

## Ecclesiastes 1

(1) The words of Koheleth son of David, king in Jerusalem. (2) Utter futility!—said Koheleth— Utter futility! All is futile! (3) What real value is there for a man In all the gains he makes beneath the sun? (4) One generation goes, another comes, But the earth remains the same forever. (5) The sun rises, and the sun sets— And glides back to where it rises. (6) Southward blowing, Turning northward, Ever turning blows the wind; On its rounds the wind returns. (7) All streams flow into the sea, Yet the sea is never full; To the place [from] which they flow The streams flow back again. (8) All such things are wearisome: No man can ever state them; The eye never has enough of seeing, Nor the ear enough of hearing. (9) Only that shall happen Which has happened, Only that occur Which has occurred; There is nothing new Beneath the sun! (10) Sometimes there is a phenomenon of which they say, “Look, this one is new!”— it occurred long since, in ages that went by before us. (11) The earlier ones are not remembered; so too those that will occur later will no more be remembered than those that will occur at the very end. (12) I, Koheleth, was king in Jerusalem over Israel. (13) I set my mind to study and to probe with wisdom all that happens under the sun.—An unhappy business, that, which God gave men to be concerned with! (14) I observed all the happenings beneath the sun, and I found that all is futile and pursuit of wind: (15) A twisted

## קהלת א'

(א) דבַרִי קִהְלֵת בְּיָדוֹ מֶלֶךְ בִּירוּשָׁלַם:  
(ב) הַבֵּל הַבָּלִים אָמַר קִהְלֵת הַבֵּל הַבָּלִים  
הַכֹּל הַבָּל: (ג) מִה־יִתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ  
שִׁיעֵמֶל תַּחַת הַשָּׁמֶשׁ: (ד) דָּוָר הַלֵּךְ וְדָוָר  
בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת: (ה) וְנָרַח הַשָּׁמֶשׁ  
וּבָא הַשָּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ הוּא  
שָׁם: (ו) הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן  
סוֹבֵב | סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סִבִּיבֹתָיו שָׁב  
הָרוּחַ: (ז) כָּל־הַנִּחְלִים הַלְכִים אֶל־קִיָּם  
וְהַיָּם אֵינָנו מְלֵא אֶל־מְקוֹם שֶׁהַנִּחְלִים  
הַלְכִים שָׁם הֵם שָׁבִים לְלֶכֶת: (ח)  
כָּל־הַדְּבָרִים יִגְעִים לֹא־יֻכַל אִישׁ לְדַבֵּר  
לֹא־תִשְׁבַּע עַיִן לְרֵאוֹת וְלֹא־תִמְלֵא אָזְנוֹ  
מִשְׁמָע: (ט) מִה־שִׁהְיָה הוּא שִׁהְיָה  
וּמִה־שָׁנְעָה הוּא שִׁיעָשָׂה וְאֵין כָּל־חֲדָשׁ  
תַּחַת הַשָּׁמֶשׁ: (י) יֵשׁ דְּבָר שִׁיאֵמַר רֹאֵה־זֶה  
חֲדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה  
מִלְּפָנָיו: (יא) אֵין זְכוּרוֹן לְרֵאשֻׁנִים וְגַם  
לְאַחֲרָיִם שִׁהְיֹו לֹא־יִהְיֶה לָהֶם זְכוּרוֹן עַם  
שִׁהְיֹו לְאַחֲרָנָה: (יב) אֲנִי קִהְלֵת הֵיטֵי  
מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלַם: (יג) וְנִתְּתִי  
אֶת־לִבִּי לְדָרוֹשׁ וְלַתּוֹר בְּחַכְמָה עַל  
כָּל־אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם הוּא | עֲנִינָן  
רָע נָתַן אֱלֹקִים לְבַגֵּי הָאָדָם לְעֲנֹת בּוֹ: (יד)  
רֵאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשָׂו תַּחַת  
הַשָּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוֹת רוּחַ: (טו)  
מֵעוֹת לֹא־יֻכַל לְתַקֵּן וְחֶסְרוֹן לֹא־יֻכַל  
לְהַמְנוֹת: (טז) דְּבַרְתִּי אֲנִי עַם־לִבִּי לְאֵמֹר

thing that cannot be made straight, A lack that cannot be made good. (16) I said to myself: “Here I have grown richer and wiser than any that ruled before me over Jerusalem, and my mind has zealously absorbed wisdom and learning.” (17) And so I set my mind to appraise wisdom and to appraise madness and folly. And I learned—that this too was pursuit of wind: (18) For as wisdom grows, vexation grows; To increase learning is to increase heartache.

## Ecclesiastes 2

(1) I said to myself, “Come, I will treat you to merriment. Taste mirth!” That too, I found, was futile. (2) Of revelry I said, “It’s mad!” Of merriment, “What good is that?” (3) I ventured to tempt my flesh with wine, and to grasp folly, while letting my mind direct with wisdom, to the end that I might learn which of the two was better for men to practice in their few days of life under heaven. (4) I multiplied my possessions. I built myself houses and I planted vineyards. (5) I laid out gardens and groves, in which I planted every kind of fruit tree. (6) I constructed pools of water, enough to irrigate a forest shooting up with trees. (7) I bought male and female slaves, and I acquired stewards. I also acquired more cattle, both herds and flocks, than all who were before me in Jerusalem. (8) I further amassed silver and gold and treasures of kings and provinces; and I got myself male and female singers, as well as the luxuries of commoners—coffers and coffers of them. (9) Thus, I gained more wealth than anyone before me in Jerusalem. In addition, my wisdom remained with me: (10) I withheld from my eyes nothing they asked for, and denied myself no enjoyment; rather, I got enjoyment out of all my wealth. And that was all I got out of my wealth. (11) Then my thoughts turned to all the fortune my hands had built up, to the wealth I had

אָנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חֻכְמָה עַל  
כָּל־אֲשֶׁר־הִיָּה לִפְנֵי עַל־יְרוּשָׁלָּיִם וְלִבִּי רָאָה  
הַרְבֵּה חֻכְמָה וְדַעַת: (יז) וְאֶתְנָה לְבִי לְדַעַת  
חֻכְמָה וְדַעַת הוֹלְלוֹת וְשִׁכְלוֹת יִדְעֵתִי  
שָׁגַם־נָה הוּא רַעְיוֹן רוּחַ: (יח) כִּי בָרַב  
חֻכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:

## קהלת ב'

(א) אָמַרְתִּי אֲנִי בְלִבִּי לָכֶה־נָּא אֲנַסְכָּה  
בְּשִׂמְחָה וּרְאָה בְטוֹב וְהִנֵּה גַם־הוּא הֶבֶל:  
(ב) לְשִׁחֹק אָמַרְתִּי מֵהוֹלֵל וּלְשִׂמְחָה מֵהִנֵּה  
עֲשֵׂה: (ג) תָּרַתִּי בְלִבִּי לְמִשׁוֹךְ בַּיַּיִן  
אֶת־בְּשָׂרִי וְלִבִּי נִהְגַּ בְּחֻכְמָה וְלֹאֲתוֹז  
בְּסִכְלוֹת עַד אֲשֶׁר־אָרְאָה אִי־נָה טוֹב לְבִנְי  
הָאָדָם אֲשֶׁר יַעֲשֶׂה תַחַת הַשָּׁמַיִם מִסִּפֵּר יָמָי  
חַיֵּיהֶם: (ד) הִגְדַּלְתִּי מִעֲשֵׂי בָנִיתִי לִי בַתִּים  
נְטַעְתִּי לִי כַרְמִים: (ה) עָשִׂיתִי לִי גִנּוֹת  
וּפְרָדְסִים וְנְטַעְתִּי בָהֶם עֵץ כָּל־פְּרִי: (ו)  
עָשִׂיתִי לִי בְרִקְוֹת מַיִם לְהִשְׁקוֹת מֵהֶם יַעַר  
צוּמַח עֲצִים: (ז) קָנִיתִי עֲבָדִים וְשִׁפְחֹת  
וּבְנֵי־בַיִת הִנֵּה לִי גַם מִקְנֵה בָקָר וְצֹאֵן  
הַרְבֵּה הִנֵּה לִי מִכָּל שֶׁהֵיוּ לִפְנֵי בִירוּשָׁלָּיִם:  
(ח) כִּנְסַתִּי לִי גַם־כֶּסֶף וְזָהָב וְסִגְלַת מְלָכִים  
וְהַמְדִּינּוֹת עָשִׂיתִי לִי שָׁרִים וְשָׂרוֹת  
וְתַעֲנוּגֹת בְּנֵי הָאָדָם שְׂדֵה וְשִׂדּוֹת: (ט)  
וְגִדַּלְתִּי וְהוֹסַפְתִּי מִכָּל שֶׁהִיָּה לִפְנֵי  
בִירוּשָׁלָּיִם אַף חֻכְמָתִי עָמְדָה לִי: (י) וְכָל־  
אֲשֶׁר שָׂאֵלוּ עֵינָי לֹא אֶצְלַתִּי מֵהֶם  
לֹא־מְנַעְתִּי אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי  
שָׁמַח מִכָּל־עֲמָלִי וְזֶה־הִנֵּה חִלְקִי  
מִכָּל־עֲמָלִי: (יא) וּפְגִיתִי אֲנִי בְּכָל־מַעֲשֵׂי  
שִׁעְשֻׁוֹ יָדַי וּבְעֵמֶל שִׁעְמַלְתִּי לַעֲשׂוֹת וְהִנֵּה  
הַכֹּל הֶבֶל וּרְעוֹת רוּחַ וְאֵין יִתְרוֹן תַּחַת  
הַשָּׁמַיִם: (יב) וּפְגִיתִי אֲנִי לְרָאוֹת חֻכְמָה

acquired and won—and oh, it was all futile and pursuit of wind; there was no real value under the sun! (12) For what will the man be like who will succeed the one who is ruling over what was built up long ago? My thoughts also turned to appraising wisdom and madness and folly. (13) I found that Wisdom is superior to folly As light is superior to darkness; (14) A wise man has his eyes in his head, Whereas a fool walks in darkness. But I also realized that the same fate awaits them both. (15) So I reflected: “The fate of the fool is also destined for me; to what advantage, then, have I been wise?” And I came to the conclusion that that too was futile, (16) because the wise man, just like the fool, is not remembered forever; for, as the succeeding days roll by, both are forgotten. Alas, the wise man dies, just like the fool! (17) And so I loathed life. For I was distressed by all that goes on under the sun, because everything is futile and pursuit of wind. (18) So, too, I loathed all the wealth that I was gaining under the sun. For I shall leave it to the man who will succeed me— (19) and who knows whether he will be wise or foolish?—and he will control all the wealth that I gained by toil and wisdom under the sun. That too is futile. (20) And so I came to view with despair all the gains I had made under the sun. (21) For sometimes a person whose fortune was made with wisdom, knowledge, and skill must hand it on to be the portion of somebody who did not toil for it. That too is futile, and a grave evil. (22) For what does a man get for all the toiling and worrying he does under the sun? (23) All his days his thoughts are grief and heartache, and even at night his mind has no respite. That too is futile! (24) There is nothing worthwhile for a man but to eat and drink and afford himself enjoyment with his means. And even that, I noted, comes from God. (25) For who eats and who enjoys but myself? (26) To the man, namely, who pleases Him He has given the

והוללות וסכלות כי | מה האדם שיבוא  
אחרי המלך את אשר-כבר עשוהו: (יג)  
ורציתי אני שיש יתרון להקמה  
מז-הסכלות כיתרון האור מז-החושך: (יד)  
החכם עיניו בראשו והכסיל בתחשו הולך  
וינעתי גם-אני שמקרה אחד יקרה  
את-כלם: (טו) ואמרתני אני בלבי כמקרה  
הכסיל גם-אני יקרני ולמה חכמתי אני אז  
יותר ודברתי בלבי שגם-זה הכל: (טז) כי  
אין זכרון לחכם עם-הכסיל לעולם  
כשכבר הימים הבאים הכל נשפך ואף  
ימות החכם עם-הכסיל: (יז) ושנאתי  
את-החיים כי רע עלי המעשה שנעשה  
תחת השמש כיה-הכל הכל ורעות רוח: (יח)  
ושנאתי אני את-כל-עמלי שאני עמל תחת  
השמש שאני-הנו לאדם שיהיה אחרי: (יט)  
ומי יודע החכם יהיה או סכל וישלט  
בכל-עמלי שעמלתי ושחכמתי תחת  
השמש גם-זה הכל: (כ) וסבותי אני ליאש  
את-לבי על כל-העמל שעמלתי תחת  
השמש: (כא) כי-יש אדם שעמלו בחכמה  
ובדעת ובכשרון ולאדם שלא עמל-בו  
יתגנו חלקו גם-זה הכל ורעה רבה: (כב)  
כי מה-הונה לאדם בכל-עמלו ובדעונו לבו  
שהוא עמל תחת השמש: (כג) כי כל-יגיו  
מכאבים וכלעס ענינו גם-בלילה לא-שכב  
לבו גם-זה הכל הוא: (כד) אין-טוב באדם  
שיאכל ושתה והראה את-נפשו טוב  
בעמלו גם-זה רציתי אני כי מיד האלקים  
היא: (כה) כי מי יאכל ומי יחוש חוץ ממני:  
(כו) כי לאדם שטוב לפניו נתן חכמה ודעת  
ושמחה ולחוטא נתן ענין לאסוף ולכנוס  
למת לטוב לפני האלקים גם-זה הכל  
ורעות רוח:

wisdom and shrewdness to enjoy himself; and to him who displeases, He has given the urge to gather and amass—only for handing on to one who is pleasing to God. That too is futile and pursuit of wind.

### Ecclesiastes 3

(1) A season is set for everything, a time for every experience under heaven: (2) A time for being born and a time for dying, A time for planting and a time for uprooting the planted; (3) A time for slaying and a time for healing, A time for tearing down and a time for building up; (4) A time for weeping and a time for laughing, A time for wailing and a time for dancing; (5) A time for throwing stones and a time for gathering stones, A time for embracing and a time for shunning embraces; (6) A time for seeking and a time for losing, A time for keeping and a time for discarding; (7) A time for ripping and a time for sewing, A time for silence and a time for speaking; (8) A time for loving and a time for hating; A time for war and a time for peace. (9) What value, then, can the man of affairs get from what he earns? (10) I have observed the business that God gave man to be concerned with: (11) He brings everything to pass precisely at its time; He also puts eternity in their mind, but without man ever guessing, from first to last, all the things that God brings to pass. (12) Thus I realized that the only worthwhile thing there is for them is to enjoy themselves and do what is good in their lifetime; (13) also, that whenever a man does eat and drink and get enjoyment out of all his wealth, it is a gift of God. (14) I realized, too, that whatever God has brought to pass will recur evermore: Nothing can be added to it And nothing taken from it— and God has brought to pass that men revere Him. (15) What is occurring occurred long since, And what is to occur occurred long since: and God seeks the pursued. (16) And, indeed, I have

### קהלת ג'

(א) לְכֹל זְמַן וְעֵת לְכָל-חֶפְזַי תַּחַת הַשָּׁמַיִם:  
 (ב) עֵת לֵלְדוֹת וְעֵת לָמוּת עֵת לִטְעוֹת  
 וְעֵת לַעֲקוֹר וְעֵת לַהֲרוֹג וְעֵת  
 לְרַפֹּא עֵת לַפְרוֹץ וְעֵת לִבְנוֹת: (ג) עֵת  
 לְבַכּוֹת וְעֵת לְשִׂחֹק עֵת סָפוֹד וְעֵת רִקּוֹד:  
 (ה) עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים  
 עֵת לְחַבֹּק וְעֵת לְרַחֵק מִחֶבֶק: (ו) עֵת  
 לְבַקֵּשׁ וְעֵת לֵאמֹד עֵת לְשַׁמֵּר וְעֵת  
 לְהַשְׁלִיךְ: (ז) עֵת לְקַרְוֵל וְעֵת לְתַפּוֹר עֵת  
 לְחַשׂוֹת וְעֵת לְדַבֵּר: (ח) עֵת לְאַהֵב וְעֵת  
 לְשִׁנֹּא עֵת מִלְחָמָה וְעֵת שְׁלוֹם: (ט) מֵה-יִתְרוֹן  
 הָעוֹשֶׂה בְּאִשֶּׁר הוּא עֹמֵל: (י) רָאִיתִי אֶת-הָעֹנֵן  
 אֲשֶׁר נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעֲנוּת  
 בּוֹ: (יא) אֶת-הַכֹּל עָשָׂה יְפֵה בְעֵתוֹ  
 גַּם אֶת-הָעֵלֶם נָתַן בְּלִבָּם מִבְּלֵי אִשֶּׁר לֹא-יִמָּצֵא  
 הָאָדָם אֶת-הַמַּעֲשֶׂה אֲשֶׁר-עָשָׂה הָאֱלֹהִים  
 מִרֵאשׁ וְעַד-סוֹף: (יב) יָדַעְתִּי כִּי אֵין טוֹב  
 בָּם כִּי אִם-לְשִׂמּוֹחַ וְלַעֲשׂוֹת טוֹב בְּתֵיבוֹ:  
 (יג) וְגַם כָּל-הָאָדָם שִׂיאֲכַל וְשִׂתָּה וְרָאָה  
 טוֹב בְּכָל-עֲמָלוֹ מִתַּת אֱלֹהִים הִיא: (יד) יָדַעְתִּי  
 כִּי כָל-אִשֶּׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם  
 עָלָיו אֵין לְהוֹסִיף וּמִמְנוֹ אֵין לְגַרֵעַ  
 וְהָאֱלֹהִים עָשָׂה שִׁירָאוֹ מִלְפָּנָיו: (טו) מֵה-שִּׁהִיָּה  
 כְּבָר הוּא וְאִשֶּׁר לְהִיֹּת כְּבָר הִנֵּה וְהָאֱלֹהִים  
 בְּבִקֵּשׁ אֶת-נִרְדָּף: (טז) וְעוֹד רָאִיתִי תַחַת  
 הַשָּׁמַיִם מְקוֹם הַמְשַׁפֵּט שָׁמָּה הִרְשַׁע  
 וּמְקוֹם הַאֲדָק שָׁמָּה הִרְשַׁע: (יז) אֲמַרְתִּי  
 אֲנִי בְלִבִּי אֶת-הַצְדִּיק וְאֶת-הַרְשָׁע יִשְׁפֹט  
 הָאֱלֹהִים כִּי-עֵת לְכָל-חֶפְזַי וְעַל כָּל-הַמַּעֲשֶׂה  
 שָׁם: (יח) אֲמַרְתִּי אֲנִי בְלִבִּי עַל-דְּבַר  
 בְּנֵי הָאָדָם לְבָרֵם הָאֱלֹהִים

observed under the sun: Alongside justice there is wickedness, Alongside righteousness there is wickedness. (17) I mused: “God will doom both righteous and wicked, for there is a time for every experience and for every happening.” (18) So I decided, as regards men, to dissociate them [from] the divine beings and to face the fact that they are beasts. (19) For in respect of the fate of man and the fate of beast, they have one and the same fate: as the one dies so dies the other, and both have the same lifebreath; man has no superiority over beast, since both amount to nothing. (20) Both go to the same place; both came from dust and both return to dust. (21) Who knows if a man’s lifebreath does rise upward and if a beast’s breath does sink down into the earth? (22) I saw that there is nothing better for man than to enjoy his possessions, since that is his portion. For who can enable him to see what will happen afterward?

**Ecclesiastes 4**

(1) I further observed all the oppression that goes on under the sun: the tears of the oppressed, with none to comfort them; and the power of their oppressors—with none to comfort them. (2) Then I accounted those who died long since more fortunate than those who are still living; (3) and happier than either are those who have not yet come into being and have never witnessed the miseries that go on under the sun. (4) I have also noted that all labor and skillful enterprise come from men’s envy of each other—another futility and pursuit of wind! (5) [True,] The fool folds his hands together And has to eat his own flesh. (6) [But no less truly,] Better is a handful of gratification Than two fistfuls of labor which is pursuit of wind. (7) And I have noted this further futility under the sun: (8) the case of the man who is alone, with no companion, who has neither son nor brother; yet he amasses wealth without

ולראות שְׂהֵם-בְּהִמָּה הִמָּה לָהֶם: (ט) כִּי  
מִקְרָה בְּגִי-הָאָדָם וּמִקְרָה הַבְּהִמָּה וּמִקְרָה  
אֶחָד לָהֶם כָּמוֹת זֶה בְּן מוֹת זֶה וְרוּחַ אֶחָד  
לְכָל וּמוֹתֵר הָאָדָם מִן-הַבְּהִמָּה אִין כִּי הַכֹּל  
הֶבֶל: (כ) הַכֹּל הוֹלֵךְ אֶל-מְקוֹם אֶחָד הַכֹּל  
הֵינָה מִן-הָעֶפֶר וְהַכֹּל יָשָׁב אֶל-הָעֶפֶר: (כא)  
מִי יוֹדֵעַ רוּחַ בְּגִי הָאָדָם הָעֹלָה הִיא לְמַעַלָּה  
וְרוּחַ הַבְּהִמָּה הַיֹּרֶדֶת הִיא לְמַטָּה לְאַרְצֵי:  
(כב) וְרָאִיתִי כִּי אִין טוֹב מֵאֲשֶׁר יִשְׁמַח  
הָאָדָם בְּמַעֲשָׂיו כִּי-הוּא חִלְקוֹ כִּי מִי יִבְיָאֲנוּ  
לְרֵאוֹת בְּמָה שְׂיִהְיֶה אַחֲרָיו:

**קהלת ד'**

(א) וְשִׁבְתִּי אֲנִי וְאָרְאָה אֶת-כָּל-הַעֲשָׂוִים  
אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמַשׁ וְהִנֵּה אִ דְּמַעַת  
הַעֲשָׂוִים וְאִין לָהֶם מִנְחָם וּמִיָּד עֲשָׂוִיָּהֶם  
כָּח וְאִין לָהֶם מִנְחָם: (ב) וְשִׁבַח אֲנִי  
אֶת-הַמֵּתִים שֶׁכָּבְרָ מָתוּ מִן-הַחַיִּים אֲשֶׁר  
הִמָּה חַיִּים עֲדָנָה: (ג) וְטוֹב מִשְׁנִיָּהֶם אֶת  
אֲשֶׁר-עֲדָן לֹא הִנֵּה אֲשֶׁר לֹא-רָאָה  
אֶת-הַמַּעֲשֵׂה הַרְעֵ אֲשֶׁר נַעֲשָׂה תַּחַת  
הַשָּׁמַשׁ: (ד) וְרָאִיתִי אֲנִי אֶת-כָּל-עֲמָל וְאֶת  
כָּל-כַּשְׂרוֹן הַמַּעֲשֵׂה כִּי הִיא קִנְאֵת-אִישׁ  
מַרְעִהוּ גַם-זֶה הַכֹּל וְרַעוּת רוּחַ: (ה) הַכֹּסִיל  
חִבֵּק אֶת-גִּדּוֹ וְאִכַּל אֶת-בִּשְׂרׁוֹ: (ו) טוֹב  
מִלֹּא כֶּרֶךְ גַּחַת מִמְּלֹא חֲפָנִים עֲמָל וְרַעוּת  
רוּחַ: (ז) וְשִׁבְתִּי אֲנִי וְאָרְאָה הַכֹּל תַּחַת  
הַשָּׁמַשׁ: (ח) יֵשׁ אֶחָד וְאִין שְׁנֵי גַם בֶּן וְאָח  
אִין-לוֹ וְאִין קָז לְכָל-עֲמָלוֹ גַם-עֵינָיו [עֵינָיו]  
לֹא-תִשָּׁבַע עֲשֶׂר וּלְמִי אֲנִי עֲמָל וּמְחַסֵּר

limit, and his eye is never sated with riches. For whom, now, is he amassing it while denying himself enjoyment? That too is a futility and an unhappy business. (9) Two are better off than one, in that they have greater benefit from their earnings. (10) For should they fall, one can raise the other; but woe betide him who is alone and falls with no companion to raise him! (11) Further, when two lie together they are warm; but how can he who is alone get warm? (12) Also, if one attacks, two can stand up to him. A threefold cord is not readily broken! (13) Better a poor but wise youth than an old but foolish king who no longer has the sense to heed warnings. (14) For the former can emerge from a dungeon to become king; while the latter, even if born to kingship, can become a pauper. (15) [However,] I reflected about all the living who walk under the sun with that youthful successor who steps into his place. (16) Unnumbered are the multitudes of all those who preceded them; and later generations will not acclaim him either. For that too is futile and pursuit of wind. (17) Be not overeager to go to the House of God: more acceptable is obedience than the offering of fools, for they know nothing [but] to do wrong.

**Ecclesiastes 9**

(1) For all this I noted, and I ascertained all this: that the actions of even the righteous and the wise are determined by God. Even love! Even hate! Man knows none of these in advance— (2) none! For the same fate is in store for all: for the righteous, and for the wicked; for the good and pure, and for the impure; for him who sacrifices, and for him who does not; for him who is pleasing, and for him who is displeasing; and for him who swears, and for him who shuns oaths. (3) That is the sad thing about all that goes on under the sun: that the same fate is in store for all. (Not only that, but men's hearts are full of sadness, and

את־נַפְשִׁי מִטוֹבָה גַּם־זֶה הִקְבֵּל וְעַנְיָנוּ רַע  
הוא: (ט) טוֹבִים הַשְּׂנִים מִן־הָאֶתְד אֲשֶׁר  
יִשְׁלְתֶּם שְׂכָר טוֹב בְּעַמְלָם: (י) כִּי  
אִם־יִפְּלוּ הָאֶתְד יָקִים אֶת־חֲבֵרוֹ וְאֵילֹ  
הָאֶתְד שְׂיִפּוֹל וְאִין שְׁנֵי לְהַקִּימוֹ: (יא) גַּם  
אִם־יִשְׁכָּבוּ שְׁנַיִם וְחַם לָהֶם וְלָאֶתְד אֶיךָ  
יִחַם: (יב) וְאִם־יִתְקַפּוּ הָאֶתְד הַשְּׂנִים יַעֲמֶדוּ  
נִגְדָו וְהַחַוֵּט הַמְשַׁלֵּשׁ לֹא בַמְהֵרָה יִנְתַּק: (יג)  
טוֹב יִלְד מִסֶּכֶן וְחַכָּם מִמֶּלֶךְ זָקֵן וְכֹסִיל  
אֲשֶׁר לֹא־יִדַע לְהִנָּהֵר עוֹד: (יד) כִּי־מִבֵּית  
הַסּוּרִים יֵצֵא לְמֶלֶךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלַד  
רַשׁ: (טו) רְאִיתִי אֶת־כָּל־הַחַיִּים הַמְהִלְכִים  
תַּחַת הַשָּׁמֶשׁ עִם הַיֵּלֶד הַשְּׁנֵי אֲשֶׁר יַעֲמֶד  
תַּחְתּוֹ: (יז) אִין־קֶץ לְכָל־הַעֲמָל לְכָל  
אֲשֶׁר־הָיָה לִפְנֵיהֶם גַּם הָאֶתְרוּגִים לֹא  
יִשְׁמַחֲוּבוּ כִּי־גַם־זֶה הִקְבֵּל וְרַעֲלוֹן רוּחַ: (יח)  
שָׁמַר רַגְלִיד [רַגְלִיד] כַּאֲשֶׁר תִּלְד אֶל־בֵּית  
הָאֱלֹקִים וְקָרוֹב לְשֹׁמֵעַ מִתַּת הַכְּסִילִים זָבַח  
כִּי־אִינָם יוֹדְעִים לַעֲשׂוֹת רַע:

**קהלת ט'**

(א) כִּי אֶת־כָּל־זֶה נִתְּתִי אֶל־לְבִי וְלִבּוֹר  
אֶת־כָּל־זֶה אֲשֶׁר הִצַּדִּיקִים וְהַחֲכָמִים  
וְעַבְדֵיהֶם בְּיַד הָאֱלֹקִים גַּם־אֶחָבָה  
גַּם־שִׂנְאָה אִין יוֹדַע הָאֲדָם הַכֹּל לִפְנֵיהֶם:  
(ב) הַכֹּל כַּאֲשֶׁר לְכֹל מִקְרָה אֶתְד לַצַּדִּיק  
וְלַרָשָׁע לְטוֹב וְלַטְהוֹר וְלַטָּמֵא וְלַזָּכֵם  
וְלַאֲשֶׁר אֵינְנוּ זָכֵם כְּטוֹב כַּחֲטָא הַנִּשְׁכָּע  
כַּאֲשֶׁר שְׂבוּעָה יָרָא: (ג) זֶה אֲרַע בְּכָל  
אֲשֶׁר־נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ כִּי־מִקְרָה אֶתְד  
לְכָל וְגַם לֵב בְּגִי־הָאָדָם מִלֹּא־רַע וְהוֹלִלּוֹת  
בְּלִבָּכֶם בְּסִיֵּיהֶם וְאֶתְרוּ אֶל־הַמְּתִים: (ד)

their minds of madness, while they live; and then—to the dead!) (4) For he who is reckoned among the living has something to look forward to—even a live dog is better than a dead lion— (5) since the living know they will die. But the dead know nothing; they have no more recompense, for even the memory of them has died. (6) Their loves, their hates, their jealousies have long since perished; and they have no more share till the end of time in all that goes on under the sun. (7) Go, eat your bread in gladness, and drink your wine in joy; for your action was long ago approved by God. (8) Let your clothes always be freshly washed, and your head never lack ointment. (9) Enjoy happiness with a woman you love all the fleeting days of life that have been granted to you under the sun—all your fleeting days. For that alone is what you can get out of life and out of the means you acquire under the sun. (10) Whatever it is in your power to do, do with all your might. For there is no action, no reasoning, no learning, no wisdom in Sheol, where you are going. (11) I have further observed under the sun that The race is not won by the swift, Nor the battle by the valiant; Nor is bread won by the wise, Nor wealth by the intelligent, Nor favor by the learned. For the time of mischance comes to all. (12) And a man cannot even know his time. As fishes are enmeshed in a fatal net, and as birds are trapped in a snare, so men are caught at the time of calamity, when it comes upon them without warning. (13) This thing too I observed under the sun about wisdom, and it affected me profoundly. (14) There was a little city, with few men in it; and to it came a great king, who invested it and built mighty siege works against it. (15) Present in the city was a poor wise man who might have saved it with his wisdom, but nobody thought of that poor man. (16) So I observed: Wisdom is better than valor; but A poor man's wisdom is scorned, And his words are not heeded.

כִּי־מִי אֲשֶׁר יבַּחַר [יִחְפֹּר] אֶל כָּל־הַחַיִּים  
 יֵשׁ בְּטַחֲוֹן כִּי־לְכָלֵב חַי הוּא טוֹב מִן־הָאֲרִי  
 הַמֵּת: (ה) כִּי הַחַיִּים יוֹדְעִים שְׂיִמָּתוּ  
 וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָה וְאִין־עוֹד  
 לָהֶם שְׂכָר כִּי נִשְׁפַּח זָכָרָם: (ו) גַּם אֶהְבֶּתֶם  
 גַּם־שִׁנְאֶתֶם גַּם־קִנְאֶתֶם כְּכָר אֶבְדָּה וְחֵלֶק  
 אִין־לָהֶם עוֹד לְעוֹלָם בְּכָל אֲשֶׁר־נַעֲשֶׂה  
 תַּחַת הַשָּׁמֶשׁ: (ז) לֶךְ אֲכַל בְּשִׂמְחָה לַחֲמֶיךָ  
 וְשָׂתֵה בְּלֵב־טוֹב יִיגֶה כִּי כָּר רָצָה  
 הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ: (ח) בְּכָל־עֵת יִהְיֶה  
 בְּגִדֶיךָ לְבָגִים וְשִׂמּוֹן עַל־רֵאשֶׁיךָ אֶל־יַחְסָר:  
 (ט) רְאֵה חַיִּים עִם־אֲשֶׁה אֲשֶׁר־אֶהְבֶּת  
 כָּל־יְמֵי חַיֵּי הַבְּלִיָּה אֲשֶׁר גָּמַלְתָּ תַּחַת  
 הַשָּׁמֶשׁ כֹּל יְמֵי הַבְּלִיָּה כִּי הוּא חֵלֶקְךָ בְּחַיִּים  
 וּבַעֲמָלְךָ אֲשֶׁר־אַתָּה עֹמֵל תַּחַת הַשָּׁמֶשׁ: (י)  
 כֹּל אֲשֶׁר תִּמְצָא יִדְּךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה כִּי  
 אִין מַעֲשֵׂה וְחִשְׁבּוֹן וְנִדְעָת וְחִקְמָה בְּשִׂאֹל  
 אֲשֶׁר אַתָּה הֹלֵךְ שָׂמָה: (יא) שְׂבִתִּי  
 וְרָאֵה תַּחַת־הַשָּׁמֶשׁ כִּי לֹא לְקַלִּים הַמְרֹזֵן  
 וְלֹא לְגַבּוֹרִים הַמְלַחֲמָה וְגַם לֹא לַחֲכָמִים  
 לְחֵם וְגַם לֹא לְנַבְנִים עֹשֶׂר וְגַם לֹא לַיֹּדְעִים  
 חֵן כִּי־עֵצָה וּפְגַעַע יִקְרָה אֶת־כָּלָם: (יב) כִּי גַם  
 לֹא־יִדַּע הָאָדָם אֶת־עֵתוֹ כַּדְּגִים שֶׁנֶּאֱחָזִים  
 בַּמְצוּדָה רְעָה וְכַצְּפָרִים הָאֲחֻזּוֹת בַּפֶּחַ כְּהֵם  
 יוֹקְשִׁים בְּגִי הָאָדָם לַעֲת רְעָה כְּשִׂתְפוֹל  
 עֲלֵיהֶם פְּתָאִם: (יג) גַּם־נֹזֵה רְאִיתִי חֲכָמָה  
 תַּחַת הַשָּׁמֶשׁ וְגִדּוּלָהּ הִיא אֵלַי: (יד) עִיר  
 קְטַנָּה וְאֲנָשִׁים בָּהּ מְעַט וּבְא־אֵלֶיהָ מְלָךְ  
 גְּדוֹל וְסָבַב אֹתָהּ וּבָנָה עָלֶיהָ מְצוּדִים  
 גְּדוֹלִים: (טו) וּמְצָא בָּהּ אִישׁ מְסַכֵּן חֲכָם  
 וּמְלִטָּה־הוּא אֶת־הָעִיר בְּחֲכָמָתוֹ וְאָדָם לֹא  
 זָכַר אֶת־הָאִישׁ הַמְסַכֵּן הַהוּא: (טז) וְאֶמְרָתִי  
 אֲנִי טוֹבָה חֲכָמָה מִגְּבוּרָה וְחֲכָמַת הַמְסַכֵּן  
 בְּזוּיָהּ וְדַבְּרִיו אֵינָם נִשְׁמָעִים: (יז) דַּבְּרִי  
 חֲכָמִים בְּנִחַת נִשְׁמָעִים מִזְעַקַת מוֹשֵׁל  
 בְּכִסְיִלִּים: (יח) טוֹבָה חֲכָמָה מִכְּלִי קָרָב  
 וְחוּטָא אֲחֻד יֶאֱבֵד טוֹבָה הַרְבֵּה:

(17) Words spoken softly by wise men are heeded sooner than those shouted by a lord in folly. (18) Wisdom is more valuable than weapons of war, but a single error destroys much of value.

### Ecclesiastes 11

(1) Send your bread forth upon the waters; for after many days you will find it. (2) Distribute portions to seven or even to eight, for you cannot know what misfortune may occur on earth. (3) If the clouds are filled, they will pour down rain on the earth; and if a tree falls to the south or to the north, the tree will stay where it falls. (4) If one watches the wind, he will never sow; and if one observes the clouds, he will never reap. (5) Just as you do not know how the lifebreath passes into the limbs within the womb of the pregnant woman, so you cannot foresee the actions of God, who causes all things to happen. (6) Sow your seed in the morning, and don't hold back your hand in the evening, since you don't know which is going to succeed, the one or the other, or if both are equally good. (7) How sweet is the light, what a delight for the eyes to behold the sun! (8) Even if a man lives many years, let him enjoy himself in all of them, remembering how many the days of darkness are going to be. The only future is nothingness! (9) O youth, enjoy yourself while you are young! Let your heart lead you to enjoyment in the days of your youth. Follow the desires of your heart and the glances of your eyes—but know well that God will call you to account for all such things— (10) and banish care from your mind, and pluck sorrow out of your flesh! For youth and black hair are fleeting.

### קהלת י"א

(א) שלח לחמך על-פני המים כִּי-כָרֵב  
הַיָּמִים תִּמְצָאָנּוּ: (ב) תִּוְתַלַּק לְשִׁבְעָה וְגַם  
לְשִׁמוֹנָה כִּי לֹא תֵדַע מֵה־יִהְיֶה רָעָה  
עַל-הָאָרֶץ: (ג) אִם-יִמְלְאוּ הָעָבִים גִּשְׁמִים  
עַל-הָאָרֶץ יִרְיֶקוּ וְאִם-יִפּוֹל עֵץ בְּדָרוֹם וְאִם  
בְּצָפוֹן מִקּוֹם שִׁיפּוֹל הָעֵץ שָׁם יִהְיֶה: (ד)  
שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֵה בָעָבִים לֹא  
יִקְצֹר: (ה) כַּאֲשֶׁר אֵינָהּ יוֹדֵעַ מֵה־תִּדְרֹךְ  
הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה כֹּכֵה לֹא תֵדַע  
אֶת-מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת-הַכֹּל:  
(ו) בַּבֶּקֶר זָרַע אֶת-זֶרְעֶךָ וְלָעֶרֶב אַל-תִּגַּח  
יָדְךָ כִּי אֵינָהּ יוֹדֵעַ אִי זֶה יִכְשַׁל הַזֶּה אוֹ-זֶה  
וְאִם-שָׁנִינֵהֶם כְּאֶחָד טוֹבִים: (ז) וּמִתּוֹךְ הָאֵוֶר  
יִטוֹב לַעֲיֹנִים לַרְאוֹת אֶת-הַשָּׁמַשׁ: (ח) כִּי  
אִם-שָׁנִים הַרְבֵּה יִחְיֶה הָאָדָם בְּכֹלָם יִשְׁמַח  
וַיִּזְכֹּר אֶת-יָמָיו הַחֹשֶׁךְ כִּי-הַרְבֵּה יִהְיֶה  
כָּל-שָׁבָא הֶבֶל: (ט) שְׂמַח בְּחֹר בְּיִלְדוּתְךָ  
וַיִּטְיֵבָה לְבָבְךָ בְּיָמֶיךָ בְּחֹר וְהִלַּח בְּדַרְכֵי  
לְבָבְךָ וּבְמַרְאֵי עֵינֶיךָ וְדַע כִּי עַל-כָּל-אֲלֵה  
יִבְיֹאֵךְ הָאֱלֹהִים בְּמִשְׁפָּט: (י) וְהִסַּר כָּל-עַס  
מִלְּבָבְךָ וְהִעֲבֵר רָעָה מִבְּשָׂרְךָ כִּי-הֵילֵךְ  
וְהִשְׁחָרוּת הֶבֶל:



## Ecclesiastes 12

(1) So appreciate your vigor in the days of your youth, before those days of sorrow come and those years arrive of which you will say, "I have no pleasure in them"; (2) before sun and light and moon and stars grow dark, and the clouds come back again after the rain: (3) When the guards of the house become shaky, And the men of valor are bent, And the maids that grind, grown few, are idle, And the ladies that peer through the windows grow dim, (4) And the doors to the street are shut— With the noise of the hand mill growing fainter, And the song of the bird growing feebler, And all the strains of music dying down; (5) When one is afraid of heights And there is terror on the road.— For the almond tree may blossom, The grasshopper be burdened, And the caper bush may bud again; But man sets out for his eternal abode, With mourners all around in the street.— (6) Before the silver cord snaps And the golden bowl crashes, The jar is shattered at the spring, And the jug is smashed at the cistern. (7) And the dust returns to the ground As it was, And the lifebreath returns to God Who bestowed it. (8) Utter futility—said Koheleth— All is futile! (9) A further word: Because Koheleth was a sage, he continued to instruct the people. He listened to and tested the soundness of many maxims. (10) Koheleth sought to discover useful sayings and recorded genuinely truthful sayings. (11) The sayings of the wise are like goads, like nails fixed in prodding sticks. They were given by one Shepherd. (12) A further word: Against them, my son, be warned! The making of many books is without limit And much study is a wearying of the flesh. (13) The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind: (14) that God will call every creature to account for everything unknown, be it good or bad. The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind.

(א) וזכר את־בְּרָאִיךָ בְּיַמֵּי בְּחֹרֶתְךָ עַד  
אֲשֶׁר לֹא־יָבֹאוּ יָמֵי הַרְעָה וְהִגִּיעוּ שָׁנִים  
אֲשֶׁר תֹּאמַר אֵינֹלִי בָהֶם חֶפְצִי: (ב) עַד  
אֲשֶׁר לֹא־תִחַשֵׁף הַשָּׁמַיִשׁ וְהָאֹר וְהִגַּחַם  
וְהַכּוֹכָבִים וְשָׁבוּ הָעֵבִים אַתֵּר הַגִּשְׁמִים: (ג)  
בַּיּוֹם שִׁיזְעוּ שְׂמֵרֵי הַבַּיִת וְהִתְעַוְתוּ אַנְשֵׁי  
הַחֵיל וּבָטְלוּ הַטְּחָנוֹת כִּי מַעֲטוּ וְחָשְׁכוּ  
הָרְאוֹת בְּאַרְבּוֹת: (ד) וְסָגְרוּ דְלָתַיִם בְּשׁוּק  
בְּשֹׁפֵל קוֹל הַטְּחָנָה וְקוֹם לְקוֹל הַצִּפּוֹר  
וַיִּשְׁחוּ כָּל־בְּנֹת הַשִּׁיר: (ה) גַּם מִגְּבֹה יֵרְאוּ  
וְתִתְחַתְּתִים בְּדָרֶךְ וַיִּגְאֹץ הַשָּׁקֵד וַיִּסְתַּבֵּל  
הַחֲגָב וְתִפֹּר הָאֲבִיוֹנָה כִּי־הִלָּךְ הָאָדָם  
אֶל־בַּיִת עוֹלָמוֹ וְסָבְבוּ בְּשׁוּק הַסְּפָדִים: (ו)  
עַד אֲשֶׁר לֹא־יִרְחַק [יִרְחַק] תְּחַבֵּל הַסֶּסֶף  
וְתִבְרַץ גִּלְתֵּי הַזֶּהָב וְתִשָּׁבֵר כָּל עַל־הַמְּבֹעַע  
וְנִרְץ הַגִּלְגַּל אֶל־הַבּוֹר: (ז) וַיָּשָׁב הָעֶפְרָר  
עַל־הָאָרֶץ כְּשִׁתְּנָה וְהָרוּחַ תָּשׁוּב  
אֶל־הָאֱלֹקִים אֲשֶׁר נִתְּנָה: (ח) הִבֵּל הַבָּלִים  
אָמַר הַקוֹהֵלֶת הַכֹּל הִבֵּל: (ט) וַיִּתֵּר שְׁהֵנָה  
קוֹהֵלֶת חֲכָם עוֹד לִמְד־דַּעַת אֶת־הָעָם וְאָנוּ  
וְחִקֵּר תִּקְוֵן מְשָׁלִים הַרְבֵּה: (י) בִּקְשׁ קוֹהֵלֶת  
לְמַצָּא דְבַר־יִתְחַפֵּץ וְכֹתוּב יִשָּׁר דְּבַרֵי אֱמֶת:  
(יא) דְּבַרֵי חֲכָמִים כְּבָר־בְּנוֹת וְכַמְשָׁמְרוֹת  
נְטוּעִים בַּעֲלֵי אֶסְפוֹת נִתְּנוּ מֵרַעָה אֶחָד: (יב)  
וַיִּתֵּר מִהֵמָּה בְּנֵי הַזֶּהָר עֲשׂוֹת סְפָרִים הַרְבֵּה  
אֵין קֹץ וְלֹהֵג הַרְבֵּה יִגְעַת בְּשָׂר: (יג) סוּף  
דְּבַר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹקִים יִרְא  
וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם: (יד)  
כִּי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹקִים יָבֹא בְּמִשְׁפָּט  
עַל כָּל־נַעֲלָם אִם־טוֹב וְאִם־רָע:  
[סוף דבר הכל נשמע את־האלקים ירא  
ואת־מצותיו שמור כִּי־זֶה כָּל־הָאָדָם]