to him,

לָכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִמִּסְכָּתִי

5 “Come, eat of my bread, And drink of the wine
I have mingled.

עֲזְבוּ פִתְאִים וַחֲיּוּ וְאָשְׁרוּ בְּדֶרֶךְ בִּינָהּ

6 Forsake the simple and live, And be blessed in
the way of understanding.”

יָסֵר לֹץ לִקְחַת לוֹ קִלּוֹן וּמוֹכִיחַ לְרָשָׁע מוֹמֵן

7 The instructor of a scorner Is receiving for it—
shame, And a reprover of the wicked—his
blemish.

אל תוכיח לץ פן ישנאך הוכיח לחכם ויאזהבך

8 Do not reprove a scorner, lest he hate you, Give
reproof to the wise, and he loves you.

תן לחכם ויחכם עוד הודע לצדיק ויוסף לקח

9 Give to the wise, and he is wiser still, Make
known to the righteous, And he increases
learning.

תחלת חכמה יראת יהוה ודעת קדשים בינה

10 The commencement of wisdom [is] the fear of
YudHeyVavHey, And a knowledge of the Holy
Ones [is] understanding.

כי בי ירבו ימיך ויוסיפו לך שנות חיים

11 For by me your days multiply, And years of
life are added to you.

אם חכמת חכמת לך ולצאת לבדך תשא

12 If you have been wise, you have been wise for
yourself, And you have scorned—you bear [it]
alone.

אשת כסילות המיה פתיות ובל ידעה מה

13 A foolish woman [is] noisy, Simple, and has not known what.

וַיֵּשְׁבָה לִפְתַּח בֵּיתָהּ עַל כֶּסֶּא מְרֹמֵי קִירוֹת

14 And she has sat at the opening of her house,
On a throne—the high places of the city,

לְקוֹרֵא לְעַבְרֵי דֶרֶךְ הַמְּיֻשָּׁרִים אֲרוּחוֹתָם

15 To call to those passing by the way, Who are going straight [on] their paths.

מִי פָתִי יָסֵר הִנֵּה וְחָסֵר לֵב וְאָמְרָה לוֹ

16 “Who [is] simple? Let him turn aside here.”
And whoever lacks heart—she said to him,

מַיִם גָּנוּבִים יִמְתְּקוּ וְלֶחֶם סֵתֵרִים יִנַּעַם

17 “Stolen waters are sweet, And hidden bread is pleasant.”

וְלֹא יָדַע כִּי רִפְאִים שָׁם בְּעִמְקֵי שְׂאוֹל קִרְאֶיהָ

18 And he has not known that Rephaim [are] there,
Her invited ones in deep places of Sheol!

MISHLEI — PROVERBS, CHAPTER 10

משלי שלמה בן חכם ישמח אב ובן כסיל תונת אמו

- 1** Proverbs of Solomon. A wise son causes a father to rejoice, And a foolish son [is] an affliction to his mother.

לא יועילו אוצרות רשע וצדקה תציל ממות

- 2** Treasures of wickedness do not profit, And righteousness delivers from death.

לא ירעיב יהוה נפש צדיק והות רשעים יהדף

- 3** YudHeyVavHey does not cause the soul of the righteous to hunger, And He thrusts away the desire of the wicked.

ראש עשה כף רמיה ויד חרוצים תעשיר

- 4** Poor [is] he who is working [with] a slothful hand, And the hand of the diligent makes rich.

אגר בקיץ בן משכיל נרדם בקציר בן מביש

- 5** Whoever is gathering in summer [is] a wise son, Whoever is sleeping in harvest [is] a son causing shame.

ברכות לראש צדיק ופי רשעים יכסה חמס

6 Blessings [are] for the head of the righteous,
And the mouth of the wicked covers violence.

זְכוֹר צְדִיק לְבָרָכָה וְשֵׁם רָשָׁעִים יִרְקַב

7 The remembrance of the righteous [is] for a
blessing, And the name of the wicked rots.

חָכָם לֵב יִקַּח מִצְוֹת וְאִוִּיל שְׁפָתָיו יִלְבָּט

8 The wise in heart accepts commands, And a
talkative fool kicks.

הוֹלֵךְ בְּתָם יֵלֶךְ בְּטַח וּמַעֲקֹשׁ דִּרְכוֹ יוֹדַע

9 Whoever is walking in integrity walks
confidently, And whoever is perverting his
ways is known.

קֹרֵץ עֵין יִתֵּן עֲצָבָה וְאִוִּיל שְׁפָתָיו יִלְבָּט

10 Whoever is winking the eye gives grief, And a
talkative fool kicks.

מְקוֹר חַיִּים כִּי צְדִיק וּכְפֹהֶם רָשָׁעִים יִכְסֶה חֶמֶס

11 A fountain of life [is] the mouth of the
righteous, And the mouth of the wicked covers
violence.

שִׂנְאָה תַעֲוִיר מִדִּנִּים וְעַל כָּל פְּשָׁעִים תִּכְסֶה אֲהָבָה

12 Hatred awakens contentions, And love covers
over all transgressions.

בְּשִׁפְתַי נִבּוֹן תִּמְצָא חֲכָמָה וְשִׁבְט לִגּוֹ חֶסֶד לִב

13 Wisdom is found in the lips of the intelligent,
And a rod [is] for the back of him who is
lacking understanding.

חֲכָמִים יַצְפְּנוּ דַעַת וּפִי אֱוִיל מִחֲתָה קִרְבָּה

14 The wise lay up knowledge, and the mouth of
a fool [is] near ruin.

הוֹן עֲשִׂיר קִרְיָת עֹז מַחֲתַת דָּלִים רִישָׁם

15 The wealth of the rich [is] his strong city, The
ruin of the poor [is] their poverty.

פְּעֻלַת צַדִּיק לְחַיִּים תְּבוּאוֹת רָשָׁע לְחִטָּאת

16 The wage of the righteous [is] for life, The
increase of the wicked for sin.

אֶרֶץ לְחַיִּים שׁוֹמֵר מוֹסֵר וְעוֹזֵב תּוֹכַחַת מִתְּעֵה

17 A traveler to life [is] he who is keeping
instruction, And whoever is forsaking rebuke
is erring.

מִכְסֵּה שְׁנֵאָה שֹׁפֵתִי שֶׁקֶר וּמוֹצֵא דָבָר הוּא כִסְיִל

18 Whoever is covering hatred with lying lips,
And whoever is bringing out an evil report is a
fool.

בְּרַב דְּבָרִים לֹא יִחְדָּל פֶּשַׁע וְחֹשֶׁךְ שֹׁפֵתִיו מִשְׁכִּיל

19 In the abundance of words transgression does not cease, And whoever is restraining his lips [is] wise.

כֶּסֶף נִבְחַר לְשׁוֹן צַדִּיק לֵב רָשָׁעִים כְּמַעֵט

20 The tongue of the righteous [is] chosen silver, The heart of the wicked—as a little thing.

שִׁפְתֵי צַדִּיק יִרְעוּ רַבִּים וְאֲוִילִים בְּחָסֵר לֵב יָמוּתוּ

21 The lips of the righteous delight many, And fools die for lack of heart.

בְּרִכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא יוֹסֵף עֲצָב עִמָּהּ

22 The blessing of YudHeyVavHey—it makes rich, And He adds no grief with it.

כְּשִׁחוּק לְכִסִּיל עֲשׂוֹת זִמָּה וְחִכְמָה לְאִישׁ תְּבוּנָה

23 To execute inventions [is] as play to a fool, And wisdom to a man of understanding.

מִגֹּרֶת רָשָׁע הִיא תְּבוּאָנוּ וְתַאֲוֹת צַדִּיקִים יִתֵּן

24 The feared thing of the wicked meets him, And the desire of the righteous is given.

כְּעֹבֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם

25 As the passing by of a windstorm, So the wicked is not, And the righteous is a perpetual foundation.

בְּחֶמֶץ לְשֵׁנִים וּבָעָשָׁן לְעֵינַיִם כֵּן הָעֵצָל לְשִׁלְחָיו

26 As vinegar to the teeth, And as smoke to the eyes, So [is] the slothful to those sending him.

יִרְאֵת יְהוָה תוֹסִיף יָמִים וּשְׁנוֹת רָשָׁעִים תִּקְצָרְנָה

27 The fear of YudHeyVavHey adds days, And the years of the wicked are shortened.

תוֹחֶלֶת צַדִּיקִים שְׂמֵחָה וְתִקְוַת רָשָׁעִים תֵּאבֵד

28 The hope of the righteous [is] joyful, And the expectation of the wicked perishes.

מַעֲזוֹ לְתֵם דֶּרֶךְ יְהוָה וּמַחֲתָה לְפַעְלֵי אָוֶן

29 The way of YudHeyVavHey [is] strength to the perfect, And ruin to workers of iniquity.

צַדִּיק לְעוֹלָם בֹּל יְמוֹט וּרָשָׁעִים לֹא יִשְׁכְּנוּ אָרֶץ

30 The righteous is not moved for all time, And the wicked do not inhabit the earth.

פִּי צַדִּיק יְנוּב חֲכָמָה וּלְשׁוֹן תְּהַפְּכוֹת תִּכְבֵּר

31 The mouth of the righteous utters wisdom, And the tongue of contrariness is cut out.

שִׁפְתֵי צַדִּיק יִדְעוּן רִצּוֹן וּפִי רָשָׁעִים תְּהַפְּכוֹת

32 The lips of the righteous know a pleasing thing, And the mouth of the wicked perverseness!

MISHLEI — PROVERBS, CHAPTER 11

מֵאֲזֵנֵי מִרְמָה תוֹעֵבֶת יְהוָה וְאָבֵן שְׁלֵמָה רְצוֹנוֹ

- 1** Balances of deceit [are] an abomination to
YudHeyVavHey, And a perfect weight [is] His
delight.

בָּא זְדוֹן וַיָּבֵא קִלְיוֹן וְאֵת צְנוּעִים חֲכָמָה

- 2** Pride has come, and shame comes, And
wisdom [is] with the lowly.

תִּמְתָּ יִשְׂרָאֵל תִּנְחָם וְסִלְף בּוֹגְדִים וְשׂוֹדִם יִשָּׂדֶם

- 3** The integrity of the upright leads them, And
the perverseness of the treacherous destroys
them.

לֹא יוֹעִיל הוֹן בְּיוֹם עֶבְרָה וְצַדִּיקָה תַצִּיל מָמוֹת

- 4** Wealth does not profit in a day of wrath, And
righteousness delivers from death.

צִדִּיקַת תְּמִים תִּישֶׁר דֶּרֶכּוֹ וּבִרְשָׁעָתוֹ יִפֹּל רָשָׁע

- 5** The righteousness of the perfect makes his way
right, And by his wickedness the wicked fall.

צִדִּיקַת יִשְׂרָאֵל תַצִּילָם וּבִהְיוֹת בּוֹגְדִים יִלְכְּדוּ

- 6** The righteousness of the upright delivers them,
And in mischief the treacherous are captured.

בְּמוֹת אָדָם רֶשַׁע תֵּאבֵד תִּקְוָה וְתוֹחֶלֶת אוֹנִים אֲבָדָה

7 In the death of a wicked man, hope perishes,
And the expectation of the iniquitous has been
lost.

צַדִּיק מִצָּרָה נִחְלָץ וַיָּבֹא רֶשַׁע תַּחֲתָיו

8 The righteous is drawn out from distress, And
the wicked goes in instead of him.

בִּפְהַ חֲנֹף יִשְׁחָת רְעֵהוּ וּבִדְעַת צַדִּיקִים יִחְלָצוּ

9 A hypocrite corrupts his friend with the
mouth, And the righteous are drawn out by
knowledge.

בְּטוֹב צַדִּיקִים תַּעֲלֶץ קִרְיָהּ וּבְאֵבֶד רֶשָׁעִים רָנָהּ

10 A city exults in the good of the righteous, And
in the destruction of the wicked [is] singing.

בְּבִרְכַּת יִשְׁרָיִם תָּרוּם קִרְתָּהּ וּבִפִּי רֶשָׁעִים תִּהְרָס

11 By the blessing of the upright is a city exalted,
And by the mouth of the wicked thrown down.

כִּי לִרְעֵהוּ חָסַר לֵב וְאִישׁ תְּבוּנוֹת יִחְרִישׁ

12 Whoever is despising his neighbor lacks
heart, And a man of understanding keeps
silence.

הוֹלֵךְ רַכִּיל מְגַלֶּה סוֹד וְנֶאֱמָן רוּחַ מְכַסֶּה דָּבָר

13 A busybody is revealing secret counsel, And
the faithful of spirit is covering the matter.

בְּאֵין תְּחִבֵּלוֹת יִפֹּל עִם וּתְשׁוּעָה בְּרַב יוֹעֵץ

14 Without counsels a people falls, And
deliverance [is] in a multitude of counselors.

רַע יִרְוַע כִּי עָרַב זֶר וְשָׂנֵא תִקְעִים בּוֹטָח

15 An evil [one] suffers when he has been
guarantor [for] a stranger, And whoever hates
striking hands [in agreement] is confident.

אִשָּׁת חַן תִּתַּמְךָ כְּבוֹד וְעָרִיצִים יִתְמָכוּ עִשָּׂר

16 A gracious woman retains honor, And terrible
[men] retain riches.

גִּמְלַל נִפְשׁוֹ אִישׁ חֶסֶד וְעֵכֶר שָׂאָרוֹ אֶכְזָרִי

17 A kind man is rewarding his own soul, And
the fierce is troubling his own flesh.

רָשָׁע עֹשֶׂה פְּעֻלַּת שָׁקֶר וְזֹרַע צָדִיקָה שָׂכָר אֱמֶת

18 The wicked is getting a lying wage, And
whoever is sowing righteousness—a true
reward.

כֵּן צָדִיקָה לְחַיִּים וּמִרְדֵּף רָעָה לְמוֹתוֹ

19 Correctly [is] righteousness for life, And
whoever is pursuing evil—for his own death.

תועבת יהוה עקשי לב ורצונו תמימי דרך

20 The perverse of heart are an abomination to
YudHeyVavHey, And the perfect of the way
[are] His delight.

יד ליד לא ינקה רע וזרע צדיקים נמלט

21 Hand to hand, the wicked is not acquitted,
And the seed of the righteous has escaped.

נזם זהב באף חזיר אשה יפה וסרת טעם

22 A ring of gold in the nose of a sow—A
beautiful woman and stubborn of behavior.

תאות צדיקים אך טוב תקות רשעים עברה

23 The desire of the righteous [is] only good, The
hope of the wicked [is] transgression.

יש מפזר ונוסף עוד וחושף מישר אך למחסור

24 There is [one] who is scattering, and yet is
increased, And [one] who is keeping back
from uprightness, only to want.

נפש ברכה תדשן ומרנה גם הוא יורא

25 A liberal soul is made fat, And whoever is
watering, he also is watered.

מנע בר יקבהו לאום וברכה לראש משפיר

26 Whoever is withholding grain, the people
execrate him, And a blessing [is] for the head
of him who is selling.

שׁוֹחֵר טוֹב יִבְקֶשׁ רְצוֹן וְדֹרֵשׁ רָעָה תְּבוּאָתוֹ

27 Whoever is earnestly seeking good Seeks a
pleasing thing, And whoever is seeking evil—it
meets him.

בוֹטֵחַ בְּעֶשְׂרוֹ הוּא יִפֹּל וְכַעֲלָה צְדִיקִים יִפְרָחוּ

28 Whoever is confident in his wealth falls, And
as a leaf, the righteous flourish.

עוֹכֵר בֵּיתוֹ יִנְחַל רוּחַ וְעֶבֶד אֵוִיל לַחֲכָם לֵב

29 Whoever is troubling his own house inherits
wind, And the fool [is] a servant to the wise of
heart.

פְּרִי צְדִיק עֵץ חַיִּים וְלִקְחָם נַפְשׁוֹת חֲכָם

30 The fruit of the righteous [is] a tree of life,
And whoever is taking souls [is] wise.

הֵן צְדִיק בְּאֶרֶץ יִשְׁלָם אִף כִּי רָשָׁע וְחוֹטֵא

31 Behold, the righteous is repaid in the earth,
Surely also the wicked and the sinner!

MISHLEI — PROVERBS, CHAPTER 12

אהב מוסר אהב דעת ושנא תוכחת בער

- 1** Whoever is loving instruction, is loving knowledge, And whoever is hating reproof [is] brutish.

טוב יפיק רצון מיהוה ואיש מזמות ירשיע

- 2** The good brings forth favor from YudHeyVavHey, And the man of wicked schemes He condemns.

לא יכון אדם ברשע ושרש צדיקים בל ימוט

- 3** A man is not established by wickedness, And the root of the righteous is not moved.

אשת חיל עטרת בעלה וכרקב בעצמותיו מבישה

- 4** A virtuous woman [is] a crown to her husband, And as rottenness in his bones [is] one causing shame.

מחשבות צדיקים משפט תהבלות ורשעים מרמה

- 5** The thoughts of the righteous [are] justice, The counsels of the wicked—deceit.

דברי רשעים ארב דם ופי ישרים יצילם

6 The words of the wicked [are]: “Lay [in] wait for blood,” And the mouth of the upright delivers them.

הַפֹּהֶן רְשָׁעִים וְאֵינָם וּבֵית צַדִּיקִים יַעֲמֹד

7 Overthrow the wicked, and they are not, And the house of the righteous stands.

לְפִי שִׁכְלוּ יִהְיֶה לֵב אִישׁ וְנִנְעוּה לֵב יִהְיֶה לְבוֹז

8 A man is praised according to his wisdom, And the perverted of heart becomes despised.

טוֹב נִקְלָה וְעָבַד לוֹ מִמֶּתְכַבֵּד וְחָסֵר לֶחֶם

9 Better [is] the lightly esteemed who has a servant, Than the self-honored who lacks bread.

יֹדֵעַ צַדִּיק נַפְשׁ בְּהֵמָתוֹ וְרוּחַמִּי רְשָׁעִים אֲכֹזְרִי

10 The righteous knows the life of his beast, And the mercies of the wicked [are] cruel.

עָבַד אֲדָמָתוֹ יִשְׁבַּע לֶחֶם וּמִרְדָּף רִיקִים חָסֵר לֵב

11 Whoever is tilling the ground is satisfied [with] bread, And whoever is pursuing vanities is lacking heart,

חֶמֶד רָשָׁע מִצּוֹד רָעִים וְשָׂרֵשׁ צַדִּיקִים יִתֵּן

12 The wicked has desired the net of evildoers,
And the root of the righteous gives.

בַּפֶּשַׁע שִׁפְתֵימוֹ מוֹקֵשׁ רֶעַ וַיֵּצֵא מִצָּרָה צַדִּיק

13 The snare of the wicked [is] in transgression
of the lips, And the righteous goes out from
distress.

מִפְּרִי פִי אִישׁ יִשְׁבַּע טוֹב וּגְמוּל יָדָיו אָדָם יָשׁוּב יָשִׁיב לוֹ

14 One [is] satisfied [with] good from the fruit of
the mouth, And the deed of man's hands
returns to him.

דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו וְשֹׁמֵעַ לְעֶצָה חָכָם

15 The way of a fool [is] right in his own eyes,
And whoever is listening to counsel [is] wise.

אֱוִיל בְּיוֹם יִדְעַ כְּעֶסֶו וְכֹסֶה קָלֹן עָרוֹם

16 The fool—his anger is known in a day, And
the prudent is covering shame.

יִפְתִּיחַ אֱמוּנָה יִגִּיד צֶדֶק וְעַד שִׁקְרִים מְרַמֶּה

17 Whoever utters faithfulness declares
righteousness, And a false witness—deceit.

יֵשׁ בּוֹטָה כַּמְדַּקְרוֹת חָרֵב וּלְשׁוֹן חֲכָמִים מְרַפָּא

18 A rash speaker is like piercings of a sword,
And the tongue of the wise is healing.

שִׁפְתֵי אֱמֶת תִּכּוֹן לְעַד וְעַד אֲרִגְיָעָה לְשׁוֹן שֶׁקֶר

19 The lip of truth is established forever, And a tongue of falsehood for a moment.

מִרְמָה בְּלֵב חֲרָשֵׁי רָע וְלִיָּעָצִי שְׁלוֹם שְׁמִחָה

20 Deceit [is] in the heart of those devising evil,
But for counselors of peace—joy.

לֹא יֵאָנֶה לְצַדִּיק כָּל אִוֶּן וְרָשָׁעִים מְלֵאוּ רָע

21 No iniquity is desired by the righteous, And the wicked have been full of evil.

תּוֹעֵבַת יְהוָה שִׁפְתֵי שֶׁקֶר וְעֹשֵׂי אֲמוּנָה רְצוֹנוֹ

22 Lying lips [are] an abomination to
YudHeyVavHey, And steadfast doers [are] his
delight.

אָדָם עָרוֹם כֶּסֶה דַּעַת וְלֵב כְּסִילִים יִקְרָא אֱוִלָּה

23 A prudent man is concealing knowledge, And the heart of fools proclaims folly.

יָד חֲרוּצִים תִּמְשׁוֹל וְרִמְיָה תִּהְיֶה לְמָס

24 The hand of the diligent rules, And slothfulness becomes tributary.

דֹּאגָה בְּלֵב אִישׁ יִשְׁחָנָה וְדֹבָר טוֹב יִשְׂמַחָנָה

25 Sorrow in the heart of a man bows down, And a good word makes him glad.

יִתֵּר מִרְעֵהוּ צַדִּיק וְדֶרֶךְ רָשָׁעִים תִּתְעַם

26 The righteous searches his companion, And
the way of the wicked causes them to err.

לֹא יִחְרֹךְ רִמְיָהּ צִידוֹ וְהוֹן אָדָם יָקָר חֲרוֹץ

27 The slothful does not roast his game, And the
wealth of a diligent man is precious.

בְּאַרְחַ צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָהּ אֵל מוֹת

28 In the path of righteousness [is] life, And in
the way of [that] path [is] no death!

MISHLEI — PROVERBS, CHAPTER 13

בן חכם מוסר אב וְלֹץ לֹא שָׁמַע גְּעֵרָה

1 A wise son—the instruction of a father, And a scorner—he has not heard rebuke.

מִפִּרִּי פִי אִישׁ יֹאכֵל טוֹב וְנֹפֶשׁ בְּגֵדִים חֶמֶס

2 A man eats good from the fruit of the mouth, And the soul of the treacherous—violence.

נֹצֵר פִּיו שׁוֹמֵר נַפְשׁוֹ פֶּשַׁק שׁוֹפֵתִיו מִחַתָּה לוֹ

3 Whoever is keeping his mouth, is keeping his soul, Whoever is opening wide his lips—ruin to him!

מִתְאָוָה וְאֵין נֶפֶשׁ עֲצֹל וְנֹפֶשׁ חֲרָצִים תִּדְשֹׁן

4 The soul of the slothful is desiring, and does not have. And the soul of the diligent is made fat.

דִּבֶּר שֶׁקֶר יִשְׁנָא צְדִיק וְרָשָׁע יִבְאִישׁ וַיִּחְפֹּר

5 The righteous hates a false word, And the wicked causes abhorrence, and is confounded.

צְדִיקָה תִצָּר תִּם דֶּרֶךְ וְרָשָׁעָה תִסְלַף חֲטָאת

6 Righteousness keeps him who is perfect in the way, And wickedness overthrows a sin offering.

יש מתעשר ואין כל מתרושש והון רב

7 There is [he] who is making himself rich, and has nothing, Who is making himself poor, and wealth [is] abundant.

כֶּפֶר נַפֶּשׁ אִישׁ עֲשָׂרוֹ וְרֵשׁ לֹא שֹׁמֵעַ גְּעֵרָה

8 The ransom of a man's life [are] his riches, And the poor has not heard rebuke.

אור צדיקים ישמח ונר רשעים ידעך

9 The light of the righteous rejoices, And the lamp of the wicked is extinguished.

רק בודון יתן מצה ואת נועצים חכמה

10 A vain man causes debate through pride, And wisdom [is] with the counseled.

הון מהבל ימעט וקבץ על יד ירבה

11 Wealth from vanity becomes little, And whoever is gathering by the hand becomes great.

תוחלת ממשכה מחלה לב ועץ חיים תאוה באה

12 Hope prolonged is making the heart sick, And
a tree of life [is] the coming desire.

בְּזֶלְדֶּבֶר יִחָבֵל לוֹ וַיֵּרָא מִצְוָה הוּא יְשָׁלֵם

13 Whoever is despising the word is destroyed
for it, And whoever is fearing the command is
repaid.

תּוֹרַת חָכָם מְקוֹר חַיִּים לְסוּר מִמִּלְקָשֵׁי מוֹת

14 The law of the wise [is] a fountain of life, To
turn aside from snares of death.

שֶׁכֶּל טוֹב יִתֵּן חַן וְדֶרֶךְ בִּגְדִים אֵיתָן

15 Good understanding gives grace, And the way
of the treacherous [is] hard.

כָּל עָרוֹם יַעֲשֶׂה בְדַעַת וּכְסִיל יִפְרֹשׂ אֹזְלָת

16 Every prudent one deals with knowledge, And
a fool spreads out folly.

מִלְּאֹד רָשָׁע יִפֹּל בְּרָע וְצִיר אֲמוּנִים מִרְפָּא

17 A wicked messenger falls into evil, And a
faithful ambassador is healing.

רִישׁ וְקִלּוֹן פּוֹרֵעַ מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכְבֹּד

18 Whoever is refusing instruction—poverty and
shame, And whoever is observing reproof is
honored.

תַּאֲוָה נְהִיָּה תִּעָרֵב לְנֶפֶשׁ וְתוֹעֵבַת כְּסִילִים סוּר מִרָע

19 A desire accomplished is sweet to the soul,
And an abomination to fools [Is] to turn from
evil.

הַלּוֹךְ הוֹלֵךְ אֶת חֲכָמִים וְחָכָם יִחָכֵם וְרָעָה כְּסִילִים יָרוּעַ

20 Whoever is walking with wise men is wise,
And a companion of fools suffers evil.

חַטָּאִים תִּמְרָדֶף רָעָה וְאֵת צַדִּיקִים יִשְׁלֵם טוֹב

21 Evil pursues sinners, And good repays the
righteous.

טוֹב יִנְחִיל בְּנֵי בָנִים וְצָפוֹן לְצַדִּיק חֵיל חוֹטָא

22 A good man causes sons' sons to inherit, And
the sinner's wealth [is] laid up for the
righteous.

רַב אָכַל נִיר רְאֲשִׁים וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט

23 Abundance of food—the tillage of the poor,
And substance is consumed without judgment.

חוֹשֵׁף שְׁבֹטוֹ שׁוֹנֵא בְּנוֹ וְאַהֲבוֹ שֶׁחָרוּ מוֹסֵר

24 Whoever is sparing his rod is hating his son,
And whoever is loving him has hurried his
discipline.

צַדִּיק אָכַל לְשֹׁבַע נִפְשׁוֹ וּבָטָן רְשָׁעִים תִּחְסֹר

25 The righteous is eating to the satiety of his
soul, And the belly of the wicked lacks!

MISHLEI — PROVERBS, CHAPTER 14

חַכְמוֹת נָשִׁים בְּנִתָּהּ בֵּיתָהּ וְאוֹלֶת בִּידֶיהָ תִּהְרָסֶנּוּ

1 Every wise woman has built her house, And
the foolish breaks it down with her hands.

הוֹלֵךְ בְּיִשְׁרוֹ יִירָא יְהוָה וְנָלֹז דְּרָכָיו בּוֹזֵהוּ

2 Whoever is walking in his uprightness is
fearing YudHeyVavHey, And the perverted is
despising Him [in] his ways.

בְּפִי אֹוִיל חֶטֶר גָּאוֹה וְשֹׁפֵטִי חֲכָמִים תִּשְׁמֹרֵם

3 A rod of pride [is] in the mouth of a fool, And
the lips of the wise preserve them.

בְּאֵין אֱלֻפִּים אֲבוֹס בָּר וְרַב תְּבוּאוֹת בְּכַח שׁוֹר

4 Without oxen a stall [is] clean, And great [is]
the increase by the power of the ox.

עַד אֱמוּנִים לֹא יִכָּזֵב וְיִפְיחַ כְּזָבִים עַד שֶׁקֶר

5 A faithful witness does not lie, And a false
witness breathes out lies.

בִּקֵּשׁ לֵץ חֲכָמָה וְאֵין יוֹדַעַת לְנִבּוֹן נֶקֶל

6 A scorner has sought wisdom, and it is not,
And knowledge [is] easy to the intelligent.

לֵךְ מִנֶּגֶד לְאִישׁ כָּסִיל וּבֶל יוֹדַעַת שֹׁפֵטִי דַּעַת

7 Go from before a foolish man, Or you have not
known the lips of knowledge.

חִכְמַת עָרוֹם הִבִּין דְּרָכּוֹ וְאוֹלֶת כְּסִילִים מִרְמָה

8 The wisdom of the prudent [is] to understand
his way, And the folly of fools [is] deceit.

אֲוִלִּים יִלְיִץ אִשָּׁם וּבֵין יִשְׂרָאֵל רָצוֹן

9 Fools mock at a guilt-offering, And among the
upright—a pleasing thing.

לֵב יוֹדֵעַ מֵרַת נַפְשׁוֹ וּבִשְׂמִיחָתוֹ לֹא יִתְעַרֵּב זָר

10 The heart knows its own bitterness, And a
stranger does not interfere with its joy.

בֵּית רָשָׁעִים יִשְׁמַד וְאֹהֶל יִשְׂרָאֵל יִפְרֹחַ

11 The house of the wicked is destroyed, And the
tent of the upright flourishes.

יֵשׁ דֶּרֶךְ יִשְׂרָאֵל לִפְנֵי אִישׁ וְאַחֲרִיתָהּ דֶּרֶכִּי מוֹת

12 There is a way—right before a man, And its
latter end [are] ways of death.

גַּם בְּשִׂחוּק יִכָּאֵב לֵב וְאַחֲרִיתָהּ שְׂמִיחָה תוֹגָה

13 Even in laughter is the heart pained, And the
latter end of joy [is] affliction.

מִדֶּרֶכִּיו יִשָּׁבַע סוֹג לֵב וּמִעֲלָיו אִישׁ טוֹב

14 The backslider in heart is filled from his ways,
And a good man—from his fruits.

פְּתִי יֵאֱמִין לְכָל דְּבַר וְעָרוֹם יִבִּין לְאֲשֶׁרוֹ

15 The simple gives credence to everything, And
the prudent attends to his step.

חָכָם יִרָא וְסָר מֵרָע וְכָסִיל מִתַּעֲבֹר וּבֹטָח

16 The wise is fearing and turning from evil, And
a fool is transgressing and is confident.

קָצָר אַפִּים יַעֲשֶׂה אוֹלֹת וְאִישׁ מִזְמוֹת יִשְׁנָא

17 Whoever is short of temper does folly, And a
man of wicked schemes is hated.

נָחֳלוּ פִתְאִים אוֹלֹת וְעָרוּמִים יִכְתְּרוּ דַּעַת

18 The simple have inherited folly, And the
prudent are crowned [with] knowledge.

שָׁחוּ רָעִים לְפָנַי טוֹבִים וְרָשָׁעִים עַל שַׁעֲרֵי צְדִיק

19 The evil have bowed down before the good,
And the wicked at the gates of the righteous.

גַּם לְרָעָהוּ יִשְׁנָא רֵשׁ וְאֶהְבִּי עֲשִׂיר רַבִּים

20 The poor is hated even of his neighbor, And
those loving the rich [are] many.

בָּז לְרָעָהוּ חוּטֵא וּמְחוּנָן עֲנִיִּים עֲנֹוִים אֲשָׁרֵיו

21 Whoever is despising his neighbor sins,
Whoever is favoring the humble, O his
blessedness.

הָלוֹא יִתְעוּ חֲרָשֵׁי רָע וְחָסֵד וְאַמֶּת חֲרָשֵׁי טוֹב

22 Do they who are devising evil not err? And
kindness and truth [are] to those devising
good,

בְּכָל עֲצָב יִהְיֶה מוֹתֵר וּדְבַר שְׁפָתַיִם אֶד לְמַחְסוֹר

23 In all labor there is advantage, And a thing of
the lips [is] only to want.

עֲטֹרַת חֲכָמִים עֲשָׂרָם אֱוִלַת כְּסִילִים אֱוִלַת

24 The crown of the wise is their wealth, The
folly of fools [is] folly.

מִצִּיל נַפְשׁוֹת עַד אֶמֶת וַיִּפֹּחַ כְּזָבִים מְרָמָה

25 A true witness is delivering souls, And a
deceitful one breathes out lies.

בִּירְאָת יְהוָה מִבְּטַח עֹז וּלְבָנָיו יִהְיֶה מַחְסֵה

26 Strong confidence [is] in the fear of
YudHeyVavHey, And there is a refuge to His
sons.

יִרְאָת יְהוָה מְקוֹר חַיִּים לְסוֹר מִמְּקָשֵׁי מוֹת

27 The fear of YudHeyVavHey [is] a fountain of life, To turn aside from snares of death.

בְּרֵב עֵם הַדֶּרֶת מֶלֶךְ וּבְאַפָּס לֹאִם מִחַתַּת רִזּוֹן

28 The honor of a king [is] in the multitude of a people, And the ruin of a prince in lack of people.

אֶרֶךְ אַפִּים רַב תְּבוּנָה וּקְצֵר רוּחַ מְרִים אֹלֶת

29 Whoever is slow to anger [is] of great understanding, And whoever is short in temper is exalting folly.

חַיִּי בְשָׂרִים לֵב מְרַפָּא וְרִקֵּב עֲצָמוֹת קִנְאָה

30 A healed heart [is] life to the flesh, And rottenness to the bones [is] envy.

עֲשֵׂק דֵּל חֲרָף עֲשָׂהוּ וּמִכְבָּדוֹ חֲנֹן אֲבִיוֹן

31 An oppressor of the poor reproaches his Maker, And whoever is honoring Him Is favoring the needy.

בְּרַעַתוֹ יִדְחָה רָשָׁע וְחֹסֶה בְּמוֹתוֹ צַדִּיק

32 The wicked is driven away in his wickedness, And the righteous [is] trustful in his death.

בְּלֵב נְבוֹן תִּנּוּחַ חֲכָמָה וּבִקְרֵב כְּסִילִים תִּדָּע

33 Wisdom rests in the heart of the intelligent.
And it is known in the midst of fools.

צְדָקָה תְרוֹמֶם גּוֹי וְחָסֵד לְאֻמִּים חֲטָאת

34 Righteousness exalts a nation, And the
righteousness of peoples [is] a sin-offering.

רְצוֹן מֶלֶךְ לְעֶבֶד מְשֻׁכָּל וְעִבְרָתוֹ תִּהְיֶה מִבִּישׁ

35 The favor of a king [is] to a wise servant, And
one causing shame is an object of his wrath!

MISHLEI — PROVERBS, CHAPTER 15

מַעֲנֶה רֹךְ יָשִׁיב חֲמָה וְדָבָר עָצֹב יַעֲלֶה אָף

1 A soft answer turns back fury, And a grievous word raises up anger.

לְשׁוֹן חֲכָמִים תִּיטִיב דָּעַת וּפִי כְסִילִים יַבִּיעַ אֲוֵלָה

2 The tongue of the wise makes knowledge good, And the mouth of fools utters folly.

בְּכָל מָקוֹם עֵינֵי יְהוָה צִפּוֹת רָעִים וְטוֹבִים

3 The eyes of YudHeyVavHey are in every place, Watching the evil and the good.

מִרְפָּא לְשׁוֹן עֵץ חַיִּים וְסֶלֶף בָּהּ שֹׁבֵר בְּרוּחַ

4 A healed tongue [is] a tree of life, And perverseness in it—a breach in the spirit.

אֲוִיל יִנְאֵץ מוֹסֵר אָבִיו וְשֹׁמֵר תּוֹכַחַת יֵעָרֵם

5 A fool despises the instruction of his father, And whoever is regarding reproof is prudent.

בֵּית צְדִיק חֶסֶן רַב וּבֵת בּוֹאֵת רָשָׁע נִעְכָּרַת

6 Abundant strength [is in] the house of the righteous, And in the increase of the wicked—trouble.

שִׁפְתֵי חֲכָמִים יִזְרוּ דָּעַת וְלֵב כְּסִילִים לֹא כֵן

7 The lips of the wise scatter knowledge, And the heart of fools [is] not right.

זָבַח רָשָׁעִים תּוֹעֵבַת יְהוָה וּתְפִלַּת יְשָׁרִים רְצוֹנוֹ

8 The sacrifice of the wicked [is] an abomination to YudHeyVavHey, And the prayer of the upright [is] His delight.

תּוֹעֵבַת יְהוָה דְּרֹךְ רָשָׁע וּמִרְדֵּף צְדִיקָה יֵאָהֵב

9 The way of the wicked [is] an abomination to YudHeyVavHey, And He loves whoever is pursuing righteousness.

מוֹסֵר רֵעַ לְעֵזֵב אֶרֶץ שׁוֹנֵא תוֹכַחַת יָמוּת

10 Discipline [is] grievous to him who is forsaking the path, Whoever is hating reproof dies.

שְׂאוֹל וְאַבְדּוֹן נֶגֶד יְהוָה אֵף כִּי לְבוֹת בְּנֵי אָדָם

11 Sheol and destruction [are] before YudHeyVavHey, Surely also the hearts of the sons of men.

לֹא יֵאָהֵב לֵץ הוֹכֵחַ לוֹ אֵל חֲכָמִים לֹא יֵלֵךְ

12 A scorner does not love his reprover, He does not go to the wise.

לֵב שֹׁמֵחַ יִיטֵב פָּנִים וּבִעֲצָבַת לֵב רוּחַ נִכְאָה

13 A joyful heart makes the face glad, And the spirit is struck by grief of heart.

לב נבון יבקש דעת ופני ופי כסילים ירעה אולת

14 The heart of the intelligent seeks knowledge, And the mouth of fools enjoys folly.

כל ימי עני רעים וטוב לב משתה תמיד

15 All the days of the afflicted [are] evil, And gladness of heart [is] a perpetual banquet.

טוב מעט ביראת יהוה מאוצר רב ומהומה בו

16 Better [is] a little with the fear of YuhHeyVavHey, Than much treasure, and tumult with it.

טוב ארחת ירק ואהבה שם משור אבוס ושנאה בו

17 Better [is] an allowance of green herbs and love there, Than a fatted ox, and hatred with it.

איש חמה יגרה מדון וארך אפים ישקיט ריב

18 A man of fury stirs up contention, And the slow to anger appeases strife.

דרך עצל כמשכת חדק וארח ישרים סללה

19 The way of the slothful [is] as a hedge of
briers, And the path of the upright is raised
up.

בֶּן חָכָם יִשְׂמַח אָב וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ

20 A wise son makes a father glad. And a foolish
man is despising his mother.

אוֹלֶת שְׂמֵחָה לְחָסֵר לֵב וְאִישׁ תְּבוּנָה יִישֹׁר לָקֶחַ

21 Folly is joy to one lacking heart, And a man of
intelligence directs [his] going.

הַפֶּר מַחֲשָׁבוֹת בְּאֵין סוֹד וּבִרְבַּי יוֹעֲצִים תִּקּוּם

22 The making void of purposes [is] without
counsel, And in a multitude of counselors it is
established.

שְׂמֵחָה לְאִישׁ בְּמַעֲנֶה פִּיו וּדְבַר בְּעֵתוֹ מַה טּוֹב

23 Joy [is] to a man in the answer of his mouth,
And a word in its season—how good!

אֶרֶח חַיִּים לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סוֹר מִשְׁאוּל מָטָה

24 A path of life [is] on high for the wise, To turn
aside from Sheol beneath.

בֵּית גֵּאִים יִסַּח יְהוָה וַיִּצַּב גְּבוּל אֶלְמֶנָה

25 YudHeyVavHey pulls down the house of the proud, And He sets up the border of the widow.

תועבת יהוה מחשבות רע וטהרים אמרי נעם

26 Thoughts of wickedness [are] an abomination to YudHeyVavHey, And sayings of pleasantness [are] pure.

עכר ביתו בוצע בצע ושוניא מתנת יחיה

27 A dishonest gainer is troubling his house, And whoever is hating gifts lives.

לב צדיק יהנה לענות ופי רשעים יביע רעות

28 The heart of the righteous meditates to answer, And the mouth of the wicked utters evil things.

רחוק יהוה מרשעים ותפל צדיקים ישמע

29 YudHeyVavHey [is] far from the wicked, And He hears the prayer of the righteous.

מאור עינים ישמח לב שמועה טובה תדשן עצם

30 The light of the eyes makes the heart glad, A good report makes the bone fat.

אין שמעת תוכחת חיים בקרב חכמים תלין

31 An ear that is hearing the reproof of life
Lodges among the wise.

פֹּרֵעַ מוֹסֵר מוֹאֵס נַפְשׁוֹ וְשׁוֹמֵעַ תּוֹכַחַת קוֹנֶה לֵב

32 Whoever is refusing instruction is despising
his soul, And whoever is hearing reproof Is
getting understanding.

יִרְאַת יְהוָה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנוּהָ

33 The fear of YudHeyVavHey [is] the instruction
of wisdom, And humility [is] before honor!

MISHLEI — PROVERBS, CHAPTER 16

לְאָדָם מַעְרָכֵי לֵב וּמִיְהוָה מַעֲנֶה לְשׁוֹן

1 Arrangements of the heart [are] of man, An answer of the tongue from YudHeyVavHey.

כָּל דִּרְכֵי אִישׁ זָךְ בְּעֵינָיו וְתִכְנֵן רוּחוֹת יְהוָה

2 All the ways of a man are pure in his own eyes, And YudHeyVavHey is pondering the spirits.

גַּל אֶל יְהוָה מַעֲשֶׂיךָ וְיִכְנֹוּ מַחֲשַׁבְתֶּיךָ

3 Roll your works to YudHeyVavHey, And your purposes are established,

כָּל פֶּעַל יְהוָה לְמַעֲנָהּ וְגַם רָשָׁע לְיוֹם רָעָה

4 YudHeyVavHey has worked all things for Himself, And also the wicked—for a day of evil.

תוֹעֲבַת יְהוָה כָּל גִּבּוֹהַ לֵב יָד לְיָד לֹא יִנָּקֶה

5 Every proud one of heart [is] an abomination to YudHeyVavHey, Hand to hand—he is not acquitted.

בְּחֶסֶד וְאֱמֶת יִכָּפֵר עֵוֹן וּבִירְאָת יְהוָה טוֹר מֵרָע

6 Iniquity is pardoned in kindness and truth,
And in the fear of YudHeyVavHey Turn aside
from evil.

בְּרִצּוֹת יְהוָה דִּרְכֵי אִישׁ גַּם אוֹיְבָיו יִשְׁלַם אֹתוֹ

7 When a man's ways please YudHeyVavHey,
even his enemies, He causes to be at peace
with him.

טוֹב מְעַט בְּצִדְקָה מֵרַב תְּבוּאוֹת בְּלֹא מִשְׁפָּט

8 Better [is] a little with righteousness, Than
abundance of increase without justice.

לֵב אָדָם יַחֲשֵׁב דִּרְכוֹ וַיהוָה יִכִּין צִעְדּוֹ

9 The heart of man devises his way, And
YudHeyVavHey establishes his step.

קֶסֶם עַל שְׂפָתַי מִלֶּךְ בְּמִשְׁפָּט לֹא יִמְעַל פִּי

10 An oath [is] on the lips of a king, In judgment
his mouth does not trespass.

פֶּלֶס וּמֵאֲזֵנִי מִשְׁפָּט לִיהוָה מַעֲשָׂהוּ כָּל אֲבְנֵי כִּיס

11 A just beam and balances [are]
YudHeyVavHey's, All the stones of the bag
[are] His work.

תוֹעֵבַת מְלָכִים עֲשׂוֹת רָשָׁע כִּי בְּצִדְקָה יִכּוֹן כֶּסֶף

12 Doing wickedness [is] an abomination to kings,
For a throne is established by righteousness.

רִצּוֹן מְלָכִים שְׂפָתַי צֶדֶק וְדִבַּר יִשְׂרָאֵל יֵאָהֵב

13 Righteous lips [are] the delight of kings, And he loves whoever is speaking uprightly,

חֲמַת מֶלֶךְ מִלֵּאכֵי מוֹת וְאִישׁ חָכֵם יִכְפָּרָנָה

14 The fury of a king [is] messengers of death, And a wise man pacifies it.

בְּאוֹר פָּנָי מֶלֶךְ חַיִּים וְרִצּוֹנוֹ כְּעָב מִלְקוֹשׁ

15 In the light of a king's face [is] life, And his goodwill [is] as a cloud of the spring rain.

קִנְיָה חֲכָמָה מֵה טוֹב מִחֲרוּץ וּקְנוֹת בִּינָה נִבְחָר מִכֶּסֶף

16 To get wisdom—how much better than gold, And to get understanding—to be chosen [more] than silver!

מִסֵּלַת יִשְׂרָאֵל סוּר מֵרַע שֹׁמֵר נַפְשׁוֹ נֹצֵר דֶּרֶכּוֹ

17 A highway of the upright [is] to turn from evil, Whoever is preserving his soul is watching his way.

לִפְנֵי שֹׁבֵר גָּאוֹן וְלִפְנֵי כַּשְׁלוֹן גְּבוּה רֹחוֹ

18 Pride [is] before destruction, And before
stumbling—a haughty spirit.

טוב שפּל רוח אַת ענייִם עָנוּיִם מַחֲלֵק שְׁלַל אֶת גָּאִים

19 Better is humility of spirit with the poor, Than
to apportion spoil with the proud.

מִשְׁכִּיל עַל דְּבַר יִמְצָא טוֹב וּבֹטֵחַ בִּיהוָה אֲשֶׁרִיו

20 The wise in any matter finds good, And
whoever is trusting in YudHeyVavHey, O his
blessedness.

לְחֶכְמָם לֵב יִקְרָא נְבוֹן וּמִתֵּק שְׁפָתַיִם יְסִיף לֶקַח

21 For the wise in heart is called intelligent, And
sweetness of lips increases learning.

מְקוֹר חַיִּים שֶׁכֶּל בְּעֲלִיו וּמוֹסֵר אֲוִלִּים אֹלֶת

22 Understanding [is] a fountain of life to its
possessors, The instruction of fools is folly.

לֵב חֶכְמָם יִשְׁכִּיל פִּיהוּ וְעַל שְׁפָתָיו יְסִיף לֶקַח

23 The heart of the wise causes his mouth to act
wisely, And he increases learning by his lips,

צוּף דְּבַשׁ אִמְרֵי נֶעֱם מְחוּק לְנֶפֶשׁ וּמִרְפָּא לְעֵצָם

24 Sayings of pleasantness [are] a honeycomb,
Sweet to the soul, and healing to the bone.

יֵשׁ דֶּרֶךְ יִשָּׁר לִפְנֵי אִישׁ וְאַחֲרִיתָהּ דֶּרֶכִּי מוֹת

25 There is a way right before a man, And its
latter end—ways of death.

נֶפֶשׁ עֹמֵל עֲמָלָהּ לוֹ כִּי אֶכְפָּא עָלָיו פִּיּוּהוּ

26 A laboring man has labored for himself, For
his mouth has caused [him] to bend over it.

אִישׁ בְּלִיעַל כָּרָה רָעָה וְעַל שְׁפָתָיו שָׁפְתוּ כָּאֵשׁ צָרָבָת

27 A worthless man is preparing evil, And on his
lips [is] as a burning fire.

אִישׁ תְּהַפְּכוֹת יִשְׁלַח מְדוֹן וְנִרְגָּן מִפָּרִיד אֱלוֹהֶיךָ

28 A contrary man sends forth contention, A
tale-bearer is separating a familiar friend.

אִישׁ חָמָס יִפְתָּה רָעָהוּ וְהוֹלִיכֵהוּ בְּדֶרֶךְ לֹא טוֹב

29 A violent man entices his neighbor, And
causes him to go in a way [that is] not good.

עֵצָה עֵינָיו לִחְשֹׁב תְּהַפְּכוֹת קִרְצָן שְׁפָתָיו כְּלָה רָעָה

30 Consulting his eyes to devise contrary things,
Moving his lips he has accomplished evil.

עֲטֹרַת תְּפָאֶרֶת שִׁיבָה בְּדֶרֶךְ צְדָקָה תִּמְצָא

31 Grey hairs [are] a crown of beauty, It is found
in the way of righteousness.

טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּכָד עֵיר

32 Better [is] the [one] slow to anger than the
mighty, And the ruler over his spirit than he
who is taking a city.

בְּחִיק יוֹטֵל אֶת הַגּוֹרֵל וּמִיָּהוּהָ כָּל מִשְׁפָּטוֹ

33 The lot is cast into the center, And all its
judgment [is] from YudHeyVavHey!

MISHLEI — PROVERBS, CHAPTER 17

טוב פת חרבה ושלום בה מבית מלא זבחי ריב

1 Better [is] a dry morsel, and rest with it, Than a house full of the sacrifices of strife.

עבד משכיל ימשל בֶּן מביש ובתוך אחים יחלק נחלה

2 A wise servant rules over a son causing shame, And he apportions an inheritance in the midst of brothers.

מצורף לכסף וכור לזהב ובחן לבות יהנה

3 A refining pot [is] for silver, and a furnace for gold, And the trier of hearts [is] YudHeyVavHey.

מרע מקשיב על שפת און שקר מזין על לשון הונ

4 An evildoer is attentive to lips of vanity, Falsehood is giving ear to a mischievous tongue.

לעג לרש חרף עשהו שמח לאיד לא ינקה

5 Whoever is mocking at the poor Has reproached his Maker, Whoever is rejoicing at calamity is not acquitted.

עטרת זקנים בני תפארת בני אבותם

6 Sons' sons [are] the crown of old men, And the
glory of sons [are] their fathers.

לֹא נֶאֱוָה לְנֹבֵל שְׁפַת יֵתֶר אִף כִּי לְנָדִיב שְׁפַת שְׁקָר

7 A lip of excellence is not fitting for a fool, much
less a lip of falsehood for a noble.

אֲבֹן חַן הַשְּׁחָד בְּעֵינַי בְּעֵלְיוֹ אֵל כָּל אֲשֶׁר יִפְנֶה יִשְׁכָּל

8 A stone of grace [is] the bribe in the eyes of its
possessors, Wherever it turns, it prospers.

מִכְסֶּה פֶשַׁע מְבַקֵּשׁ אֲהָבָה וְשֹׁנֵה בְדָבָר מִפְּרִיד אֱלוֹהִי

9 Whoever is covering transgression is seeking
love, And whoever is repeating a matter Is
separating a familiar friend.

תַּחַת וָעֶרָה בְּמִבִּין מִהֲכֹחוֹת כָּסִיל מֵאָה

10 Rebuke comes down on the intelligent More
than one hundred stripes on a fool.

אִךְ מְרִי יִבְקֹשׁ רָע וּמִלֵּאדָּה אֶכְזָרִי יִשְׁלַח בּוֹ

11 An evil man seeks only rebellion, And a fierce
messenger is sent against him.

פְּגוּשׁ דִּבַּר שְׂכֹל בְּאִישׁ וְאֵל כָּסִיל בְּאוֹלָתוֹ

12 The meeting of a bereaved bear by a man,
And—not a fool in his folly.

מִשִּׁיב רָעָה תַּחַת טוֹבָה לֹא תִמָּישׁ תִּמְוֹשׁ רָעָה מִבֵּיתוֹ

13 Whoever is returning evil for good, Evil does not move from his house.

פוֹטֵר מִיָּם רֹאשִׁית מְדוֹן וְלִפְנֵי הַתְּגַלֵּעַ הָרִיב נָטוּשׁ

14 The beginning of contention [is] a letting out of waters, And leave the strife before it is meddled with.

מִצְדִּיק רָשָׁע וּמְרַשֵּׁעַ צְדִיק תּוֹעֵבֶת יְהוָה גַּם שְׁנֵיהֶם

15 Whoever is justifying the wicked, And condemning the righteous, Even both of these [are] an abomination to YudHeyVavHey.

לָמָּה זֶה מַחִיר בְּיָד כָּסִיל לְקִנּוֹת חֲכָמָה וְלֵב אֵין

16 Why [is] this—a price in the hand of a fool to buy wisdom, And a heart—there is none?

בְּכָל עֵת אֱהָב הָרַע וְאָח לְצָרָה יוֹלֵד

17 The friend is loving at all times, And a brother is born for adversity.

אָדָם חָסֵר לֵב תּוֹקֵעַ כָּף עָרַב עָרְבָה לִפְנֵי רֵעֵהוּ

18 A man lacking heart is striking hands, He becomes a guarantor before his friend.

אֱהָב פֶּשַׁע אֱהָב מִצָּה מְגַבִּיָּה פִתְחוֹ מִבְקָשׁ שְׂבָר

19 Whoever is loving transgression is loving
debate, Whoever is making his entrance high
is seeking destruction.

עָקַשׁ לֵב לֹא יִמָּצֵא טוֹב וְנִהְפָּךְ בְּלִשְׁוֹנוֹ יִפּוֹל בְּרָעָה

20 The perverse of heart does not find good, And
the [one] turned in his tongue falls into evil.

יֵלֵךְ כְּסִיל לְתוֹנָה לוֹ וְלֹא יִשְׂמַח אָבִי נָבֵל

21 Whoever is begetting a fool has affliction for
it, Indeed, the father of a fool does not rejoice.

לֵב שִׂמְחָה יֵיטֵב גֵּהֶה וְרוּחַ נִכְאָה תִיַּבֵּשׁ גֶּרֶם

22 A rejoicing heart does good to the body, And a
struck spirit dries the bone.

שֹׁחַד מַחֲזִיק רִשְׁעַ יִקַּח לְהִטּוֹת אֲרָחוֹת מִשְׁפָּט

23 The wicked takes a bribe from the bosom, To
turn aside the paths of judgment.

אֶת פָּנָיו מִבֵּין חֲכָמָה וְעֵינָיו כְּסִיל בִּקְצֵה אֶרֶץ

24 The face of the intelligent [is] to wisdom, And
the eyes of a fool—at the end of the earth.

כַּעַס לְאָבִיו בֶּן כְּסִיל וּמִמֶּר לִיּוֹלָדָתוֹ

25 A foolish son [is] a provocation to his father,
And bitterness to her bearing him.

גַּם עָנוּשׁ לְצַדִּיק לֹא טוֹב לְהִכּוֹת נְדִיבִים עַל יִשָּׂר

26 Also, [it] is not good to fine the righteous, To
strike nobles for uprightness.

חושד אֶמְרֵיו יוֹדֵעַ דַּעַת וְקָר יְקָר רוּחַ אִישׁ תְּבוּנָה

27 One acquainted with knowledge is sparing his
words, And the cool of temper [is] a man of
understanding.

גַּם אֲוִיל מְחַרֵּשׁ חָכָם יִחָשֵׁב אִטָּם שְׁפָתָיו נִבּוֹן

28 Even a fool keeping silence is reckoned wise,
He who is shutting his lips [seems] intelligent!

MISHLEI — PROVERBS, CHAPTER 18

לְתַאֲוָה יִבְקֹשׁ נִפְרָד בְּכָל תּוֹשִׁיָּה יִתְגַּלֵּעַ

1 He who is separated seeks [his own] desire, He
interferes with all wisdom.

לֹא יִחְפֹּץ כְּסִיל בְּתִבּוּנָה כִּי אִם בְּהִתְגַּלוּת לִבּוֹ

2 A fool does not delight in understanding, But in
uncovering his heart.

בָּבוֹא רָשָׁע בָּא גַם בּוֹז וְנֶעַם קִלְוִן חֲרָפָה

3 Contempt has also come with the coming of the
wicked, And with shame—reproach.

מִיָּם עֲמָקִים דְּבָרֵי פִי אִישׁ נַחַל נִבֵּעַ מְקוֹר חֲכָמָה

4 The words of a man's mouth [are] deep waters,
The fountain of wisdom [is] a flowing brook.

שָׂאתָ פָּנֵי רָשָׁע לֹא טוֹב לְהִטּוֹת צְדִיק בְּמִשְׁפָּט

5 Favoring of the face of the wicked [is] not good,
To turn aside the righteous in judgment.

שִׁפְתֵי כְּסִיל יִבְאוּ בְּרִיב וּפִיו לְמַהֲלָמוֹת יִקְרָא

6 The lips of a fool enter into strife, And his
mouth calls for stripes.

פִּי כְּסִיל מְחַתֵּה לוֹ וּשְׁפָתָיו מוֹקֵשׁ נִפְשׁוֹ

7 The mouth of a fool [is] ruin to him, And his lips [are] the snare of his soul.

דְּבַרִי נִרְגָּן כְּמַתְלֵהִים וְהֵם יִרְדּוּ חֲדָרֵי בָטָן

8 The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.

גַּם מִתְרַפֶּה בְּמִלְאֲכָתּוֹ אַח הוּא לְבַעַל מִשְׁחִית

9 He also that is remiss in his work, He [is] a brother to a destroyer.

מִגְדֵּל עַז שֵׁם יְהוָה בּוֹ יִרוּץ צַדִּיק וְנִשְׁגָּב

10 The Name of YudHeyVavHey [is] a tower of strength, The righteous runs into it, and is set on high.

הוֹן עֲשִׂיר קִרְיַת עֹז וְכֹחוֹמָה נִשְׁגָּבָה בְּמִשְׁכִּיתוֹ

11 The wealth of the rich [is] the city of his strength, And as a wall set on high in his own imagination.

לִפְנֵי שֹׁרֵר יִגְבֶּה לֵב אִישׁ וְלִפְנֵי כְבוֹד עֲנֹה

12 The heart of man is high before destruction, And humility [is] before honor.

מִשִּׁיב דְּבַר בְּטָרָם יִשְׁמַע אֲוֶלֶת הִיא לוֹ וְכִלְמָה

13 Whoever is answering a matter before he
hears, It is folly to him—and shame.

רוח איש יכלכל מחלהו ורוח נכאה מי ישאנה

14 The spirit of a man sustains his sickness, And
who bears a struck spirit?

לב נבון יקנה דעת ואזן חכמים תבקש דעת

15 The heart of the intelligent gets knowledge,
And the ear of the wise seeks knowledge.

מתן אדם ירחיב לו ולפני גדלים ינחנו

16 The gift of a man makes room for him, And it
leads him before the great.

צדיק הראשון בריבו יבא ובא רעהו וחקרו

17 The first in his own cause [seems] righteous,
[But] his neighbor comes and has searched
him.

מדינים ישבית הגורל ובין עצומים יפריד

18 The lot causes contentions to cease, And it
separates between the mighty.

אח נפשע מקרית עז ומדונים ומדינים כבריח ארמון

19 A brother transgressed against is as a strong
city, And contentions as the bar of a palace.

מפרי פי איש תשבע בטנו תבואת שפתיו ישבע

20 From the fruit of a man's mouth is his belly satisfied, [From the] increase of his lips he is satisfied.

מִוֹת וְחַיִּים בְּיַד לְשׁוֹן וְאַהֲבִיָּה יֹאכֵל פְּרִיָּהּ

21 Death and life [are] in the power of the tongue, And those loving it eat its fruit.

מִצָּא אִשָּׁה מִצָּא טוֹב וְיִפְקֶה רְצוֹן מִיְּהוּה

22 [Whoever] has found a wife has found good, And brings out goodwill from YudHeyVavHey.

תַּחֲנוּנִים יְדַבֵּר רֵשׁ וְעֹשִׂיר יַעֲנֶה עֲזוֹת

23 The poor speaks [with] supplications, And the rich answers fierce things.

אִישׁ רְעִים לְהִתְרַעֵץ וְיֵשׁ אֹהֵב דֹּבֵק מֵאָח

24 A man with friends—to show himself friendly, And there is a lover adhering more than a brother!

MISHLEI — PROVERBS, CHAPTER 19

טוב רש הולך בתמו מעקש שפתיו והוא כסיל

- 1** Better [is] the poor walking in his integrity,
Than the perverse [in] his lips—who [is] a fool.

גם בלא דעת נפש לא טוב ואץ ברגלים חוטא

- 2** Also, without knowledge the soul [is] not good,
And the hasty in feet is sinning.

אולת אדם תסלף דרכו ועל יהוה יזעף לבו

- 3** The folly of man perverts his way, And his
heart is angry against YudHeyVavHey.

הון יסיף רעים רבים ודל מרעהו יפרד

- 4** Wealth adds many friends, And the poor is
separated from his neighbor.

עד שקרים לא ינקה ויפיח כזבים לא ימלט

- 5** A false witness is not acquitted, Whoever
breathes out lies is not delivered.

רבים יחלו פני נדיב וכל הרע לאיש מתן

- 6** Many beg the face of the noble, And all have
made friendship to a man of gifts.

כל אחי רש שנאהו אף כי מרעהו רחוקו ממנו מרדף אמרים לא לו המה

7 All the brothers of the poor have hated him,
Surely his friends have also been far from
him, He is pursuing words—they are not!

קִנְיָה לֵב אֱהָב נִפְשׁוֹ שֹׁמֵר תְּבוּנָה לְמִצָּא טוֹב

8 Whoever is getting heart is loving his soul, He
is keeping understanding to find good.

עַד שִׁקְרִים לֹא יִנְקָה וְיִפְיֹחַ כְּזָבִים יֵאָבֵד

9 A false witness is not acquitted, And whoever
breathes out lies perishes.

לֹא נְאוּה לְכִסִּיל תַעֲנוּג אֵף כִּי לְעֶבֶד מִשַּׁל בְּשָׂרִים

10 Luxury is not fitting for a fool, Much less for a
servant to rule among princes.

שֹׁכֵל אָדָם הָאֲרִיץ אִפּוֹ וְתַפְאֲרָתוֹ עָבַר עַל פֶּשַׁע

11 The wisdom of a man has deferred his anger,
And his glory [is] to pass over transgression.

נָהָם כְּכַפִּיר זַעַף מֶלֶךְ וְכֹטֵל עַל עֶשֶׂב רְצוֹנוֹ

12 The wrath of a king [is] a growl as of a young
lion, And his goodwill as dew on the herb.

הוּת לְאָבִיו בֶּן כֹּסִיל וְדִלָּף טִרְד מְדִינִי אֲשֶׁה

13 A foolish son [is] a calamity to his father, And
the contentions of a wife [are] a continual
dropping.

בֵּית וְהוֹן נַחֲלַת אָבוֹת וּמִיָּהוּהָ אִשָּׁה מְשַׁכֶּלֶת

14 House and wealth [are] the inheritance of
fathers, And an understanding wife [is] from
YudHeyVavHey.

עֲצָלָה תַּפִּיל תִּרְדָּמָה וְנַפֶּשׁ רַמְיָה תִּרְעַב

15 Sloth causes deep sleep to fall, And an
indolent soul hungers.

שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו יוֹמֵת יָמוֹת

16 Whoever is keeping the command is keeping
his soul, Whoever is despising His ways dies.

מִלֹּוּהָ יִהְיֶה חוֹנֵן דָּל וְגִמְלוֹ יִשְׁלַם לוֹ

17 Whoever is lending [to] YudHeyVavHey is
favoring the poor, And He repays his deed to
him.

יִסֹּר בֶּנְךָ כִּי יֵשׁ תִּקְוָה וְאַל תִּמְיתוּ אֶל תִּשָּׂא נַפְשְׁךָ

18 Discipline your son, for there is hope, And do
not lift up your soul to put him to death.

גִּדְּל חֲמָה נִשָּׂא עֲנָשׁ כִּי אִם תַּצִּיל וְעוֹד תּוֹסֶף

19 A man of great wrath is bearing punishment,
For if you deliver, yet again you add.

שָׁמַע עֲצָה וְקִבֵּל מוֹסֵר לְמַעַן תַּחֲכֶם בְּאַחֲרֵיתָךְ

20 Hear counsel and receive instruction, So that
you are wise in your latter end.

רבות מחשבות בלב איש ועצת יהוה היא תקום

21 The purposes in a man's heart [are] many,
And the counsel of YudHeyVavHey—it stands.

תאות אדם חסדו וטוב רש מאיש כזב

22 The desirableness of a man [is] his kindness,
And the poor [is] better than a liar.

יראת יהוה לחיים ושבע ילין בל יפקד רע

23 The fear of YudHeyVavHey [is] to life, And he
remains satisfied—he is not charged with evil.

טמן עצל ידו בצלחת גם אל פיהו לא ישיבנה

24 The slothful has hidden his hand in a dish,
Even to his mouth he does not bring it back.

לץ תכה ופתי יערם והוכיח לנבון יבין דעת

25 Strike a scorner, and the simple acts
prudently, And give reproof to the intelligent,
He understands knowledge.

משדד אב יבריח אם בן מביש ומחפיר

26 Whoever is spoiling a father causes a mother
to flee, A son causing shame, and bringing
confusion.

חֲדַל בְּנִי לִשְׁמָע מוֹסֵר לִשְׁגוֹת מֵאֲמָרֵי דָעַת

27 Cease, my son, to hear instruction—To err
from sayings of knowledge.

עַד בְּלִיעַל יִלְיֹץ מִשְׁפָּט וּפִי רָשָׁעִים יִבְלַע אֶוֹן

28 A worthless witness scorns judgment, And the
mouth of the wicked swallows iniquity.

נִכּוֹנֵי לִלְצִים שְׁפָטִים וּמִהֲלָמוֹת לָגוּ כְּסִילִים

29 Judgments have been prepared for scorers,
And stripes for the back of fools!

MISHLEI — PROVERBS, CHAPTER 20

לץ היין המה שֶׁכָּר וְכָל שֶׁגָּה בּוֹ לֹא יִחְכֵּם

- 1** Wine [is] a scorner—strong drink [is] noisy,
And any going astray in it is not wise.

נֶהֱם כִּכְפִּיר אֵימַת מֶלֶךְ מִתְעַבְּרוּ חוּטֵא נִפְשׁוֹ

- 2** The fear of a king [is] a growl as of a young
lion, He who is causing him to be angry is
wronging his soul.

כְּבוֹד לְאִישׁ שְׁבֹת מְרִיב וְכָל אֲוִיל יִתְגַּלֵּעַ

- 3** Cessation from strife is an honor to a man, And
every fool interferes.

מִחֲרָף עֵצֶל לֹא יִחְרַשׁ יִשְׁאֵל וְשָׂאֵל בִּקְצִיר וְאֵין

- 4** The slothful does not plow because of winter,
He asks in harvest, and there is nothing.

מִים עֲמֻקִּים עֲצָה בִּלְבָב אִישׁ וְאִישׁ תְּבוּנָה יִדְלֹנָה

- 5** Counsel in the heart of a man [is] deep water,
And a man of understanding draws it up.

רַב אָדָם יִקְרָא אִישׁ חֲסִדּוֹ וְאִישׁ אֲמוּנָתוֹ מִי מֵצֵא

- 6** A multitude of men each proclaim his
kindness, And a man of steadfastness who
finds?

מִתְהַלֵּךְ בְּתִמּוֹ צְדִיק אֲשֶׁר בְּנֵי אַחֲרָיו

7 The righteous is habitually walking in his integrity, O the blessedness of his sons after him!

מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא דִין מְזַרֶה בְּעֵינָיו כָּל רָע

8 A king sitting on a throne of judgment, Is scattering all evil with his eyes,

מִי יֹאמֶר זָכִיתִי לְבִי טָהַרְתִּי מִחַטָּאתִי

9 Who says, “I have purified my heart, I have been cleansed from my sin?”

אָבֶן וְאָבֶן אֵיפָה וְאֵיפָה תוֹעֵבֶת יְהוָה גַּם שְׁנֵיהֶם

10 A stone and a stone, an ephah and an ephah, Even both of them [are] an abomination to YuhHeyVavHey.

גַּם בְּמַעֲלָלָיו יִתְנַכֵּר נָעַר אִם זָךְ וְאִם יָשָׁר פְּעָלָיו

11 Even by his actions a youth makes himself known, Whether his work is pure or upright.

אָזֵן שֹׁמֵעַת וְעֵין רֹאֶה יְהוָה עֹשֶׂה גַם שְׁנֵיהֶם

12 A hearing ear, and a seeing eye—

YuhHeyVavHey has even made both of them.

אֵל תִּצְאֶהֱב שָׁנָה פֶּן תִּוְרַשׁ פֶּקַח עֵינֶיךָ שֹׁבֵעַ לָחֶם

13 Do not love sleep, lest you become poor, Open
your eyes—be satisfied [with] bread.

רַע רַע יֹאמַר הַקּוֹנֶה וְאֵל לוֹ אֵז יִתְהַלֵּל

14 “Bad, bad,” says the buyer, And then he
boasts himself going his way.

יֵשׁ זֶהָב וְרַב פְּנִינִים וְכָלִי יָקָר שְׁפָתַי דַּעַת

15 Substance, gold, and a multitude of rubies,
Indeed, a precious vessel, [are] lips of
knowledge.

לָקַח בְּגָדוֹ כִּי עָרַב זֶר וּבָעַד נְכָרִים נִכְרִיָּה חֲבָלָהּ

16 When a stranger has been guarantor, take his
garment, And pledge it for strangers.

עָרַב לְאִישׁ לֶחֶם שֶׁקֶר וְאַחֵר יִמְלֵא פִּיהוּ חֲצָץ

17 The bread of falsehood [is] sweet to a man,
And afterward his mouth is filled [with]
gravel.

מִחֲשָׁבוֹת בְּעֶצֶה תִּכְוֶן וּבִתְחִלּוֹת עֲשֵׂה מִלְחָמָה

18 You establish purposes by counsel, And with
plans you make war.

גִּוְלָה סוּד הוֹלֵךְ רֶכֶּיל וּלְפָתָה שְׁפָתָיו לֹא תִתְעָרַב

19 The busybody is a revealer of secret counsels,
And do not make yourself guarantor for a
deceiver [with] his lips.

מְקַלֵּל אָבִיו וְאִמּוֹ יִדְעֶךָ נִרְוֹ בְּאִישׁוֹן בְּאַשׁוֹן חֹשֶׁךְ

20 Whoever is vilifying his father and his
mother, his lamp is extinguished in blackness
of darkness.

נִחָלָה מִבְּחֻלַּת מְבֻהָלֶת בְּרֹאשָׁנָה וְאַחֲרִיתָהּ לֹא תְבָרָךְ

21 An inheritance gotten wrongly at first, Even
its latter end is not blessed.

אַל תֹּאמַר אֲשֶׁלְמָה רַע קִנּוּהָ לִיהוָה וַיִּשָּׁע לָךְ

22 Do not say, “I repay evil,” Wait for
YudHeyVavHey, and He delivers you.

תוֹעֵבֶת יְהוָה אָבֶן וְאָבֶן וּמֵאֲזִנִּי מִרְמָה לֹא טוֹב

23 A stone and a stone [are] an abomination to
YudHeyVavHey, And balances of deceit [are]
not good.

מִיְהוָה מִצְעָדֵי גֵבֶר וְאָדָם מֶה יִבִּין דִּרְכּוֹ

24 The steps of a man [are] from
YudHeyVavHey, And man—how does he
understand his way?

מוֹקֵשׁ אָדָם יֵלַע קֹדֶשׁ וְאַחֵר נְדָרִים לְבִקֵּר

25 A snare to a man [that] he has swallowed a
holy thing, And to make inquiry after vows.

מְזִירָה רָשָׁעִים מֶלֶךְ חָכָם וְיֹשֵׁב עֲלֵיהֶם אוֹפֵן

26 A wise king is scattering the wicked, And
turns the wheel back on them.

נֵר יְהוָה נִשְׁמַת אָדָם חַפֵּשׁ כָּל חֲדָרֵי בֶטֶן

27 The breath of man [is] a lamp of
YudHeyVavHey, Searching all the inner parts
of the heart.

חֶסֶד וְאֱמֶת יֵצְרוּ מֶלֶךְ וְסֶעֶד בְּחֶסֶד כִּסְאוֹ

28 Kindness and truth keep a king, And he has
supported his throne by kindness.

תְּפָאֶרֶת בַּחוּרִים כָּחֶם וְהִדָּר זְקֵנִים שִׁיבָה

29 The beauty of young men is their strength,
And the honor of old men is grey hairs.

חֲבֵרוֹת פָּצַע תְּמָרִיק תִּמְרוֹק בָּרַע וּמַכּוֹת חֲדָרֵי בֶטֶן

30 Blows that wound cleanse away evil, Also the
scourges of the inner parts of the heart!

MISHLEI — PROVERBS, CHAPTER 21

פִּלְגֵי מַיִם לֵב מֶלֶךְ בְּיַד יְהוָה עַל כָּל אֲשֶׁר יַחְפֹּץ יִטְנוּ

- 1** The heart of a king [is] streams of waters in the hand of YudHeyVavHey, He inclines it wherever He pleases.

כָּל דֶּרֶךְ אִישׁ יָשָׁר בְּעֵינָיו וְתִכְנֵן לִבּוֹת יְהוָה

- 2** Every way of a man [is] right in his own eyes, And YudHeyVavHey is pondering hearts.

עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לִיהוָה מִזֶּבַח

- 3** To do righteousness and judgment, Is chosen of YudHeyVavHey rather than sacrifice.

רוֹם עֵינַיִם וּרְחֹב לֵב נֹרֵא שְׁעִים חֲטָאֵת

- 4** Loftiness of eyes, and breadth of heart, Tillage of the wicked [is] sin.

מַחְשְׁבוֹת חָרוּץ אֵךְ לְמוֹתֵר וְכָל אֵךְ לְמַחְסוֹר

- 5** The purposes of the diligent [are] only to advantage, And of every hasty one, only to want.

פָּעַל אוֹצְרוֹת בְּלִשׁוֹן שֶׁקֶר הֶבֶל נֹדֵף מִבִּקְשֵׁי מוֹת

- 6** The making of treasures by a lying tongue, [Is] a vanity driven away of those seeking death.

שׁוּד רְשָׁעִים יִגְוֶרם כִּי מֵאֲנוּ לַעֲשׂוֹת מִשְׁפָּט

7 The spoil of the wicked catches them, Because
they have refused to do judgment.

הַפֶּכְפֶּךְ דֶּרֶךְ אִישׁ וְזֶר וְזָד יִשְׂר פָּעִלוֹ

8 The way of a man who is vile [is] contrary, And
the pure—his work [is] upright.

טוֹב לִשְׁבֹּת עַל פֶּנֶת גַּג מֵאֲשֶׁת מְדִינִים וּבֵית חֶבֶר

9 Better to sit on a corner of the roof, Than
[with] a woman of contentions and a house of
company.

נֶפֶשׁ רָשָׁע אוֹתָהּ רָע לֹא יֶחֱן בְּעֵינָיו רַעְהוּ

10 The soul of the wicked has desired evil, his
neighbor is not gracious in his eyes.

בַּעֲנָשׁ לֵץ יִחָכֶם פָּתִי וּבִהְשָׁכִיל לְחָכֶם יִקַּח דָּעַת

11 When the scorner is punished, the simple
becomes wise, And in giving understanding to
the wise He receives knowledge.

מִשְׁכִּיל צַדִּיק לְבֵית רָשָׁע מְסַלֵּף רְשָׁעִים לְרָע

12 The Righteous One is acting wisely Toward
the house of the wicked, He is overthrowing
the wicked for wickedness.

אִטֵּם אֲזַנְוּ מוֹעֶקֶת דָּל גַּם הוּא יִקְרָא וְלֹא יַעֲנֶה

13 Whoever is shutting his ear from the cry of
the poor, He also cries, and is not answered.

מתן בסתר יכַּפֶּה אֶף וְשׁוּחַד בַּחֶק חֲמָה עֲזָה

14 A gift in secret pacifies anger, And a bribe in
the bosom—strong fury.

שְׁמִחָה לְצַדִּיק עֲשׂוֹת מִשְׁפָּט וּמִחָתָה לְפֹעֲלֵי אָוֶן

15 To do justice [is] joy to the righteous, But ruin
to workers of iniquity.

אָדָם תּוֹעָה מִדֶּרֶךְ הַשְׂכִּיל בִּקְהָל רַפָּאִים יִנּוּחַ

16 A man who is wandering from the way of
understanding, Rests in an assembly of
Rephaim.

אִישׁ מַחְסוֹר אֱהָב שְׁמִחָה אֱהָב יֵין וְשֶׁמֶן לֹא יַעֲשֶׂה

17 Whoever [is] loving mirth [is] a poor man,
Whoever is loving wine and oil makes no
wealth.

כֹּפֵר לְצַדִּיק רָשָׁע וְתַחַת יִשְׂרָאֵל בּוֹגֵד

18 The wicked [is] an atonement for the
righteous, And the treacherous dealer for the
upright.

טוֹב שָׁבַת בְּאֶרֶץ מְדָבָר מֵאֲשֶׁת מְדוֹנִים מְדִינִים וְכָעַס

19 Better to dwell in a wilderness land, Than
[with] a woman of contentions and anger.

אוֹצֵר נְחָמָד וְשֶׁמֶן בְּנוֹה חָכָם וְכֶסֶל אָדָם יִבְלַעֲנוּ

20 A treasure to be desired, and oil, [Is] in the
habitation of the wise, And a foolish man
swallows it up.

רִדְף צִדְקָה וְחֶסֶד יִמְצָא חַיִּים צִדְקָה וְכָבוֹד

21 Whoever is pursuing righteousness and
kindness, Finds life, righteousness, and honor.

עִיר גְּבוּרִים עָלָה חָכָם וַיֵּרֶד עָז מִבְטָחָהּ

22 The wise has gone up a city of the mighty,
And brings down the strength of its
confidence.

שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצְרוֹת נַפְשׁוֹ

23 Whoever is keeping his mouth and his
tongue, Is keeping his soul from adversities.

יֵד יִהְיֶה לֵץ שְׁמוֹ עוֹשֶׂה בְּעִבְרַת זְדוֹן

24 Proud, haughty, scorner—his name, Who is
working in the wrath of pride.

תַּאֲוֹת עֲצַל תִּמְיתֵנּוּ כִּי מֵאֲנוּ יָדָיו לַעֲשׂוֹת

25 The desire of the slothful slays him, For his
hands have refused to work.

כָּל הַיּוֹם הַתְּאֵוָה תִּתְּאוּהָ וְצָדִיק יִתֵּן וְלֹא יִחְשֹׁךְ

26 All the day desiring he has desired, And the righteous gives and does not withhold.

זָבַח רָשָׁעִים תּוֹעֵבָה אֵף כִּי בְזִמָּה יְבִיאֵנוּ

27 The sacrifice of the wicked [is] abomination, Much more when he brings it in wickedness.

עַד כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לִנְצַח יְדַבֵּר

28 A false witness perishes, And an attentive man speaks forever.

הֵעִזוּ אִישׁ רָשָׁע בְּפָנָיו וְיֵשֶׁר הוּא יְכִין זְבִין דַּרְכּוֹ יִדְרֹכֶנּוּ

29 A wicked man has hardened by his face, And the upright—he prepares his way.

אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לִנְגַד יְהוָה

30 There is no wisdom, nor understanding, Nor counsel against YudHeyVavHey.

סוֹס מוֹכֵן לַיּוֹם מִלְחָמָה וְלַיהוָה הַתְּשׁוּעָה

31 A horse is prepared for a day of battle, And the deliverance [is] of YudHeyVavHey!

MISHLEI — PROVERBS, CHAPTER 22

נבחר שם מעשר רב מכסף ומזהב חן טוב

- 1** A name is chosen rather than much wealth,
Than silver and than gold—good grace.

עשיר ורש נפגשו עשה כלם יהוה

- 2** Rich and poor have met together,
YudHeyVavHey [is] the Maker of them all.

ערום ראה רעה ויסתר ונסתר ופתים עברו ונענשו

- 3** The prudent has seen the evil, and is hidden,
And the simple have passed on, and are
punished.

עקב ענוה יראת יהוה עשר וכבוד וחיים

- 4** The end of humility [is] the fear of
YudHeyVavHey, riches, and honor, and life.

צנים פחים בדרך עקש שומר נפשו ירחק מהם

- 5** Thorns [and] snares [are] in the way of the
perverse, Whoever is keeping his soul is far
from them.

חנך לנער על פי דרכו גם כן יזקין לא יסור ממנה

- 6** Give instruction to a youth about his way, Even
when he is old he does not turn from it.

עֲשִׂיר בְּרָשִׁים יִמְשׁוּל וְעֶבֶד לֹוֶה לְאִישׁ מִלֶּוֶה

7 The rich rules over the poor, And a servant [is]
the borrower to the lender.

זֹרֵעַ עֲוֹלָה יִקְצֹר יִקְצֹר אֶנּוֹן וְשֹׁבֵט עֲבָרָתוֹ יִכְלֶה

8 Whoever is sowing perverseness reaps sorrow,
And the rod of his anger wears out.

טוֹב עֵינַן הוּא יְבָרֵךְ כִּי נָתַן מִלֶּחֶמוֹ לְדָל

9 The good of eye—he is blessed, For he has
given of his bread to the poor.

גֵּרֶשׁ לֵץ וַיֵּצֵא מִדּוֹן וַיִּשְׁבֹּת דִּין וְקִלּוֹן

10 Cast out a scorner—and contention goes out,
And strife and shame cease.

אֲהָב טְהוֹר טָהָר לֵב חֵן שְׁפָתָיו רַעְהוּ מִלֶּךְ

11 Whoever is loving cleanness of heart, His lips
[are] grace, A king [is] his friend.

עֵינָיו יְהוָה נִצְרוּ דַעַת וַיִּסְלַף דְּבָרֵי בָגָד

12 The eyes of YudHeyVavHey have kept
knowledge, And He overthrows the words of
the treacherous.

אָמַר עֲצֵל אֲרִי בַחוּץ בְּתוֹךְ רְחוֹבוֹת אֶרֶץ

13 The slothful has said, “A lion [is] outside, I am
slain in the midst of the broad places.”

שׁוֹחָה עֲמֻקָּה פִּי זָרוֹת זָעוּם יִהְיֶה יְפוֹל יִפְלֵשׁ

14 The mouth of strange women [is] a deep pit,
The abhorred of YudHeyVavHey falls there.

אֲוִלֶּת קִשּׁוּרָה בְּלֵב נָעַר שֶׁבֶט מוֹסֵר יִרְחִיקָנָה מִמֶּנּוּ

15 Folly is bound up in the heart of a youth, The
rod of discipline puts it far from him.

עֲשֶׂק דֵּל לְהִרְבוֹת לוֹ נָתַן לַעֲשִׂיר אֵךְ לְמַחֲסוֹר

16 He [who] is oppressing the poor to multiply
his [riches], Is giving to the rich—only to want.

הֵט אָזְנְךָ וּשְׁמַע דְּבָרֵי חֲכָמִים וּלְבָבְךָ תִּשְׁמַע לְדַעְתִּי

17 Incline your ear, and hear words of the wise,
And set your heart to my knowledge,

כִּי נָעִים כִּי תִשְׁמְרֵם בְּבִטָּנְךָ יִכְנוּ יַחְדָּו עַל שִׁפְתֶּיךָ

18 For they are pleasant when you keep them in
your heart, They are prepared together for
your lips.

לְהִיּוֹת בִּיהוָה מִבְּטָחְךָ הוֹדַעְתִּיךָ הַיּוֹם אַף אַתָּה

19 That your trust may be in YudHeyVavHey, I
caused you to know today, even you.

הֲלֹא כָּתַבְתִּי לָךְ שְׁלוּשׁ שְׁלִישִׁים בְּמוֹעֶצַת וְדַעַת

20 Have I not written to you three times With
counsels and knowledge?

לְהוֹדִיעַךָ קִשְׁטֹת אִמְרֵי אֱמֶת לְהָשִׁיב אִמְרֵי אֱמֶת לְשִׁלְחֶיךָ

21 To cause you to know the certainty of sayings
of truth, To return sayings of truth to those
sending you.

אַל תִּגְזֹל דָּל כִּי דָל הוּא וְאַל תִּדְכֹּא עֲנִי בַשְּׁעָר

22 Do not rob the poor because he [is] poor, And
do not bruise the afflicted in the gate.

כִּי יִהְיֶה זָרִיב רִיבָם וְקָבַע אֶת קִבְעֵיהֶם נֶפֶשׁ

23 For YudHeyVavHey pleads their cause, And
has spoiled the soul of their spoilers.

אַל תִּתְרַע אֶת בֶּעַל אָף וְאֶת אִישׁ חֲמוּת לֹא תִבּוֹא

24 Do not show yourself friendly with an angry
man, And do not go in with a man of fury,

פֶּן תֵּאָלֶף אֲרַחְתּוֹ אֲרַחְתּוֹ וְלִקְחֹת מוֹקֵשׁ לְנַפְשְׁךָ

25 Lest you learn his paths, And have received a
snare to your soul.

אַל תְּהִי בְּתִקְעֵי כָף בְּעֶרְבִים מִשְׁאוֹת

26 Do not be among those striking hands, Among
sureties [for] burdens.

אִם אֵין לְךָ לְשַׁלֵּם לְמָה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ

27 If you have nothing to pay, Why does he take
your bed from under you?

אַל תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ

28 Do not remove a border of ancient times, That
your fathers have made.

הֲזִיתָ אִישׁ מְהִיר בְּמִלְאָכָתוֹ לִפְנֵי מְלָכִים יִתְיַצֵּב בֶּל יִתְיַצֵּב לִפְנֵי חֲשָׁכִים

29 Have you seen a man speedy in his business?
He stations himself before kings, He does not
station himself before obscure men!

MISHLEI — PROVERBS, CHAPTER 23

כִּי תֵשֵׁב לִלְחֹם אֶת מוֹשֵׁל בֵּין תְּבִין אֶת אֲשֶׁר לִפְנֶיךָ

1 When you sit to eat with a ruler, Diligently consider that which [is] before you,

וְשִׁמְתָּ שִׁכִּין בְּלֶעָד אִם בַּעַל נֶפֶשׁ אַתָּה

2 And you have put a knife to your throat, If you [are] a man of appetite.

אַל תִּתְּאוּ לְמִטְעֻמוֹתָיו וְהוּא לֶחֶם כְּזָבִים

3 Have no desire to his delicacies, seeing it [is] lying food.

אַל תִּיגַע לְהַעֲשִׂיר מִבִּינְתְּךָ חֶדְלִי

4 Do not labor to make wealth, Cease from your own understanding, Do you cause your eyes to fly on it? Then it is not.

הֲתַעֲוֶה הִתְעִיף עֵינֶיךָ בּוֹ וְאֵינָנוּ כִּי עָשָׂה יַעֲשֶׂה לוֹ כְּנָפִים כְּנֶשֶׁר וְעִיף יַעֲוֶה הַשָּׁמַיִם

5 For wealth makes wings to itself, It flies to the heavens as an eagle.

אַל תִּלְחֶם אֶת לֶחֶם רַע עֵין וְאַל תִּתְּאוּ תִּתְּאוּ לְמִטְעֻמֹּתָיו

6 Do not eat the bread of an evil eye, And have no desire to his delicacies,

כִּי כִּמוֹ שֶׁעַר בְּנַפְשׁוֹ כֵּן הוּא אֵכֶל וְשָׁתָה יֹאמַר לְךָ וְלָבוּ בֶּל עֲמֹךְ

7 For as he has thought in his soul, so he [is]. “Eat and drink,” he says to you, And his heart [is] not with you.

פִּתְךָ אֵכֶלֶת תִּקְיָאָנָה וְשַׁחַת דְּבָרֶיךָ הַנְּעִימִים

8 You vomit up your morsel you have eaten, And have marred your words that [are] sweet.

בְּאָזְנֵי כְּסִיל אַל תִּדְבֹּר כִּי יָבוֹז לְשֹׁכֵל מְלִיךְ

9 Do not speak in the ears of a fool, For he treads on the wisdom of your words.

אַל תִּסַּג גְּבוּל עוֹלָם וּבְשׂוּדֵי יְתוּמִים אַל תִּבָּא

10 Do not remove a border of ancient times, And do not enter into fields of the fatherless,

כִּי גֹאֲלָם חֲזָק הוּא יְרִיב אֶת רִיבָם אֲתָךְ

11 For their Redeemer [is] strong, He pleads their cause with you.

הַבִּיָּאָה לְמוֹסֵר לִבְךָ וְאָזְנְךָ לְאִמְרֵי דַעַת

12 Bring your heart to instruction, And your ear to sayings of knowledge.

אַל תִּמְנַע מִנְּעֵר מוֹסֵר כִּי תִכְנֹו בְּשֹׁבֵט לֹא יָמוּת

13 Do not withhold discipline from a youth,
When you strike him with a rod he does not
die.

אתה בשבט תכנו ונפשו משאול תציל

14 You strike him with a rod, And you deliver his
soul from Sheol.

בני אם חכם לבך ישמח לבי גם אני

15 My son, if your heart has been wise, My heart
rejoices, even mine,

ותעלזנה כליותי בדבר שפתיד מישרים

16 And my reins exult when your lips speak
uprightly.

אל יקנא לבך בחטאים כי אם ביראת יהוה כל היום

17 Do not let your heart be envious at sinners,
But—in the fear of YudHeyVavHey all the day.

כי אם יש אחרית ותקותך לא תכרת

18 For is there a posterity? Then your hope is not
cut off.

שמע אתה בני וחכם ואשר בדרךך לבך

19 Hear, my son, and be wise, And make your
heart blessed in the way,

אל תהי בסבאי יין בזללי בשר למו

20 Do not become drunk with wine, Among
gluttonous ones of flesh,

כִּי סָבֵא וְזוּלִל יוֹרֵשׁ וּקְרָעִים תִּלְבִּישׁ נֹמֵה

21 For the drunkard and glutton become poor,
And drowsiness clothes with rags.

שָׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ וְאֵל תְּבוֹז כִּי זָקְנָה אִמְךָ

22 Listen to your father, who begot you, And do
not despise your mother when she has
become old.

אֶמֶת קָנָה וְאֵל תִּמְכֹּר חֶכְמָה וּמוֹסֵר וּבִינָה

23 Buy truth, and do not sell, Wisdom, and
instruction, and understanding,

גּוֹל גֵּיל יִגּוֹל יִגִּיל אָבִי צַדִּיק יוֹלֵד וְיוֹלֵד חָכִים וְיִשְׁמַח וְיִשְׁמַח בּוֹ

24 The father of the righteous rejoices greatly,
The begetter of the wise rejoices in him.

יִשְׁמַח אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶיךָ

25 Your father and your mother rejoice, Indeed,
she bearing you is joyful.

תִּתֵּן בְּנִי לִבִּי לִי וְעֵינֶיךָ דְּרָכֵי תִרְצָנָה תִּצְרֶנָּה

26 Give, my son, your heart to me, And let your
eyes watch my ways.

כִּי שׁוֹחָה עֲמָקָה זֹנָה וּבֹאֵר צָרָה נִכְרִיָּה

27 For a harlot [is] a deep ditch, And a strange woman [is] a narrow pit.

אף היא כְּחֹתֶה תִּצָּרֵב וּבִוְגְדִים בְּאָדָם תִּוְסָהּ

28 She also, as catching prey, lies in wait, And she increases the treacherous among men.

לְמִי אוֹי לְמִי אֲבוֹי לְמִי מְדוּנִים מְדִינִים לְמִי שִׂיחַ לְמִי פִצְעִים חָנָם לְמִי חֲכָלֻלוֹת עֵינַיִם

29 Who has woe? Who has sorrow? Who has contentions? Who has complaint? Who has wounds without cause? Who has redness of eyes?

לְמֵאֲחֵרִים עַל הָיִין לְבָאִים לְחַקֵּר מִמָּסָךְ

30 Those lingering by the wine, Those going in to search out mixed wine.

אֵל תִּרְא יֵין כִּי יִתְאָדָם כִּי יִתֵּן בְּכִיס בְּכוֹס עֵינָו יִתְהַלֵּךְ בְּמִישְׁרָיִם

31 Do not see wine when it shows itself red, When it gives its color in the cup, It goes up and down through the upright.

אֲחֵרִיתוֹ כְּנֹחַשׁ יִשָּׁךְ וּכְצִפְעָנִי יִפְרֹשׁ

32 Its latter end—it bites as a serpent, And it stings as a viper.

עֵינֶיךָ יִרְאוּ זָרוֹת וְלִבְךָ יְדַבֵּר תִּהְפֹּכוֹת

33 Your eyes see strange women, And your heart speaks perverse things.

וְהָיִיתָ כְּשֹׁכֵב בְּלֵב יָם וְכְשֹׁכֵב בְּרֹאשׁ חֲבֵל

34 And you have been as one lying down in the heart of the sea, And as one lying down on the top of a mast.

הַכּוֹנֵן בֶּל חֲלִיתִי הֶלְמוּנִי בֶל יָדַעְתִּי מָתִי אָקִיץ אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד

35 “They struck me, I have not been sick, They beat me, I have not known. When I awake—I seek it yet again!”

MISHLEI — PROVERBS, CHAPTER 24

אַל תִּקְנֵא בְּאִנְשֵׁי רָעָה וְאַל תִּתְּאוּ תִּתְּאִיו לְהִיּוֹת אִתָּם

1 Do not be envious of evil men, And do not desire to be with them.

כִּי שֹׂד יִהְיֶה לִבָּם וְעַמַּל שְׁפָתֵיהֶם תִּדְבָּרָנָה

2 For their heart meditates [on] destruction, And their lips speak perverseness.

בְּחִכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַּוֵּן

3 A house is built by wisdom, And it establishes itself by understanding.

וּבִדְעַת חֲדָרִים יִמָּלֵאוּ כָּל הוֹן יָקָר וְנָעִים

4 And the inner parts are filled by knowledge, [With] all precious and pleasant wealth.

גִּבּוֹר חָכָם בְּעוֹז וְאִישׁ דָּעַת מְאַמֵּץ כֹּחַ

5 The wise [is] mighty in strength, And a man of knowledge is strengthening power,

כִּי בִתְחִבָּלוֹת תַּעֲשֶׂה לָךְ מִלְחָמָה וּתְשׁוּעָה בְּרַב יוֹעֵץ

6 For you make war for yourself by plans, And deliverance [is] in a multitude of counselors.

רֵאמוֹת לְאֹוִיל חֲכָמוֹת בְּשַׁעַר לֹא יִפְתָּח פִּיהוּ

7 Wisdom [is] high for a fool, he does not open his mouth in the gate.

מחשב להרע לו בעל מזמות יקראו

8 Whoever is devising to do evil, They call him a master of wicked thoughts.

זמת אולת חטאת ותועבת לאדם לץ

9 The thought of folly [is] sin, And a scorner [is] an abomination to man.

התרפית ביום צרה צר כחכה

10 You have showed yourself weak in a day of adversity, Your power is restricted,

הציל לקחים למות ומטים להרג אם תחשוף

11 If [from] delivering those taken to death, And you take back those slipping to the slaughter.

כי תאמר הן לא ידענו זה הלא תכן לבות הוא יבין ונצר נפשך הוא ידע והשיב לאדם בפעלו

12 When you say, “Behold, we did not know this.” Is the Ponderer of hearts not He who understands? And the Keeper of your soul He who knows? And He has rendered to man according to his work.

אכל בני דבש כי טוב ונפת מתוק על חכך

13 My son, eat honey that [is] good, And the
honeycomb [is] sweet to your palate.

בֶּן דָּעָה חֲכָמָה לִנְפֶשְׁךָ אִם מִצָּאתָ וְיֵשׁ אַחֲרֶיךָ וְתִקְוֶתְךָ לֹא תִכָּרֵת

14 So [is] the knowledge of wisdom to your soul,
If you have found that there is a posterity And
your hope is not cut off.

אַל תֵּאָרֵב רָשָׁע לְנוֹה צְדִיק אֶל תִּשְׁדֹּד רִבְצוֹ

15 Do not lay wait, O wicked one, At the
habitation of the righteous. Do not spoil his
resting place.

כִּי שִׁבַּע יִפּוֹל צְדִיק וְקָם וְרָשָׁעִים יִכָּשְׁלוּ בְרָעָה

16 For the righteous fall and rise seven [times],
And the wicked stumble in evil.

בְּנֶפֶל אוֹיְבֶיךָ אוֹיְבְךָ אֶל תִּשְׂמַח וּבִכְשָׁלוֹ אֶל יִגַּל לִבְּךָ

17 Do not rejoice in the falling of your enemy,
And do not let your heart be joyful in his
stumbling,

כִּן יֵרָאֶה יְהוָה וְרַע בְּעֵינָיו וְהָשִׁיב מֵעֲלָיו אָפוֹ

18 Lest YudHeyVavHey see, and [it be] evil in His
eyes, And He has turned His anger from off
him.

אַל תִּתְחַר בְּמִרְעִים אֶל תִּקְנֵא בְּרָשָׁעִים

19 Do not fret yourself at evildoers, do not be
envious at the wicked,

כִּי לֹא תִהְיֶה אַחֲרֵית לָרֹעַ נֵר רָשָׁעִים יִדְעֶךָ

20 For there is not a posterity to the evil, The
lamp of the wicked is extinguished.

יִרְא אֶת יְהוָה בְּנֵי וּמֶלֶךְ עִם שׁוֹנִים אֵל תִּתְעַרֵּב

21 Fear YudHeyVavHey, my son, and the king,
Do not mix yourself up with changers,

כִּי פֶתָאֵם יָקוּם אִידָם וּפִיד שְׁנִיָּהֶם מִי יוֹדֵעַ

22 For their calamity rises suddenly, And the
ruin of them both—who knows!

גַּם אֵלֶּה לְחֻכָּמִים הַכֹּהֵן פָּנִים בְּמִשְׁפָּט בֶּל טוֹב

23 These are also for the wise: [It] is not good to
discern faces in judgment.

אֲמַר לְרָשָׁע צְדִיק אַתָּה יִקְבְּהוּ עַמִּים יִזְעַמוּהוּ לְאֻמִּים

24 Whoever is saying to the wicked, “You [are]
righteous,” Peoples execrate him—nations
abhor him.

וְלִמּוֹכִיחִים יִנָּעַם וְעֲלֵיהֶם תָּבוֹא בְּרַכַּת טוֹב

25 And it is pleasant to those reproving, And a
good blessing comes on them.

שְׁפֹתֵיהֶם יִשְׁק מְשִׁיב דְּבָרִים נִכְחִים

26 He who is returning straightforward words
kisses lips.

הֵכֵן בַּחוּץ מִלֵּאכֶתֶד וְעֵתֵדָה בְּשׂוּדָה לְךָ אַחֵר וּבִנִיתָ בֵּיתֶךָ

27 Prepare your work in an out-place, And make
it ready in the field—go afterward, Then you
have built your house.

אַל תְּהִי עֵד חֲנָם בִּרְעֶךָ וְהִפְתִּיתָ בְּשִׁפְתֶיךָ

28 Do not be a witness against your neighbor for
nothing, Or you have enticed with your lips.

אַל תֹּאמַר כְּאֲשֶׁר עָשָׂה לִי בֶן אֲעֲשֶׂה לוֹ אֲשִׁיב לְאִישׁ כְּפָעֻלוֹ

29 Do not say, “As he did to me, so I do to him, I
render to each according to his work.”

עַל שׂוּדָה אִישׁ עֲצַל עֲבַרְתִּי וְעַל כָּרֶם אָדָם חָסֵר לִב

30 I passed by near the field of a slothful man,
And near the vineyard of a man lacking heart.

וְהִנֵּה עָלָה כָּלֹו קִמְשָׁנִים כְּסוּ פָנָיו חֲרָלִים וְגִדְרֵי אֲבָנָיו נִהְרָסָה

31 And behold, it has gone up—all of it—thorns!
Nettles have covered its face, And its stone
wall has been broken down.

וְאֵחָזָה אֲנֹכִי אֲשִׁית לִבִּי רְאִיתִי לְקַחְתִּי מוֹסֵר

32 And I see—I set my heart, I have seen—I have
received instruction,

מַעַט שְׁנוֹת מַעַט תְּנוּמוֹת מַעַט חֲבֵק יָדַיִם לְשָׁכֵב

33 A little sleep—a little slumber—A little folding
of the hands to lie down.

וּבָא מִתְחַלֵּץ רִישׁוֹ וּמַחֲסִיד כְּאִישׁ מִגֵּן

34 And your poverty has come [as] a traveler,
And your want as an armed man!

MISHLEI — PROVERBS, CHAPTER 25

גַּם אֵלֶּה מִשְׁלֵי שְׁלֹמֹה אֲשֶׁר הֶעֱתִיקוּ אֲנָשֵׁי חֶזְקִיָּה מֶלֶךְ יְהוּדָה

1 These are also proverbs of Solomon, that men of Hezekiah king of Judah transcribed:

כְּבוֹד אֱלֹהִים הִסְתֵּר דְּבַר וּכְבוֹד מְלָכִים חָקַר דְּבַר

2 The glory of Elohim [is] to hide a thing, And the glory of kings [is] to search out a matter.

שָׁמַיִם לְרוֹם וָאָרֶץ לְעֹמֶק וְלֵב מְלָכִים אֵין חָקַר

3 The heavens for height, and the earth for depth, And the heart of kings—[are] unsearchable.

הָגוּ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצִרָף כָּלִי

4 Take away dross from silver, And a vessel goes forth for the refiner,

הָגוּ רָשָׁע לִפְנֵי מֶלֶךְ וַיִּכּוֹן בַּצֹּדֵק כִּסְאוֹ

5 Take away the wicked before a king, And his throne is established in righteousness.

אַל תִּתְהַדָּר לִפְנֵי מֶלֶךְ וּבִמְקוֹם גְּדֹלִים אַל תַּעֲמֵד

6 Do not honor yourself before a king, And do not stand in the place of the great.

כִּי טוֹב אָמַר לְךָ עֲלֶה הִנֵּה מִהֲשַׁפִּילְךָ לִפְנֵי נָדִיב אֲשֶׁר רָאוּ עֵינֶיךָ

7 For better [that] he has said to you, “Come up here,” Than [that] he humbles you before a noble, Whom your eyes have seen.

אל תצא לרוב מהר פן מה תעשה באחריתה בהכלים אתך רעד

8 Do not go forth to strive, hurry, turn, What do you do in its latter end, When your neighbor causes you to blush?

ריבך ריב את רעד וסוד אחר אל תגל

9 Plead your cause with your neighbor, And do not reveal the secret counsel of another,

פן יחסדך שמע ודבתך לא תשוב

10 Lest the hearer put you to shame, And your evil report not turn back.

תפוחי זהב במשכיות כסף דבר דבר על אפניו

11 Apples of gold in imagery of silver, [Is] the word spoken at its fit times.

גם זהב וחלי כתם מוכיח חכם על און שמעת

12 A ring of gold, and an ornament of pure gold, [Is] the wise reprover to an attentive ear.

כצנת שלג ביום קציר ציר נאמן לשלחיו ונפש אדניו ישיב

13 As a vessel of snow in a day of harvest, [So is]
a faithful ambassador to those sending him,
And he refreshes the soul of his masters.

נְשִׂאִים וְרוּחַ וְגֶשֶׁם אֵין אִישׁ מְתַהַלֵּל בְּמַתַּת שֶׁקֶר

14 Clouds and wind without rain, [Is] a man
boasting himself in a false gift.

בְּאַרְדָּךְ אַפִּים יִפְתָּה קֶצֶץ וְלִשׁוֹן רַכָּה תִשְׁבֵּר גֶּרֶם

15 A ruler is persuaded by long-suffering, And a
soft tongue breaks a bone.

דָּבַשׁ מְצָאתָ אֲכַל דִּידָךְ פֶּן תִּשְׁבַּעֲנוּ וְהִקְאֲתוּ

16 You have found honey—eat your sufficiency,
Lest you are satiated [with] it, and have
vomited it.

הִקֵּר רִגְלְךָ מִבֵּית רֵעֶךָ פֶּן יִשְׂבַּעֲךָ וְשִׁנְאֶךָ

17 Withdraw your foot from your neighbor's
house, Lest he is satiated [with] you, and has
hated you.

מִפִּיץ וְחֶרֶב וְחֶץ שֶׁנֶּן אִישׁ עֲלֶה בְּרַעְיוֹ עַד שֶׁקֶר

18 A maul, and a sword, and a sharp arrow, [Is]
the man testifying a false testimony against his
neighbor.

שֶׁן רָעָה וְרָגֵל מוֹעֲדֶת מִבֶּטֶח בּוֹגֵד בְּיוֹם צָרָה

19 A bad tooth, and a tottering foot, [Is] the confidence of the treacherous in a day of adversity.

מַעֲדָה בְּגֵד בַּיּוֹם קָרָה חֲמֵץ עַל נֶתֶר וְשֵׁר בְּשָׂרִים עַל לֵב רָע

20 Whoever is taking away a garment in a cold day, [Is as] vinegar on natron, And a singer of songs on a sad heart.

אִם רָעֵב שֶׁנֶּאֱדָה אֲכָלְהוּ לֶחֶם וְאִם צָמָא הִשְׁקָהוּ מַיִם

21 If he who is hating you hungers, cause him to eat bread, And if he thirsts, cause him to drink water.

כִּי גִחָלִים אַתָּה חֲתָה עַל רֹאשׁוֹ וַיִּהְיֶה יִשְׁלֵם לָךְ

22 For you are putting coals on his head, And YudHeyVavHey gives repayment to you.

רוּחַ צָפוֹן תַּחֲוֹלֵל גִּשְׁמִים וּפָנִים נֹזְעִמִים לְשׁוֹן סִתְרָה

23 A north wind brings forth rain, And a secret tongue—indignant faces.

טוֹב שֹׁבֵת עַל פֶּנֶת גַּג מֵאִשֶּׁת מְדוּנִים מְדִינִים וּבֵית חֶבֶר

24 Better to sit on a corner of a roof, Than [with] a woman of contentions, and a house of company.

מֵיָם קָרִים עַל נֶפֶשׁ עֵיפָה וְשִׁמוּעָה טוֹבָה מֵאַרְץ מְרֻחָק

25 [As] cold waters for a weary soul, So [is] a
good report from a far country.

מַעֲיֵן נֶרְפֵּשׁ וּמִקּוּר מְשַׁחַת צְדִיק מֵט לִפְנֵי רָשָׁע

26 A spring troubled, and a fountain corrupt, [Is]
the righteous falling before the wicked.

אֲכַל דְּבַשׁ הַרְבוֹת לֹא טוֹב וְחָקַר כְּבוֹדָם כְּבוֹד

27 The eating of much honey is not good, Nor a
searching out of one's own honor—honor.

עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ

28 A city broken down without walls, [Is] a man
without restraint over his spirit!

MISHLEI — PROVERBS, CHAPTER 26

כְּשֶׁלֶג בְּקִיץ וְכַמָּטָר בְּקִצְרֵי כֵן לֹא נֶאֱוָה לְכִסִּיל כְּבוֹד

1 As snow in summer, and as rain in harvest, So honor [is] not fitting for a fool.

כַּצִּפּוֹר לְנוֹד כְּדְרוֹר לְעוֹף בֵּן קִלְלַת חֲנָם לֹא לוֹ תְּבֹא

2 As a bird by wandering, as a swallow by flying, So reviling without cause does not come.

שׁוֹט לְסוֹס מִתֵּג לְחֹמֹר וְשִׁבְט לְגֹו כְּסִילִים

3 A whip is for a horse, a bridle for a donkey, And a rod for the back of fools.

אַל תַּעַן כְּסִיל כְּאוֹלָתוֹ כֵּן תִּשְׁוֶה לוֹ גַּם אַתָּה

4 Do not answer a fool according to his folly, Lest you are like to him—even you.

עֲנֵה כְּסִיל כְּאוֹלָתוֹ כֵּן יִהְיֶה חָכָם בְּעֵינָיו

5 Answer a fool according to his folly, Lest he is wise in his own eyes.

מִקְצֹחַ רַגְלִים חֲמַס שִׁתָּה שְׁלַח דְּבָרִים בְּיַד כְּסִיל

6 He is cutting off feet, he is drinking injury, Who is sending things by the hand of a fool.

דָּלִיו שִׁקִּים מִפֶּסַח וּמִשָּׁל בְּפִי כְּסִילִים

7 The two legs of the lame have been weak, And
an allegory in the mouth of fools.

כְּצִוּוֹר אָבֵן בְּמִרְגָּמָה כֵּן נוֹתֵן לְכֶסֶּיל כְּבוֹד

8 As one who is binding a stone in a sling, So [is]
he who is giving honor to a fool.

חוֹחַ עֲלֶה בְּיַד שָׂכּוֹר וּמִשָּׁל בְּפִי כֶסֶּילִים

9 A thorn has gone up into the hand of a
drunkard, And an allegory in the mouth of
fools.

רַב מְחוּלָּל כֹּל וְשֹׂכֵר כֶּסֶּיל וְשֹׂכֵר עֲבָרִים

10 The Former of all [is] great, And He is
rewarding a fool, And is rewarding
transgressors.

כְּכֹלֵב שָׁב עַל קֹאוֹ כֶּסֶּיל שׁוֹנֶה בְּאוֹלָתוֹ

11 As a dog has returned to its vomit, A fool is
repeating his folly.

רְאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכֶסֶּיל מִמֶּנּוּ

12 You have seen a man wise in his own eyes,
More hope of a fool than of him!

אָמַר עֲצֹל שֶׁחַל בְּדֶרֶךְ אֶרֶץ בֵּין הַרְחָבוֹת

13 The slothful has said, “A lion [is] in the way, A
lion [is] in the broad places.”

הַדֶּלֶת תִּסּוּב עַל צִירָהּ וְעָצַל עַל מִטָּתוֹ

14 The door turns around on its hinge, And the slothful on his bed.

טָמֵן עָצַל יָדוֹ בַּצִּלְחַת נִלְאָה לְהַשִּׁיבָהּ אֶל פִּי

15 The slothful has hid his hand in a dish, He is weary of bringing it back to his mouth.

חָכָם עָצַל בְּעֵינָיו מִשְׁבָּעָה מִשִּׁיבֵי טָעַם

16 Wiser [is] the slothful in his own eyes, Than seven [men] returning a reason.

מִחֲזִיק בְּאָזְנֵי כָּלֵב עֹבֵר מִתְעַבֵּר עַל רִיב לֹא לוֹ

17 Laying hold on the ears of a dog, [Is] a passer-by making himself wrath for strife [that is] not his own.

בְּמִתְלַהֵלֶה הִיָּרָה זָקִים חֲצִים וּמוֹת

18 As [one] pretending to be feeble, Who is casting sparks, arrows, and death,

כֵּן אִישׁ רָמָה אֶת רֵעֵהוּ וְאָמַר הֲלֹא מְשַׁחֵק אָנִי

19 So has a man deceived his neighbor, And has said, “Am I not playing?”

בְּאֶפְסֵי עֲצִים תִּכְבֶּה אֵשׁ וּבְאֵין נֶרְגָן יִשְׁתַּק מִדּוֹן

20 Fire is going out without wood, And contention ceases without a tale-bearer,

פָּחַם לְגַחְלִים וְעֲצִים לְאֵשׁ וְאִישׁ מִדּוֹנִים מְדִינִים לְחִרְחֹר רִיב

21 Coal to burning coals, and wood to fire, And a man of contentions to kindle strife.

דְּבָרֵי נִרְגָּן כְּמַתְלֵה־מִים וְהֵם יֵרְדּוּ חֲדָרֵי בֶטֶן

22 The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.

בְּסֶף סִיגִים מְצֻפָּה עַל חֶרֶשׁ שְׁפָתַיִם דֹּלְקִים וְלֵב רָע

23 Silver of dross spread over potsherd, [Are] burning lips and an evil heart.

בִּשְׁפָתוֹ בְּשֹׁפְתָיו יִנָּכֵר שׁוֹנֵא וּבִקְרָבוֹ יִשִּׁית מִרְמָה

24 A hater pretends by his lips, And he places deceit in his heart,

כִּי יַחֲנֹן קוֹלוֹ אֶל תַּאֲמֹן בּוֹ כִּי שֶׁבַע תּוֹעֲבוֹת בְּלִבּוֹ

25 When his voice is gracious do not trust in him, For seven abominations [are] in his heart.

תִּבְסֹסָה שִׁנְאָה בְּמִשְׁאוֹן תִּגְלָה רָעָתוֹ בְּקָהֶל

26 Hatred is covered by deceit, Its wickedness is revealed in an assembly.

כִּרְהָ שְׁחַת בָּהּ יִפֹּל וְגִלְל אָבֶן אֵלָיו תִּשׁוּב

27 Whoever is digging a pit falls into it, And the roller of a stone, it turns to him.

לְשׁוֹן שֶׁקֶר יִשְׁנֵא דָכְיוֹ וּפֶה חֶלֶק יַעֲשֶׂה מִדָּחָה

28 A lying tongue hates its bruised ones, And a flattering mouth works an overthrow!

MISHLEI — PROVERBS, CHAPTER 27

אַל תתהלל ביום מחר כי לא תדע מה ילד יום

1 Do not boast about tomorrow, For you do not know what a day brings forth.

יִהְיֶה לְךָ זֶר וְלֹא פִיד נִכְרִי וְאֵל שְׁפָתֶיךָ

2 Let another praise you, and not your own mouth, A stranger, and not your own lips.

כָּבֵד אָבֶן וְנֹטֶל הַחֹל וְכַעַס אָוִיל כָּבֵד מִשְׁנֵיהֶם

3 A stone [is] heavy, and the sand [is] heavy, And the anger of a fool Is heavier than them both.

אֲכַזְרִיּוֹת חֶמָה וְשֹׁטֶף אָף וּמִי יַעֲמֵד לִפְנֵי קִנְאָה

4 Fury [is] fierce, and anger [is] overflowing, And who stands before jealousy?

טוֹבָה תּוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתֶּרֶת

5 Better [is] open reproof than hidden love.

נֶאֱמָנִים פְּצָעֵי אוֹהֵב וְנִנְעֻתוֹת נְשִׁיקוֹת שׁוֹנֵא

6 The wounds of a lover are faithful, And the kisses of an enemy [are] abundant.

נֶפֶשׁ שְׂבֻעָה תְּבוּס נֶפֶת וְנֶפֶשׁ רָעָבָה כָּל מֵר מִתּוֹק

7 A satiated soul treads down a honeycomb, And every bitter thing [is] sweet [to] a hungry soul.

כְּצִפּוֹר נוֹדֶדֶת מִן קֵנָה כֵּן אִישׁ נוֹדֵד מִמְקוֹמוֹ

8 As a bird wandering from her nest, So [is] a man wandering from his place.

שֶׁמֶן וּקְטֹרֶת יִשְׂמַח לֵב וּמֵתֵק רֵעֵהוּ מִעֲצַת נֶפֶשׁ

9 Perfume and incense make the heart glad, And the sweetness of one's friend—from counsel of the soul.

רֵעֶךָ וְרֵעָה וְרֵעַ אָבִיךָ אֶל תַּעֲזֹב וּבֵית אָחִיךָ אַל תַּבּוֹא בְּיוֹם אֵידֶךָ טוֹב שָׁכֵן קְרוֹב מֵאָח רְחוֹק

10 Do not forsake your own friend and the friend of your father, And do not enter the house of your brother in a day of your calamity, A near neighbor [is] better than a brother far off.

חָכָם בְּנִי וְשִׂמְחָה לִבִּי וְאַשְׁיִיבָה חֹרְפִי דְבָר

11 Be wise, my son, and make my heart glad, And I return a word [to] my reproacher.

עֵרוֹם רָאָה רָעָה נִסְתָּר פְּתָאִים עֲבְרוּ נִעְנְשׁוּ

12 The prudent has seen the evil, he is hidden, The simple have passed on, they are punished.

קַח בְּגָדוֹ כִּי עָרַב זֶר וּבָעַד נִכְרִיָּה חֲבָלָהּ

13 Take his garment when a stranger has been guarantor, And pledge it for a strange woman.

מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בִּבְקֹר הַשָּׂכִּים קָלְלָהּ תַּחֲשֹׁב לּוֹ

14 Whoever is greeting his friend with a loud voice, Rising early in the morning, It is reckoned a light thing to him.

דִּלְךָ טוֹרֵד בְּיוֹם סִגְרִיר וְאִשֶּׁת מְדוֹנִים מְדִינִים נִשְׁתָּהוּ

15 A continual dropping in a day of rain, And a woman of contentions are alike,

צִפְנִיָּה צָפָן רוּחַ וְשֶׁמֶן יְמִינוֹ יִקְרָא

16 Whoever is hiding her has hidden the wind, And the ointment of his right hand calls out.

בְּרֹזֶל בְּבִרְזֵל יִחַד וְאִישׁ יִחַד פָּנָי רֵעֵהוּ

17 Iron is sharpened by iron, And a man sharpens the face of his friend.

נֹצֵר תֵּאֲנָה יֹאכֵל פְּרִיָּה וְשֹׁמֵר אֲדָנָיו יִכְבֵּד

18 The keeper of a fig tree eats its fruit, And the preserver of his master is honored.

כַּמִּים הַפָּנִים לַפָּנִים כֵּן לֵב הָאָדָם לָאָדָם

19 As [in] water the face [is] to face, So the heart of man to man.

שְׂאוֹל וְאִבְדָּה וְאִבְדּוֹ לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה

20 Sheol and destruction are not satisfied, And the eyes of man are not satisfied.

מצרף לכסף וכור לזהב ואיש לפי מהללו

21 A refining pot [is] for silver, and a furnace for gold, And a man according to his praise.

אם תכתוש את האויל במכתש בתוך הריפות בעלי לא תסור מעליו אולתו

22 If you beat the foolish in a mortar, Among washed things—with a pestle, His folly does not turn aside from off him.

ידע תדע פני צאנך שית לבך לעדרים

23 Know the face of your flock well, Set your heart to the droves,

כי לא לעולם חסן ואם נזר לדור דור ודור

24 For riches [are] not for all time, Nor a crown to generation and generation.

גלה חציר ונראה דשא ונאספו עשבות הרים

25 The hay was revealed, and the tender grass seen, And the herbs of mountains gathered.

כבשים ללבושך ומחיר שדה עתודים

26 Lambs [are] for your clothing, And the price of the field [are] male goats,

ודי חלב עזים ללחמך ללחם ביתך וחיים לנערותיך

27 And a sufficiency of goats' milk [is] for your
bread, For bread to your house, and life to
your girls!

MISHLEI — PROVERBS, CHAPTER 28

נסו ואין רודף רשע וצדיקים ככפיר יבטח

- 1** The wicked have fled and there is no pursuer,
And the righteous is confident as a young lion.

בפשע ארץ רבים שריה ובאדם מבין ידע כן יאריך

- 2** By the transgression of a land its heads are
many, And by an understanding man, Who
knows right—it is prolonged.

גבר רש ועשק דלים מטר סחף ואין לחם

- 3** A man—poor and oppressing the weak, [Is] a
sweeping rain, and there is no bread.

עזבי תורה יחללו רשע ושמרי תורה יתגרו בהם

- 4** Those forsaking the Law praise the wicked,
Those keeping the Law plead against them.

אנשי רע לא יבינו משפט ומבקשי יהוה יבינו כל

- 5** Evil men do not understand judgment, And
those seeking YudHeyVavHey understand all.

טוב רש הולך בתמו מעקש דרכים והוא עשיר

- 6** Better [is] the poor walking in his integrity,
Than the perverse of ways who is rich.

נוצר תורה בן מבין ורעה זוללים יכלים אביו

7 Whoever is keeping the Law is an intelligent son, And a friend of gluttons Causes his father to blush.

מְרַבֵּה הוֹנוֹ בְּנִשְׁךְ וּבִתְרִבִּית וְתִרְבִּית לְחֹוֹן דְּלִים יִקְבָּצֵנוּ

8 Whoever is multiplying his wealth by biting and usury, Gathers it for one favoring the poor.

מְסִיר אָזְנוֹ מִשְׁמַע תּוֹרָה גַּם תִּפְלֹתוֹ תוֹעֵבָה

9 Whoever is turning his ear from hearing the Law, Even his prayer [is] an abomination.

מִשְׁגָּה יִשְׂרָיִם בְּדֶרֶךְ רָע בְּשַׁחֲוֹתוֹ הוּא יִפּוֹל וְתַמִּימִים יִנָּחְלוּ טוֹב

10 Whoever is causing the upright to err in an evil way, He falls into his own pit, And the perfect inherits good.

חָכָם בְּעֵינָיו אִישׁ עֲשִׂיר וְדָל מִבֵּין יִחְקָרֵנוּ

11 A rich man is wise in his own eyes, And the intelligent poor searches him.

בְּעֵלֶץ צְדִיקִים רַבָּה תִּפְאָרֶת וּבִקְוֹם רָשָׁעִים יִחַפֵּשׂ אָדָם

12 In the exulting of the righteous the glory [is] abundant, And in the rising of the wicked man is apprehensive.

מִכֶּסֶה פֶּשַׁעֵיו לֹא יִצְלִיחַ וּמוֹדָה וְעֹזֵב יִרְחָם

13 Whoever is covering his transgressions does not prosper, And he who is confessing and forsaking has mercy.

אֲשֶׁר־יִכְסֹּחַ אָדָם מִפְּחָד תְּמִיד וּמִקְשָׁה לְבוֹ יִפּוֹל בְּרָעָה

14 O the blessedness of a man fearing continually, And whoever is hardening his heart falls into evil.

אֲרִי נָהֵם וְדָב שׁוֹקֵק מִשָּׁל רָשָׁע עַל עַם דָּל

15 A growling lion, and a ranging bear, [Is] the wicked ruler over a poor people.

נָגִיד חֹסֵר תְּבוּנוֹת וְרַב מַעֲשָׂקוֹת שֹׁנֵא שֹׁנֵא בָצַע יֶאֱרִיד יָמָיו

16 A leader lacking understanding multiplies oppressions, Whoever is hating dishonest gain prolongs days.

אָדָם עֹשֶׂה בְּדָם נֶפֶשׁ עַד בּוֹר יָנוּס אֶל יִתְמָכוּ בּוֹ

17 A man oppressed with the blood of a soul, Flees to the pit, [and] none takes hold on him [to help].

הוֹלֵךְ תָּמִים יוֹשֵׁעַ וְנִעְקָשׁ דְּרָכָיו יִפּוֹל בְּאַחָת

18 Whoever is walking uprightly is saved, And the perverted of ways falls at once.

עֶבֶד אֲדָמָתוֹ יִשְׁבַּע לָחֵם וּמִרְדֵּף רֵקִים יִשְׁבַּע רֵישׁ

19 Whoever is tilling his ground is satisfied
[with] bread, And whoever is pursuing vanity,
Is filled [with] poverty.

אִישׁ אֲמוֹנוֹת רַב בְּרָכוֹת וְאֵץ לְהַעֲשִׂיר לֹא יִנָּקֶה

20 A steadfast man has multiplied blessings, And
whoever is hastening to be rich is not
acquitted.

הַכֹּר פָּנִים לֹא טוֹב וְעַל פֶּת לֶחֶם יִפְשַׁע גָּבֵר

21 [It] is not good to discern faces, And a man
transgresses for a piece of bread.

נִבְהַל לְהוֹן אִישׁ רַע עֵין וְלֹא יָדַע כִּי חֶסֶר יִבְאֶנּוּ

22 The man [with] an evil eye [is] troubled for
wealth, And he does not know that want meets
him.

מוֹכִיחַ אָדָם אַחֲרָי חֵן יִמָּצֵא מִמַּחֲלִיק לְשׁוֹן

23 Whoever is reproving a man finds grace
afterward, More than a flatterer with the
tongue.

גּוֹזֵל אָבִיו וְאִמּוֹ וְאָמַר אֵין פֶּשַׁע חֵבֵר הוּא לְאִישׁ מִשְׁחֵת

24 Whoever is robbing his father or his mother,
And is saying, “It is not transgression,” He is a
companion to a destroyer.

רָחַב נֶפֶשׁ יִגְרֶה מְדוֹן וּבֹטֵחַ עַל יְהוָה יִדְשָׁן

25 Whoever is proud in soul stirs up contention,
And whoever is trusting on YudHeyVavHey is
made fat.

בֹּטֵחַ בְּלִבּוֹ הוּא כָּסִיל וְהוֹלֵךְ בְּחִכְמָה הוּא יִמְלֹט

26 Whoever is trusting in his heart is a fool, And
whoever is walking in wisdom is delivered.

נוֹתֵן לָרֶשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב מְאִירוֹת

27 Whoever is giving to the poor has no lack,
And whoever is hiding his eyes multiplied
curses.

בְּמָקוֹם רָשָׁעִים יִסְתֵּר אָדָם וּבְאַבְדָּם יִרְבוּ צַדִּיקִים

28 A man is hidden in the rising of the wicked,
And the righteous multiply in their
destruction!

MISHLEI — PROVERBS, CHAPTER 29

אִישׁ תּוֹכָחוֹת מִקָּשָׁה עֵרָף פֶּתַע יִשְׁבֵּר וְאִין מִרְפָּא

1 A man often reprov'd, hardening the neck, Is suddenly broken, and there is no healing.

בְּרַבּוֹת צְדִיקִים יִשְׂמַח הָעָם וּבִמְשָׁל רָשָׁע יֶאֱנָח עַם

2 In the multiplying of the righteous the people rejoice, And in the ruling of the wicked the people sigh.

אִישׁ אֹהֵב חֵכְמָה יִשְׂמַח אָבִיו וְרָעָה זִוְנוֹת יֶאֱבֹד הֶון

3 A man loving wisdom makes his father glad, And a friend of harlots destroys wealth.

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוּמוֹת יִהְיֶה־סֵנָה

4 A king establishes a land by judgment, And one receiving gifts throws it down.

גֹּבֵר מִחֵלִיק עַל רָעָהוּ רָשָׁת פּוֹרֵשׁ עַל פְּעֻמּוֹ

5 A man taking a portion above his neighbor, Spreads a net for his own steps.

בִּפְשָׁע אִישׁ רֶעַ מוֹקֵשׁ וְצִדִּיק יִרְוֹן וְשֹׂמֵחַ

6 A snare [is] in the transgression of the evil, And the righteous sing and rejoice.

יָדַע צְדִיק דִּין וְלִים רָשָׁע לֹא יִבִּין דָּעַת

7 The righteous knows the plea of the poor, The wicked does not understand knowledge.

אָנְשֵׁי לְצוֹן יַפְיחוּ קִרְיָהּ וְחֲכָמִים יָשִׁיבוּ אָף

8 Men of scorning ensnare a city, And the wise turn back anger.

אִישׁ חָכָם נִשְׁפָּט אֶת אִישׁ אָוִיל וְרָגַז וְשָׁחַק וְאִין נָחַת

9 A wise man is judged by the foolish man, And he has been angry, And he has laughed, and there is no rest.

אָנְשֵׁי דָמִים יִשְׁנְאוּ תָם וְיִשְׂרָאִים יִבְקָשׁוּ נַפְשׁוֹ

10 Men of blood hate the perfect, And the upright seek his soul.

כָּל רוּחוֹ יוֹצִיא כָסִיל וְחָכָם בְּאַחֲוֹר יִשְׁבְּחֶנָּה

11 A fool brings out all his mind, And the wise restrains it until afterward.

מִשָּׁל מִקְשִׁיב עַל דְּבַר שָׁקֶר כָּל מְשִׁרְתָּיו רָשָׁעִים

12 A ruler who is attending to lying words, All his ministers [are] wicked.

רֶשַׁע וְאִישׁ תַּכְכִּכִּים נִפְגָּשׁוּ מֵאִיר עֵינֵי שְׁנֵיהֶם יְהוָה

13 The poor and the man of frauds have met together, YudHeyVavHey is enlightening the eyes of them both.

מֶלֶךְ שׁוֹפֵט בְּאֵמֶת וְדִלִּים כִּסְאוֹ לְעַד יִכּוֹן

14 A king that is judging the poor with truth, His throne is established forever.

שִׁבְט וְתוֹכַחַת יִתֵּן חֻכְמָה וְנָעַר מִשְׁלַח מִבֵּישׁ אָמֹן

15 A rod and reproof give wisdom, And a youth let away is shaming his mother.

בְּרַבּוֹת רָשָׁעִים יִרְבֶּה פֶשַׁע וְצַדִּיקִים בְּמִפְלֹתָם יֵרָאוּ

16 In the multiplying of the wicked transgression multiplies, And the righteous look on their fall.

סֵר בֶּנֶךְ וַיְנַיֵּחַד וַיִּתֵּן מַעֲדָנִים לְנַפְשׁוֹ

17 Discipline your son, and he gives you comfort, Indeed, he gives delights to your soul.

בְּאֵין חֲזוֹן יִפְרָע עִם וְשִׁמֵּר תּוֹרָה אֲשֶׁרֶהוּ

18 A people is made naked without a vision, And whoever is keeping the Law, O his blessedness!

בְּדְבָרִים לֹא יוֹסֵר עֶבֶד כִּי יָבִין וְאֵין מַעֲנֶה

19 By words a servant is not instructed though he understand, And there is nothing answering.

חֲזִיתַי אִישׁ אֶץ בְּדְבָרָיו תִּקְוָה לְכִסִּיל מִמֶּנּוּ

20 You have seen a man hasty in his words!
More hope of a fool than of him.

מִפְּנֵי מִנְעֵר עֲבָדוֹ וְאַחֲרֵיתוֹ יִהְיֶה מִנּוֹן

21 Whoever is bringing up his servant delicately,
from youth, [At] his latter end he is also
continuator.

אִישׁ אֲף יִגְרֶה מְדוֹן וּבַעַל חֶמָּה רַב פָּשַׁע

22 An angry man stirs up contention, And a
furious man is multiplying transgression.

גִּאוֹת אָדָם תִּשְׁפִּילְנוּ וּשְׂפָל רֹחַ יִתְמַךְ כְּבוֹד

23 The pride of man humbles him, And humility
of spirit upholds honor.

חוֹלֵק עִם גֵּנֵב שׁוֹנֵא נַפְשׁוֹ אֶלֶּה יִשְׁמַע וְלֹא יִגִּיד

24 Whoever is sharing with a thief is hating his
own soul, He hears execration, and does not
tell.

תְּרֹדֶת אָדָם יִתֵּן מוֹקֵשׁ וּבֹטָח בִּיהוָה יִשְׁגֹּב

25 Fear of man causes a snare, And the confident
in YudHeyVavHey is set on high.

רַבִּים מִבִּקְשִׁים פָּנֵי מוֹשֵׁל וּמִיָּהוָה מִשְׁפָּט אִישׁ

26 Many are seeking the face of a ruler, And the
judgment of each [is] from YudHeyVavHey.

תועבת צדיקים איש עול ותועבת רשע ישר דרך

27 The perverse man [is] an abomination to the
righteous, And the upright in the way [is] an
abomination to the wicked!

MISHLEI — PROVERBS, CHAPTER 30

דְּבַרֵי אַגוּר בֶּן יָקֵה הַמְשָׂא נָאֻם הַגִּבֹּר לְאִיתִיאל לְאִיתִיאל וְאָכַל

1 Words of Agur, son of Jakeh, the burden, a declaration of the man to Ithiel—to Ithiel and Ucal: I have wearied myself [for] Elohim, I have wearied myself [for] Elohim, and am consumed.

כִּי בָעַר אֲנֹכִי מֵאִישׁ וְלֹא בִינַת אָדָם לִי

2 For I am more brutish than anyone, And do not have the understanding of a man.

וְלֹא לְמִדַּתִּי חֲכָמָה וְדַעַת קִדְשִׁים אָדָּע

3 Nor have I learned wisdom, Yet I know the knowledge of the Holy Ones.

מִי עָלָה שָׁמַיִם וַיֵּרֶד מִי אָסַף רוּחַ בְּחַפְזָיו מִי צָרַר מַיִם בְּשִׁמְלָה מִי הִקִּים כָּל אֶפְסֵי אֶרֶץ מֶה שָׁמוּ וּמֶה שֵׁם בָּנוּ כִּי תִדְעַ

4 Who went up to the heavens, and comes down? Who has gathered the wind in His fists? Who has bound waters in a garment? Who established all ends of the earth? What [is] His Name? And what [is] His Son's Name? Surely you know!

כל אמרת אלוה צרופה מגן הוא לחסים בו

5 Every saying of Elohim [is] tried, He [is] a shield to those trusting in Him.

אל תוסיף על דבריו פן יוכיח בך ונכזבת

6 Do not add to His words, lest He reason with you, And you have been found false.

שתיים שאלתי מאתך אל תמנע ממני בטרים אמות

7 Two things I have asked from You, Do not withhold from me before I die.

שוא ודבר כזב הרחק ממני ראש ועשר אל תתן לי הטריפני לחם חקי

8 Put vanity and a lying word far from me, Do not give poverty or wealth to me, Cause me to eat the bread of my portion,

פן אשבע וכחשתי ואמרתי מי יהיה ופן אורש וגנבת ותרפשתי שם אלהי

9 Lest I become satiated, and have denied, And have said, “Who [is] YudHeyVavHey?” And lest I am poor, and have stolen, And have laid hold of the Name of my Elohim.

אל תלשן עבד אל אדנו אדניו פן יקללך ואשמת

10 Do not accuse a servant to his lord, Lest he disapprove of you, and you are found guilty.

דור אביו יקלל ואת אמו לא יברך

11 A generation lightly esteems their father, And
does not bless their mother.

דֹּר טָהוֹר בְּעֵינָיו וּמִצָּאָתוֹ לֹא רָחֵן

12 A generation—pure in their own eyes, But not
washed from their own filth.

דֹּר מָה רָמוּ עֵינָיו וְעַפְעָפִיו יִנְשָׂאוּ

13 A generation—how high are their eyes,
Indeed, their eyelids are lifted up.

דֹּר חֲרָבוֹת שִׁנָּיו וּמִאֲכָלוֹת מִתְלַעֲתֵיו לֶאֱכֹל עֲנִיִּים מֵאֶרֶץ וְאֲבִיוֹנִים מֵאֲדָם

14 A generation—their teeth [are] swords, And
their jaw-teeth [are] knives, To consume the
poor from earth, And the needy from [among]
men.

לְעֹלֹקָה שְׁתֵּי בָנוֹת הֵב הֵב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעֲנָה אַרְבַּע לֹא אָמְרוּ הֵן

15 To the leech [are] two daughters—Give! Give!
Behold, three things are not satisfied, Four
have not said “Sufficiency”;

שְׂאוּל וְעֶצֶר רַחֵם אֶרֶץ לֹא שִׂבְעָה מִים וְאֵשׁ לֹא אָמְרָה הֵן

16 Sheol, and a restrained womb, Earth—it [is]
not satisfied [with] water, And fire—it has not
said, “Sufficiency,”

עֵין תִּלְעַג לָאֵב וְתִבּוֹז לִיקָהָת אִם יִקְרוּהָ עֲרֹבִי נָחַל וַיִּאֲכַלֶּיהָ בְּנֵי נָשָׁר

17 An eye that mocks at a father, And despises to obey a mother, Ravens of the valley dig it out, And young eagles eat it.

שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וָאַרְבַּע וְאֶרְבָּעָה לֹא יִדְעֹתִים

18 Three things have been too wonderful for me, Indeed, four that I have not known:

דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחַשׁ עַל צוּר דֶּרֶךְ אֵינִיָּה בְּלֵב יָם וְדֶרֶךְ גִּבּוֹר בְּעֵלְמָה

19 The way of the eagle in the heavens, The way of a serpent on a rock, The way of a ship in the heart of the sea, And the way of a man in youth.

כֵּן דֶּרֶךְ אִשָּׁה מִנְּאֻפֹּת אָכְלָה וּמָחָתָה פִּיהָ וְאָמְרָה לֹא פָעַלְתִּי אֵוֹן

20 So—the way of an adulterous woman, She has eaten and has wiped her mouth, And has said, “I have not done iniquity.”

תַּחַת שְׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא תוּכֵל שָׂאת

21 For three things has earth been troubled, And for four—it is not able to bear:

תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְנָבֵל כִּי יִשָּׁבַע לֶחֶם

22 For a servant when he reigns, And a fool when he is satisfied with bread,

תַּחַת שְׁנוּאָה כִּי תִבְעַל וְשִׁפְחָה כִּי תִירַשׁ גְּבוֹרָתָהּ

23 For a hated one when she rules, And a
maidservant when she succeeds her mistress.

אַרְבָּעָה הֵם קִטְנֵי אֶרֶץ וְהֵמָּה חֲכָמִים מִחֲכָמִים

24 Four [are] little ones of earth, And they are
made wiser than the wise:

הַנְּמָלִים עִם לֹא עָז וַיְכִינּוּ בְּקִיץ לַחֲמֹם

25 The ants [are] a people not strong, And they
prepare their food in summer,

שְׂפָנִים עִם לֹא עֲצוּם וַיִּשְׁימוּ בְּסֻלַּע בֵּיתָם

26 hyraxes [are] a people not strong, And they
place their house in a rock,

מֶלֶךְ אֵין לְאַרְבֶּה וַיֵּצֵא חִצִּץ כָּלוּ

27 There is no king to the locust, And it goes out
—each one shouting,

שְׂמָמִית בְּיָדַיִם תִּתְּפֹשׁ וְהִיא בְּהִיכָלִי מֶלֶךְ

28 A spider with two hands takes hold, And is in
the palaces of a king.

שְׁלֹשָׁה הֵמָּה מִיִּטְיָבִי צֶעַד וְאַרְבָּעָה מִיִּטְבִּי לָכֵת

29 There are three going well, Indeed, four are
good in going:

לִישׁ גָּבוֹר בְּבִהְמָה וְלֹא יָשׁוּב מִפָּנָי כָּל

30 An old lion—mighty among beasts, That does
not turn back from the face of any,

זְרִיר מִתְנַיִם אוֹ תִישׁ וּמִלֶּךְ אֱלֻקִּים עֲמֹו

31 A girt one of the loins, Also a male goat, And a
king—troops with him.

אִם נִבְלַת בְּהֵת־נֶשֶׂא וְאִם זְמוּת יָד לִפְהָ

32 If you have been foolish in lifting yourself up,
And if you have devised evil—hand to mouth!

כִּי מִיץ חֶלֶב יוֹצֵא חֶמְאָה וּמִיץ אֶף יוֹצֵא דָם וּמִיץ אִפִּים יוֹצֵא רֵיב

33 For the churning of milk brings out butter,
And the wringing of the nose brings out blood,
And the forcing of anger brings out strife!

MISHLEI — PROVERBS, CHAPTER 31

דְּבָרֵי לֵמוּעַל מֶלֶךְ מִשָּׂא אֲשֶׁר יִסְרְתּוּ אִמּוֹ

- 1** Words of Lemuel, a king, a declaration that his mother taught him:

מָה בָּרִי וּמָה בֵּר בִּטְנִי וּמָה בֵּר נִדְרֵי

- 2** “What, my son? And what, son of my womb?
And what, son of my vows?

אַל תִּתֵּן לְנָשִׁים חֵילְךָ וּדְרָכֶיךָ לְמַחֹות מְלָכִין

- 3** Do not give your strength to women, And your ways to wiping away of kings.

אַל לְמַלְכִּים לְמוֹאֵל אַל לְמַלְכִּים שְׁתּוּ יַיִן וּלְרוֹזְנִים אוֹ אֵי שִׁכָּר

- 4** [It is] not for kings, O Lemuel, Not for kings, to drink wine, And for princes—a desire of strong drink.

פֶּן יִשְׁתֶּה וְיִשְׁכַּח מִחֻקֵּי וְיִשְׁנֶה דִּין כָּל בְּנֵי עָנִי

- 5** Lest he drink, and forget the decree, And change the judgment of any of the sons of affliction.

תִּתְּנוּ שִׁכָּר לְאוֹבֵד וַיֵּין לְמָרִי נַפֶּשׁ

- 6** Give strong drink to the perishing, And wine to the bitter in soul,

יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וְעָמְלוֹ לֹא יִזְכֹּר עוֹד

7 He drinks, and forgets his poverty, And he does not remember his misery again.

פֶּתַח פִּיךָ לְאֵלִים אֵל דִּין כָּל בְּנֵי חֲלוּף

8 Open your mouth for the mute, For the right of all sons of change.

פֶּתַח פִּיךָ שֹׁפֵט צֶדֶק וְדִין עֲנִי וְאֲבִיוֹן

9 Open your mouth, judge righteously, Both the cause of the poor and needy!"

אִשֶּׁת חַיִּל מִי מֵצֵא וְרוֹחַק מִפְּנִינִים מְכָרָהּ

10 [ALEPH-BET] A woman of worth who finds? Indeed, her price [is] far above rubies.

בְּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יִחָסֵר

11 The heart of her husband has trusted in her, And he does not lack spoil.

גָּמְלָתָהּ טוֹב וְלֹא רָע כָּל יְמֵי חַיֶּיהָ

12 She has done him good, and not evil, All [the] days of her life.

דִּרְשָׁה צֹמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֶפֶץ כַּפֶּיהָ

13 She has sought wool and flax, And with delight she works [with] her hands.

הָיְתָה כְּאֲנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה

14 She has been as ships of the merchant, She brings in her bread from afar.

וַתָּקֵם בְּעוֹד לַיְלָה וַתֵּתֶן טָרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ

15 Indeed, she rises while yet night, And gives food to her household, And a portion to her girls.

זָמְמָה שָׂדֶה וַתִּקְחָהּ מִפְּרֵי כַּפֵּיהָ נָטַע נִטְעָה כֶּרֶם

16 She has considered a field, and takes it, She has planted a vineyard from the fruit of her hands.

חָגְרָה בְּעוֹז מְתָנִיהָ וַתֹּאמֶץ זְרָעוֹתֶיהָ

17 She has girded her loins with might, And strengthens her arms.

טָעָמָה כִּי טוֹב סָחָרָה לֹא יִכָּבֶה בַּלַּיִל בְּלִילָה נָרָה

18 She has perceived when her merchandise [is] good, Her lamp is not extinguished in the night.

יָדֶיהָ שְׁלָחָה בְּכִישׁוֹר וְכַפֵּיהָ תָּמְכוּ פֶלֶךְ

19 She has sent forth her hands on a spindle, And her hands have held a distaff.

כַּפָּה פָּרְשָׁה לְעֵנִי וַיָּדִיהָ שְׁלָחָה לְאַבְיוֹן

20 She has spread forth her hand to the poor,
Indeed, she sent forth her hands to the needy.

לא תירא לבייתה משלג כי כל ביתה לבש שנים

21 She is not afraid of her household from snow,
For all her household are clothed [with]
scarlet.

מרבדים עשתה לה שש וארגמן לבושה

22 She has made ornamental coverings for
herself, Silk and purple [are] her clothing.

נודע בשערים בעלה בשבתו עם זקני ארץ

23 Her husband is known in the gates, In his
sitting with [the] elderly of [the] land.

סדין עשתה ותמכר וחגור נתנה לקנצני

24 She has made linen garments, and sells, And
she has given a girdle to the merchant.

עז והדר לבושה ותשחק ליום אחרון

25 Strength and honor [are] her clothing, And
she rejoices at a latter day.

פיה פתחה בחכמה ותורת חסד על לשונה

26 She has opened her mouth in wisdom, And
the law of kindness [is] on her tongue.

צופיה הליכות ביתה ולחם עצלות לא תאכל

27 She [is] watching the ways of her household,
And she does not eat bread of sloth.

קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַעֲלָהּ וַיְהַלְלֶהָ

28 Her sons have risen up, and pronounce her
blessed, Her husband, and he praises her,

רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עֲלִיתָ עַל כָּלָהּ

29 “The daughters who have done worthily [are]
many, You have gone up above them all.”

שֶׁקֶר הַחַן וְהַכֹּחַל הַיָּפִי אִשָּׁה יֵרָאֵת יְהוָה הִיא תִתְהַלֵּל

30 Favor [is] deceitful, and beauty [is] vain, A
woman fearing YudHeyVavHey, she may boast
herself.

תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשֶׂיהָ

31 Give to her of the fruit of her hands, And her
works praise her in the gates!

STANDING NOTES — WHAT THE RECORD SETTLES, AND WHAT IT LEAVES OPEN

NOTE 1 — THE GATHERINGS AND THEIR HEADINGS.

The book is several gatherings under one cover, and the headings that mark them stand inside the verses that carry them — no heading is lifted out, counted apart, or supplied where the copies do not carry one. The headings are these. AT 1:1: “Proverbs of Solomon, son of David, king of Israel” — the head of the whole book and of its first gathering (chapters 1–9, the father's instruction to his son). AT 10:1: “Proverbs of Solomon” again, heading the great couplets gathering (10:1–22:16). AT 22:17 the book turns in its own words — “Incline your ear, and hear words of the wise, And set your heart to my knowledge” — and the sayings of the wise run from there; AT 24:23 a further heading stands inside the verse: “These are also for the wise.” AT 25:1: “These are also proverbs of Solomon, that men of Hezekiah king of Judah transcribed” — the book's own record that the sayings were copied out by named men's

hands in a later king's days. AT 30:1: "Words of Agur, son of Jakeh, the burden" — the burden word (אשם) stands here and at 31:1 only — "a declaration of the man to Ithiel." AT 31:1: "Words of Lemuel, a king, a declaration that his mother taught him." The proverb word itself (4912) stands at the head of three gatherings (1:1; 10:1; 25:1), in the first gathering's own purpose line (1:6), and twice after that in the mouth of fools (26:7; 26:9).

NOTE 2 — THE ACROSTIC OF THE CLOSING SONG.

The book closes with a song of a woman of worth (31:10–31), and its structure is the alphabet's: its twenty-two verses open, one by one, with the twenty-two letters of the Hebrew alphabet in their order — aleph, bet, gimel, and so through taw — each verse's first word carrying its letter at its head, as the Hebrew lines above the verses show. The received text marks the structure at its head: "[ALEPH-BET]" stands at 31:10 in the English line, the copies' own sign that the alphabet carries the song. The structure is stated here factually and is not decorated: no letter-headings are printed in this rendering beyond the mark the received text itself carries, and the song's last verse stands as the copies set it: "Give to

her of the fruit of her hands, And her works praise her in the gates!” (31:31). The Psalms carry the same device at their longest length — the 119th psalm's twenty-two letter-sections, in this project's fifteenth volume — and the device is the text's, in both books, not an editor's.

NOTE 3 — THE NAME IN THIS BOOK.

The Name stands 87 times in Proverbs, in 87 verses, every standing of the plain form, and the rendering prints YudHeyVavHey at every one. Its first standing is the book's first word of doctrine: “Fear of YudHeyVavHey [is the] beginning of knowledge” (1:7). The book carries none of the Name's other shapes: its pointed form stands nowhere, its compound form stands nowhere, and its short form (י, YAH) stands nowhere — the praise-shout that rings through the Psalms' last company is not in this book's mouth. No standing needed the correction of §2.2 — the received dress never lays the Name's letters on the lord-word here (the lord-word itself stands nowhere in the book), and never lays another word's dress on the Name — so the count closes without adjustment: 87 in the Hebrew, 87 printed, and the agreement is asserted verse by verse in the book's gate. The fear word (3374) stands fourteen

times, and at every standing it stands with the Name — “the fear of YudHeyVavHey” (1:7; 1:29; 2:5; 8:13; 9:10; 10:27; 14:26; 14:27; 15:16; 15:33; 16:6; 19:23; 22:4; 23:17) — the book's own frame, from its keynote at 1:7 to its restated keynote at 9:10: “The commencement of wisdom [is] the fear of YudHeyVavHey.”

NOTE 4 — THE GOD-WORDS AND THE LORD-WORDS, GATHERED.

The god-words stand seven times in this book: אלהים five (2:5, “the knowledge of Elohim”; 2:17, “the covenant of her Elohim”; 3:4, “in the eyes of Elohim and man”; 25:2, “The glory of Elohim [is] to hide a thing”; 30:9, “the Name of my Elohim”); ל once (3:27, “When your hand [is] toward Elohim to do [it]”); and הלו once (30:5, “Every saying of Elohim [is] tried”) — and Elohim prints nine times. The two standings above the family's count are NAMED, not corrected (OPEN-6), and they stand in one verse: at 30:1 the tagged text carries the closing words twice as the one name Ithiel (איתיאל, lemma 384, twice) and carries no god-word token; the received English reads the same letters the second way — “I have wearied myself [for] God, | | I have wearied myself [for] God, and am consumed” — and the dress prints Elohim at both

standings under that reading. The dress is kept as the corpus carries it; the Hebrew line above the verse shows the name as the copies carry it; and the difference stands here in the open rather than being settled in silence. The lord-word (יְהוָה) stands nowhere in the book, so the standing open question of its dress (OPEN-1) does not arise here. The titled word of men (113) stands four times in three verses — “his masters” (25:13), “his master” (27:18), “his lord” (30:10) — every standing a man's master, printing lowercase as the received dress gives it. And the lowercase standing of the god-words does not arise in this book at all: no verse's word belongs to other gods (OPEN-2, recorded as zero).

NOTE 5 — WISDOM, IN HER OWN STANDINGS.

The wisdom word (2451 ,חכמה) stands thirty-nine times in thirty-eight verses — twice in one verse, at 4:7: “The first thing [is] wisdom—get wisdom” — first at 1:2, in the book's own purpose line. Its plural form (2454) stands four times (1:20; 9:1; 14:1; 24:7), and at those standings the received dress prints the same English word, “wisdom,” as the Hebrew lines above the verses show. The word is feminine in the Hebrew, and the book's English carries her so, as the record gives her: she cries aloud — “Wisdom cries

aloud in an out-place, She gives forth her voice in
broad places” (1:20) — she calls and speaks through
the first nine chapters in the first person, she is set at
the beginning of the Father's way in her own words
— “YudHeyVavHey possessed me—the beginning of
His way, Before His works since then” (8:22) — and
she has built her house: “Wisdom has built her
house, She has hewn out her pillars—seven” (9:1).
Her company in the book is the understanding
words: knowledge (1847) forty standings, first at 1:4;
understanding (8394) nineteen, first at 2:2;
discernment (998) fourteen, first at 1:2 — the word
the book's second verse reaches for twice over,
“wisdom and instruction... sayings of intelligence.”
Against her house the book sets the strange woman,
and the dress is the corpus's own, kept without
softening: the strange-woman word (2114) stands
fourteen times and the foreign-woman word (5237)
ten, both first at 2:16 — “To deliver you from the
strange woman, From the stranger who has made
her sayings smooth” — and the father's warning runs
from there through chapters 5, 6, and 7 in the words
the copies carry. Nothing in either standing is
softened, heightened, or explained here; the words
stand as they stand, and Words Opened opens them.

NOTE 6 — THE INK OF THIS BOOK (the OPEN-7 record).

The verse classification this rendering shares with the Complete Kodesh is not altered here, and in Proverbs its shape is the widest black in the project: all 915 of the book's verses print black; no verse prints tekhelet; no verse is divided in its ink. The record names what that means in this book. The book carries no quoted oracle of the Father — no “thus says YudHeyVavHey” stands in it — because the book is instruction about Him, spoken by a father, by the wise, by Agur, and by a king's mother. The one long first-person voice in it is wisdom's: her cry in the broad places (1:20–33), her whole speech in chapter 8 — “Does wisdom not call? And understanding give forth her voice?” (8:1) — and her invitation from her built house (9:1–6) all stand black under the shared classification, as does every other voice in the book. The shape is recorded here in full rather than re-inked: a ruling on the classification would reach every volume of the project; it stands open on the Two Rulings sheet, and this rendering records its standings rather than altering them.

NOTE 7 — THE WORDS THAT DO NOT STAND HERE.

It is also recorded what does not stand in this book. The anointed word (4899) stands nowhere in Proverbs — the book of the king's sayings never calls him by it. The Most High word (5945) stands nowhere. The covenant word (1285) stands once — in the warning itself, of the strange woman: “And has forgotten the covenant of her Elohim” (2:17). The assembly word (6951) stands three times (5:14; 21:16 — “an assembly of Rephaim”; 26:26) and the congregation word (5712) once, and the two stand together in one verse: “In the midst of an assembly and a congregation” (5:14) — each in its own name, never leveled into one word. Azazel stands nowhere in the book (the OPEN-8 record; the word's only standings in all the writings are Leviticus 16). And this rendering follows the Hebrew book alone: nothing that stands only in another tongue's copy is imported into it, and no verse of the Hebrew book is left out.

WORDS OPENED — FIRST STANDINGS IN THIS BOOK

משל — **MASHAL (4912), “a proverb.”**

Six standings, and the first of them is the book's first word of kind: “Proverbs of Solomon, son of David, king of Israel” (1:1). The word heads the first gathering there, the couplets gathering at 10:1, and the Hezekiah gathering at 25:1; it stands inside the first gathering's purpose — “For understanding a proverb and its sweetness, Words of the wise and their acute sayings” (1:6), in the received dress — and its last two standings stand in the mouth of fools (26:7; 26:9), where the received dress prints the word not “proverb” but “allegory”: “And an allegory in the mouth of fools” (26:7), beside a thorn in a drunkard's hand (26:9). The word's printed dress varies by its standings, and the dress is kept as the corpus carries it (OPEN-6). The book is named by this word in both tongues: Mishlei in the Hebrew, Proverbs in the English, and the name stands at its head in the copies.

חכמה — **CHOKMAH (2451), “wisdom.”**

Thirty-nine standings in thirty-eight verses, first at 1:2 — “For knowing wisdom and instruction” — and twice over in one verse at 4:7, “The first thing [is] wisdom—get wisdom.” The word is feminine, and the book carries her as a woman who speaks: she cries in the broad places (1:20), she speaks the eighth chapter in her own person — “For wisdom [is] better than rubies, Indeed, all delights are not comparable with it” (8:11) — she stands at the beginning of the Father's way in her own words (8:22), and she builds: “Wisdom has built her house, She has hewn out her pillars—seven” (9:1). Her plural form (2454) stands four times (1:20; 9:1; 14:1; 24:7) under the same printed word, as the Hebrew lines show — at 14:1 she is every wise woman's building: “Every wise woman has built her house.” The wise word of persons (2450) stands forty-six times beside her, first at 1:5. This book opens the word no further than her standings open her: a word the Father's book speaks of as a she, standing where the book sets her.

מוֹדָע — **MUSAR (4148), “instruction.”**

Thirty standings, first at 1:2, in the book's purpose line beside wisdom: “For knowing wisdom and instruction.” The word is the father's rod-and-word work of the book — the instruction a son is told to

hear and not forsake — and its standings run from the book's first chapter, where fools “have despised wisdom and instruction” (1:7), to the sluggard's field in the wise men's gathering, where the watcher takes it for himself: “I take instruction” is the word's last standing's work (24:32). It is the word the newer writings carry in Greek as *paideia*; in this book it is the sayings' own word for what they do, standing where they set it.

יִרְאָה — **YIR'AH (3374), “fear.”**

Fourteen standings, and every one of them stands with the Name: the word never stands in this book except as “the fear of YudHeyVavHey.” Its first standing is the book's keynote — “Fear of YudHeyVavHey [is the] beginning of knowledge” (1:7) — and its company is the book's frame: the beginning of wisdom (9:10), the hatred of evil (8:13), a strong confidence and a refuge (14:26–27), the riches and honor and life that stand at its end (22:4) — and its last standing sets it as the posture of a whole day: “in the fear of YudHeyVavHey all the day” (23:17). No other fear is named by this word in the book: the word and the Name stand together at all fourteen standings, and the list of them stands in Note 3.

דַּאָט — DAAT (1847), “knowledge,” and her company.

Forty standings, first at 1:4 — “To a youth— knowledge and discretion.” The book's knowing words stand in a company and are opened together, as the book sets them: knowledge (1847) forty; understanding (8394) nineteen, first at 2:2, where the search for her is a search for hidden treasure in the father's words; discernment (998) fourteen, first at 1:2, “sayings of intelligence” in the received dress; and discretion (4209) eight, first at 1:4. The words are not leveled into one another here or anywhere in the rendering: each stands in its own standings, under its own printed word, as the Hebrew lines above the verses show.

רֵעַ — REA (7453), “friend”; and the strange woman.

The friend word stands thirty-four times, first at 3:28: “Do not say to your friend, ‘Go, and return, and tomorrow I give,’ When substance [is] with you.” The dress prints it “friend” and “neighbor” at its standings as the verses carry it, and the word's company is the book's whole ethics of the man next door. Against the friend the book sets the stranger: the strange-woman word (2114) stands fourteen

times and the foreign-woman word (5237) ten, both first at 2:16 — “To deliver you from the strange woman, From the stranger who has made her sayings smooth” — and the dress keeps both words as the corpus carries them, “the strange woman” and “the stranger,” at 5:3, at 7:5, and through the warnings of chapters 2, 5, 6, and 7, without softening and without heightening (Note 5).

קָהָל — **QAHAL (6951), “assembly”**; with עֵדָה — **EDAH (5712), “congregation.”**

The assembly word stands three times in this book (5:14; 21:16; 26:26) and the congregation word once (5:14), and their one shared verse is the book's own picture of the gathered company: “As a little thing I have been all evil, In the midst of an assembly and a congregation” (5:14). The two words stand in their own names here as everywhere in the set — qahal the assembly, edah the congregation — never leveled into one word, and the assembly word's other standings carry the book's warnings in the same name: a man wandering from the way of understanding “Rests in an assembly of Rephaim” (21:16), and hatred covered by deceit has “Its wickedness is revealed in an assembly” (26:26).

CROSS-CHECK AGAINST THE CORPUS

The English of this book is the record's own text (the Literal Standard Version, held in the project corpus) under the set's dress, every verse checked against the verse's own census — never a fresh translation laid over the text, and never the text bent to the English. Set beside the received English line for line: 44 of the 915 verses stand exactly as the received text prints them; 778 differ in nothing but the corpus's own “| |” half-verse mark, which is a mark and not a word and is not printed; and 93 differ where the dress itself differs — the Name printed where the received text prints the name's letters (87 standings), and Elohim where it prints “God” — the god-words' own seven standings and the two named standings of Agur's verse (Note 4), where the received text's reading of the letters is kept and counted in the open. No verse in this book required a correction of the received dress against its census. The full pass over the English in the manner later volumes receive remains a scheduled step of the project (OPEN-6) and is not claimed here: what this book claims is narrower and harder — that its names, its counts, its headings, and

its seams answer to the text, verse by verse, across all thirty-one chapters.

THE OLD COVENANT

Rendered from the Hebrew

*“The commencement of wisdom [is]
the fear of YudHeyVavHey, And a
knowledge of the Holy Ones [is]
understanding.”*

— PROVERBS 9:10

The instruction book in its Hebrew count, printed whole: 915 verses of thirty-one chapters, the ancient line above every verse, the Name at all 87 of its standings, and the headings of its gatherings standing where the copies set them, named in the book’s own notes.

παλαιὰ διαθήκη — THE OLD COVENANT