

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη

THE OLD COVENANT

Rendered from the Hebrew

קֹהֶלֶת

KOHELET

ECCLESIASTES

*The words of the Preacher, son of David, king in
Jerusalem — vanity of vanities, a season for every thing
under the heavens, and the end of the whole matter*

Rendered from the Hebrew

The Westminster Leningrad Codex

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*The words of the Preacher, son of David, king in
Jerusalem — the season of every thing under the
heavens, and the end of the whole matter*

Rendered from the Hebrew — the Westminster Leningrad
Codex (WLC 4.20), the received text of the Leningrad Codex
(1008)

The Hebrew stands above every verse. The English beneath it
is composed under the control of the Hebrew census — the
Name counted token by token, the god-words counted verse by

verse — with the received English (the Literal Standard Version) carried as cross-check only, never as source.

BEFORE YOU READ

קֹהֶלֶת — *KOHELET*

WHAT THIS BOOK IS

A scroll of twelve chapters — 222 verse-units in the Hebrew, 222 verses in the English count, with one numbering seam between the two counts, named on the layout page. It is one man's reckoning, spoken in the first person from its opening chapters to its last: what he saw under the sun, what he tested by wisdom, and what he found. Five scrolls stand together in the writings as the Megillot — the Song, Ruth, Lamentations, Kohelet, and Esther — and in their order Kohelet stands fourth; in this rendering it stands third of the five to be carried, Lamentations having gone with Jeremiah. The book's word for its own speaker — *qohelet* — stands seven times in it, and nowhere else in all the writings. Its signature word stands thirty-eight times: *hevel*, “vanity” in the received dress, from the fivefold cry of the opening verse to its return at the close. And its frame is a fact the book never hides: from first to last it speaks of Elohim — forty standings — and the Name does not stand in it at all.

WHO

The book names its speaker in its first line and names him no further: “Words of a preacher, son of David, king in Jerusalem” (1:1) — and in his own voice, “I, a preacher, have been king over Israel in Jerusalem” (1:12). The name men supply for him stands nowhere in the book: Solomon is not named once in its 222 verses; David is named once, in the superscription itself (1:1). Who held the pen at the close the book itself shows: its last six verses speak of the preacher in the third person — “because the preacher was wise, he still taught the people knowledge” (12:9) — another voice framing the scroll the first voice opened. No writer beyond what the book itself carries is named here.

WHERE

The record fixes no place of writing, and no place is claimed here. The book's own place is named inside it: Jerusalem, five standings (1:1; 1:12; 1:16; 2:7; 2:9) — the city of his kingship, and of all he built and gathered there. His world is measured by his own phrase: “under the sun,” twenty-nine standings, and three times “under the heavens” (1:13; 2:3; 3:1).

WHEN

The book carries no date and no king's year, and none is fixed here. Its only anchors are the ones it gives itself: a son of David reigning in Jerusalem (1:1),

speaking of those who were before him there (1:16) — and a close that looks back on the whole speaking as finished (12:9–14). How long the words were carried before they were written, and in whose day the writing was done, the copies do not say. Dates assigned to it outside the record are men's estimates, and are not printed here as findings.

THE OLDEST COPIES THAT CARRY IT

The received Hebrew of Kohelet 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. In this book that practice meets an empty place: the Name the copyists set apart stands nowhere in Kohelet's Hebrew to be set apart.

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. KOHELET. 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 counts meet at the whole and divide at one seam: the Hebrew counts 222 verse-units (2,999 words) and the English counts 222 verses. Chapter by chapter the two counts agree everywhere but at one place — the Hebrew's fourth chapter carries 17 units and its fifth 19, where the English counts 16 and 20. The Hebrew's last unit of chapter 4 (4:17) stands at the head of the English chapter 5, and every verse of the fifth chapter stands one place later in the English count than in the Hebrew (Hebrew 5:1–19 = English 5:2–20). The tagged text carries the shift in its own anchors — twenty of them, one on the seam verse and one on every verse of the Hebrew's fifth chapter — and the content landings agree on both streams at both ends of the shift: the Hebrew's chapter 4 closes with the crowd without end (English 4:16), and its chapter 5 closes with the days of a man's life remembered in joy (English 5:20). No verse divides and none merges; the seam is numbering only.

The Name's count: in every form the count is zero — the four letters (3068), the pointed form (3069), the compound (3071), and the short form YAH (3050) stand nowhere in this book, and none is printed. And no correction stands in this book: at every verse the received English dress and the Hebrew census agree — where the dress carries a god-word, the Hebrew carries one; where it does not, the Hebrew does not. The count had nothing to overrule, and nothing is adjusted in either direction.

The god-words: the family counts 40 tokens, all of the one lemma — Elohim (430) forty times in 36 verses, El (410) nowhere, Eloah (433) nowhere — and forty print, every one as Elohim. The first stands at 1:13, the travail given to the sons of man; four verses carry the word twice (3:14; 5:2; 5:19; 6:2); and the last three standings close the book — the spirit returning to the Elohim who gave it (12:7), the fearing of Him (12:13), and the judgment of every work (12:14). The lord-words stand nowhere — the sovereign word (136) and the titled word (113) are both zero — so the dress rulings that stand open on the Two Rulings sheet do not arise in this book. The spirit word (7307) stands 24 times in 20 verses, and the received dress divides it between “wind” (four standings) and “spirit” (twenty standings), never the set word Ruach; the division is counted and opened at the back. Azazel (5799) stands nowhere; the standing ruling question about Leviticus 16 stands untouched by it.

The book's own words are counted here in the open: qohelet, its speaker's name (6953), stands 7 times — 1:1; 1:2; 1:12; 7:27; 12:8; 12:9; 12:10 — and nowhere else in the writings. Hevel, “vanity” (1892), stands 38 times in 30 verses — five times in the opening verse and three in the closing cry. “Under the sun” stands 29 times in 27 verses, and “under the heavens” three times. The striving words stand ten times — reuth (7469) seven and reyon (7475) three — nine of them joined to the spirit word in the phrase the received dress prints “distress of spirit,” the tenth standing alone at 2:22, the striving of a man's heart. The time word, 'eth (6256), stands 40 times, 29 of them inside the poem of the times (3:1–8); the wisdom word, chokmah (2451), stands 28 times. The refrains and the poem are opened at the back.

The ink of this book: the whole book prints black — all 222 verses, none in tekhelet. The shared classification is carried exactly as it stands, and it carries no tekhelet verse here, for the Father speaks no verse of this book: there is no oracle in it, no “thus says,” no voice out of the heavens — a man speaks of Elohim, an epilogue commands the fear of Him, and heaven is silent. The shape is recorded in full in the notes, under the open ruling, exactly as delivered; nothing in this build re-inks a verse.

KOHELET — CHAPTER 1

דַּבְּרֵי קֹהֵלֶת בֶּן דָּוִד מֶלֶךְ בִּירוּשָׁלַם

1:1 Words of a preacher, son of David, king in
Jerusalem:

הָבֵל הַבָּלִים אָמַר קֹהֵלֶת הָבֵל הַבָּלִים הַכֹּל הָבֵל

1:2 Vanity of vanities, said the Preacher, vanity of
vanities: the whole [is] vanity.

מֶה יִתְרוֹן לָאָדָם בְּכָל עֲמָלוֹ שְׁיַעֲמַל תַּחַת הַשָּׁמֶשׁ

1:3 What advantage [is] to man by all his labor that
he labors at under the sun?

דֹּר הַלֵּךְ וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת

1:4 A generation is going, and a generation is coming,
and the earth is standing for all time.

וַיִּזְרַח הַשָּׁמֶשׁ וַיָּבֹא הַשָּׁמֶשׁ וְאֵל מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ הוּא שָׁם

1:5 Also, the sun has risen, and the sun has gone in,
and to its place panting it is rising there.

הוֹלֵךְ אֶל דָּרוֹם וְסוֹבֵב אֶל צָפוֹן סוֹבֵב סָבִב הוֹלֵךְ הָרוּחַ וְעַל סְבִיבֹתָיו שָׁב הָרוּחַ

1:6 Going to the south, and turning around to the
north, turning around, turning around, the wind
is going, and by its circuits the wind has returned.

כָּל הַנִּסְתָּלִים הַלֵּכִים אֶל הַיָּם וְהַיָּם אֵינָנו מֵלֵא אֶל מְקוֹם שֶׁהִנָּחִלִים הַלֵּכִים
שֵׁם הֵם שָׁבִים לָלֶכֶת

1:7 All the streams are going to the sea, and the sea is not full; to a place to where the streams are going, there they are turning back to go.

כָּל הַדְּבָרִים יִגְעִים לֹא יוּכַל אִישׁ לְדַבֵּר לֹא תִשָּׁבַע עֵין לִרְאוֹת וְלֹא תִמָּלֵא
אֶזְנוֹ מִשְׁמָעַ

1:8 All these things are wearying; a man is not able to speak, the eye is not satisfied by seeing, nor is the ear filled from hearing.

מִה שֶׁהָיָה הוּא שְׂיֵהָיָה וּמִה שֶׁנַּעֲשָׂה הוּא שְׂנֻעָשָׂה וְאֵין כָּל חֹדֶשׁ תַּחַת הַשָּׁמֶשׁ

1:9 What [is] that which has been? It [is] that which is, and what [is] that which has been done? It [is] that which is done, and there is not an entirely new thing under the sun.

יֵשׁ דְּבָר שֶׁיֵּאמַר רָאָה זֶה חֹדֶשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְפָּנָיו

1:10 There is a thing of which [one] says: “See this, it [is] new!” Already it has been in the ages that were before us!

אֵין זְכוֹרוֹן לְרֵאשִׁימִים וְגַם לְאַחֲרִימִים שְׂיֵהָיו לֹא יִהְיֶה לָהֶם זְכוֹרוֹן עִם שְׂיֵהָיו
לְאַחֲרָהּ

1:11 There is not a remembrance of former [generations]; and also of the latter that are, there is no remembrance of them with those that are at the last.

אֲנִי קִהְלֹת הָיִיתִי מֶלֶךְ עַל יִשְׂרָאֵל בִּירוּשָׁלַם

1:12 I, a preacher, have been king over Israel in Jerusalem.

וַנִּתֵּן אֶת לְבִי לְדְרוֹשׁ וּלְתוֹר בְּחִכְמָה עַל כָּל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִם הוּא
עֲנֵן כֵּעֶנָּה נָתַן אֱלֹהִים לִבִּי הָאָדָם לַעֲנוּת בּוֹ

1:13 And I have given my heart to seek and to search
out by wisdom concerning all that has been done
under the heavens. It [is] a sad travail Elohim has
given to the sons of man to be humbled by it.

רָאִיתִי אֶת כָּל הַמַּעֲשִׂים שְׁנַעֲשׂוּ תַּחַת הַשָּׁמַיִם וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ

1:14 I have seen all the works that have been done
under the sun, and behold, the whole [is] vanity
and distress of spirit!

מַעֲנוֹת לֹא יוּכָל לִתְקֹן וְחִסְרוֹן לֹא יוּכָל לְהַמְנוֹת

1:15 A crooked thing [one] is not able to make
straight, and a lacking thing is not able to be
numbered.

דִּבַּרְתִּי אֲנִי עִם לְבִי לֵאמֹר אֲנִי הִנֵּה הַגִּדְלֹתִי וְהוֹסַפְתִּי חִכְמָה עַל כָּל אֲשֶׁר
הָיָה לִפְנֵי עַל יְרוּשָׁלַם וּלְבִי רָאָה הִרְבָּה חִכְמָה וְדַעַת

1:16 I spoke with my heart, saying, “I, behold, have
magnified and added wisdom above everyone
who has been before me at Jerusalem, and my
heart has seen wisdom and knowledge
abundantly.

וְאַתָּה לְבִי לַדַּעַת חִכְמָה וְדַעַת הוֹלָלוֹת וְשִׁכְלוֹת יַדְעֹתִי שָׁגָם זֶה הוּא רַעֲיוֹן
רוּחַ

1:17 And I give my heart to know wisdom, and to
know madness and folly: I have known that even
this [is] distress of spirit;

כִּי בָרַב חִכְמָה רַב כָּעַם וְיוֹסִיף דַּעַת וְיוֹסִיף מַכְאוֹב

1:18 for in abundance of wisdom [is] abundance of sadness, and he who adds knowledge adds pain.”

KOHELET — CHAPTER 2

אֶמְרָתִי אֲנִי בְּלִבִּי לָכֵה נָא אֲנִסְכָּה בְּשִׂמְחָה וּרְאָה בְּטוֹב וְהִנֵּה גַם הוּא הִבָּל

2:1 I said in my heart, “Pray, come, I try you with mirth, and look on gladness”; and behold, even it [is] vanity.

לְשִׁחוֹק אֶמְרָתִי מִהוֹלִל וּלְשִׂמְחָה מֶה זֶה עֲשֵׂה

2:2 Of laughter I said, “Foolish!” And of mirth, “What [is] this it is doing?”

תִּרְתִּי בְּלִבִּי לְמִשׁוֹךְ בַּיִן אֶת בְּשָׁרִי וּלְבִי נִהְגַּ בְּחִכְמָה וּלְאַחֲזֹ בְּסִכְלוֹת עַד
אֲשֶׁר אֶרְאֶה אִי זֶה טוֹב לִבְנֵי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַחַת הַשָּׁמַיִם מִסֶּפֶר יָמֵי
חַיֵּיהֶם

2:3 I have sought in my heart to draw out with wine my appetite (and my heart leading in wisdom), and to take hold on folly until I see where this [is] —the good to the sons of man of that which they do under the heavens, the number of the days of their lives.

הִגְדַּלְתִּי מַעֲשֵׂי בְנִיתִי לִי בָתִּים וְנִטְעֵתִי לִי כִרְמִים

2:4 I made great my works, I built for myself houses, I planted for myself vineyards.

עָשִׂיתִי לִי גִנוֹת וּפְרָדִיסִים וְנִטְעֵתִי בָהֶם עֵץ כָּל פְּרִי

2:5 I made for myself gardens and paradises, and I planted in them trees of every fruit.

עָשִׂיתִי לִי בְּרִכּוֹת מַיִם לְהִשְׁקוֹת מֵהֶם יַעַר צוּמִחַ עֲצִים

2:6 I made for myself pools of water, to water from them a forest shooting forth trees.

קָנִיתִי עֲבָדִים וְשִׁפְחוֹת וּבְנֵי בֵּית הָיָה לִי גַם מִקְוֵה בְּקֶרֶךְ וְצֹאן הִרְבֵּה הָיָה לִי
מִכָּל שֶׁהָיוּ לִפְנֵי בִירוּשָׁלַם

2:7 I acquired menservants, and maidservants, and sons of the house were to me; also, I had much substance—herd and flock—above all who had been before me in Jerusalem.

כְּנִסְתִּי לִי גַם כֶּסֶף וְזָהָב וְסִגְלֵת מְלָכִים וְהַמְדִּינוֹת עָשִׂיתִי לִי שָׂרִים וְשִׁרֹת
וְתַעֲנוּגוֹת בְּנֵי הָאָדָם שָׂדֶה וְשִׁדּוֹת

2:8 I also gathered for myself silver and gold, and the peculiar treasure of kings and of the provinces. I prepared for myself men-singers and women-singers, and the luxuries of the sons of man—a wife and wives.

וְגִדְלֹתִי וְהוֹסַפְתִּי מִכָּל שֶׁהָיָה לִפְנֵי בִירוּשָׁלַם אֶף חֲכָמַי עִמָּדָה לִי

2:9 And I became great, and increased above everyone who had been before me in Jerusalem; also, my wisdom stood with me.

וְכָל אֲשֶׁר שָׁאָלוּ עֵינֵי לֹא אֶצְלֹתִי מֵהֶם לֹא מִנַּעַתִּי אֶת לְבִי מִכָּל שִׂמְחָה כִּי
לְבִי שָׂמַח מִכָּל עֲמָלִי וְזֶה הָיָה חִלְקִי מִכָּל עֲמָלִי

2:10 And all that my eyes asked I did not keep back from them; I did not withhold my heart from any joy, for my heart rejoiced because of all my labor, and this has been my portion, from all my labor,

וּפְנִיתִי אֲנִי בְּכָל מַעֲשֵׂי שִׁעְשֻׁוֹ יָדַי וּבְעֲמָל שִׁעְמַלְתִּי לַעֲשׂוֹת וְהִנֵּה הִכָּל הַבָּל
וְרַעְוֹת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמַשׁ

2:11 and I have looked on all my works that my hands have done, and on the labor that I have labored to do, and behold, the whole [is] vanity and distress of spirit, and there is no advantage under the sun!

וּפְנִיתִי אֲנִי לִרְאוֹת חֲכָמָה וְהוֹלָלוֹת וְסִכְלוֹת כִּי מָה הָאָדָם שֶׁיָּבֹא אַחֲרַי
הַמֵּלֶךְ אֶת אֲשֶׁר כָּבֵר עָשׂוֹהוּ

2:12 And I turned to see wisdom, and madness, and folly, but what [is] the man who comes after the king? That which [is] already—they have done it!

וְרָאִיתִי אֲנִי שְׁנֵי יִתְרוֹן לַחֲכָמָה מִן הַסִּכְלוֹת כִּי־יִתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ

2:13 And I saw that there is an advantage to wisdom above folly, like the advantage of the light above the darkness.

הַחֲכָם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וַיַּדַּעְתִּי גַם אֲנִי שֶׁמִּקְרָה אֶחָד
יִקְרָה אֶת כָּלָם

2:14 The wise—his eyes [are] in his head, and the fool is walking in darkness, and I also knew that one event happens with them all;

וְאִמַּרְתִּי אֲנִי בְּלִבִּי כִּמְקָרָה הַכְּסִיל גַם אֲנִי יִקְרָנִי וְלָמָּה חֲכַמְתִּי אֲנִי אֲזִי יוֹתֵר
וַיְדַבַּרְתִּי בְּלִבִּי שֶׁגַם זֶה הַכֵּל

2:15 and I said in my heart, “As it happens with the fool, it happens also with me, and why am I then more wise?” And I spoke in my heart, that also this [is] vanity:

כִּי אֵין זְכָרוֹן לַחֲכָם עִם הַכְּסִיל לְעוֹלָם בְּשֶׁכְּבֵר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכַּח
וְאֵין יְמוֹת הַחֲכָם עִם הַכְּסִיל

2:16 That there is no remembrance to the wise—with the fool—for all time, for that which [is] already, [in] the days that are coming is all forgotten, and how dies the wise? With the fool!

וְשָׁנֵאתִי אֶת הַחַיִּים כִּי רַע עָלַי הַמַּעֲשֶׂה שֶׁנַּעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ כִּי הַכֹּל הִבָּל וְרַעוּת רוּחַ

2:17 And I have hated life, for sad to me [is] the work that has been done under the sun, for the whole [is] vanity and distress of spirit.

וְשָׁנֵאתִי אֲנִי אֶת כָּל עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשֶּׁמֶשׁ שֶׁאֵינִי חֹנֵן לָאָדָם שִׁיְהֶיּה אַחֲרַי

2:18 And I have hated all my labor that I labor at under the sun, because I leave it to a man who is after me.

וּמִי יוֹדֵעַ הַחֲכָם יְהִיָּה אוֹ סָכָל וְיִשְׁלַט בְּכָל עֲמָלִי שֶׁעֲמַלְתִּי וְשֶׁחֲכַמְתִּי תַּחַת הַשֶּׁמֶשׁ גַּם זֶה הִבָּל

2:19 And who knows whether he is wise or foolish? Yet he rules over all my labor that I have labored at, and that I have done wisely under the sun! This [is] also vanity.

וְסִבּוֹתִי אֲנִי לִיָּאֵשׁ אֶת לִבִּי עַל כָּל הָעֵמֶל שֶׁעֲמַלְתִּי תַּחַת הַשֶּׁמֶשׁ

2:20 And I turned around to cause my heart to despair concerning all the labor that I labored at under the sun.

כִּי יֵשׁ אָדָם שֶׁעֲמָלוֹ בְּחֻכְמָה וּבִדְעָת וּבְכָשָׁרוֹן וְלֹא אָדָם שֶׁלֹּא עֹמֵל בּוֹ וְיִתְּנֵנוּ חֵלְקוֹ גַּם זֶה הִבָּל וְרַעָה רַבָּה

2:21 For there is a man whose labor [is] in wisdom, and in knowledge, and in equity, and to a man who has not labored therein he gives it—his portion! Even this [is] vanity and a great evil.

כִּי מָה הִזֶּה לְאָדָם בְּכָל עֲמָלוֹ וּבְכַעֲיוֹן לְבוֹ שֶׁהוּא עֹמֵל תַּחַת הַשָּׁמֶשׁ

2:22 For what has been to a man by all his labor, and by the thought of his heart that he labored at under the sun?

כִּי כָל יָמָיו מִמְּכָאָבִים וְכַעַס עֲתִינוּ גַם בַּלַּיְלָה לֹא שָׁכַב לְבוֹ גַם זֶה הִבֵּל הוּא

2:23 For all his days are sorrows, and his travail sadness; even at night his heart has not lain down; this [is] also vanity.

אֵין טוֹב בְּאָדָם שֶׁיֵּאכֹל וְשָׁתָה וְהִרְאָה אֶת נַפְשׁוֹ טוֹב בְּעֲמָלוֹ גַם זֶה רְאִיתִי
אֲנִי כִּי מִיַּד הָאֱלֹהִים הִיא

2:24 There is nothing good in a man who eats, and has drunk, and has shown his soul good in his labor. This also I have seen that it [is] from the hand of Elohim.

כִּי מִי יֵאכֹל וּמִי יַחֲוֹשׁ חוּץ מִמֶּנִּי

2:25 For who eats and who hurries out more than I?

כִּי לְאָדָם שְׂטוֹב לִפְנֵי בְּתֵן חֲכָמָה וְדַעַת וְשִׁמְחָה וְלַחוּטָא בְּתֵן עֵינֵן לְאַסּוּף
וְלִכְנוֹס לַתֵּת לְטוֹב לִפְנֵי הָאֱלֹהִים גַם זֶה הִבֵּל וְרַעוּת רֹחַ

2:26 For to a man who [is] good before Him, He has given wisdom, and knowledge, and joy; and to a sinner He has given travail, to gather and to heap

up, to give to the good before Elohim. Even this
[is] vanity and distress of spirit.

KOHELET — CHAPTER 3

לְכָל זְמַן וְעַת לְכָל חֶפֶץ תַּחַת הַשָּׁמַיִם

3:1 To everything—a season, and a time to every
delight under the heavens:

עַת לְלַדֵּת וְעַת לָמוּת עַת לְטַעַת וְעַת לְעָקוֹר נְטוּעַ

3:2 A time to bring forth, And a time to die. A time to
plant, And a time to eradicate the planted.

עַת לְהַרוֹג וְעַת לְרַפּוֹא עַת לְפָרוֹץ וְעַת לִבְנוֹת

3:3 A time to slay, And a time to heal, A time to break
down, And a time to build up.

עַת לִבְכוֹת וְעַת לִשְׂחֹק עַת סְפוֹד וְעַת רִקְוָה

3:4 A time to weep, And a time to laugh. A time to
mourn, And a time to skip.

עַת לְהַשְׁלִיךְ אֲבָנִים וְעַת כְּנוֹס אֲבָנִים עַת לְחַבּוֹק וְעַת לְרַחֵק מִחֻבֵּק

3:5 A time to cast away stones, And a time to heap up
stones. A time to embrace, And a time to be far
from embracing.

עַת לְבַקֵּשׁ וְעַת לְאַבֵּד עַת לְשָׁמֹר וְעַת לְהַשְׁלִיךְ

3:6 A time to seek, And a time to destroy. A time to
keep, And a time to cast away.

עַת לִקְרוֹעַ וְעַת לְתַפּוֹר עַת לִחְשׂוֹת וְעַת לִדְבֹר

3:7 A time to tear, And a time to sew. A time to be
silent, And a time to speak.

עַת לְאַהֲבָה וְעַת לְשֹׂנְאָה עַת מִלְחָמָה וְעַת שָׁלוֹם

3:8 A time to love, And a time to hate. A time of war,
And a time of peace.

מה יתרון העושה באשר הוא עמל

3:9 What advantage does the doer have in that which
he is laboring at?

כאיתי את העבֵן אשר נתן אלהים לבני האדם לענות בו

3:10 I have seen the travail that Elohim has given to
the sons of man to be humbled by it.

את הכל עשה יפה בעתו גם את העלם נתן בלבם מבלי אשר לא ימצא
האדם את המעשה אשר עשה האלהים מראש ועד סוף

3:11 The whole He has made beautiful in its season;
also, that knowledge He has put in their heart
without which man does not find out the work
that Elohim has done from the beginning even to
the end.

ידעתי כי אין טוב בם כי אם לשמוח ולעשות טוב בתינו

3:12 I have known that there is no good for them
except to rejoice and to do good during their life,

וגם כל האדם שיאכל ושתה וראה טוב בכל עמלו מתת אלהים היא

3:13 indeed, even every man who eats and has drunk
and seen good by all his labor, it [is] a gift of
Elohim.

ידעתי כי כל אשר יעשה האלהים הוא יהיה לעולם עליו אין להוסיף וממנו
אין לגרע והאלהים עשה שיראו מלפניו

3:14 I have known that all that Elohim does is for all
time, to it nothing is to be added, and from it

nothing is to be withdrawn; and Elohim has worked that they fear before Him.

מה שְׁהִיָּה כְּבָר הוּא וְאַשֶׁר לִהְיוֹת כְּבָר הָיָה וְהָאֱלֹהִים יִבְקֹשׁ אֶת נִרְדָּף

3:15 What is that which has been? Already it is, and that which [is] to be has already been, and Elohim requires that which is pursued.

וְעוֹד רָאִיתִי תַּחַת הַשֶּׁמֶשׁ מְקוֹם הַמִּשְׁפָּט שָׁמָּה הָרָשָׁע וּמְקוֹם הַצְדִּיק שָׁמָּה הָרָשָׁע

3:16 And again, I have seen under the sun the place of judgment—there [is] the wicked; and the place of righteousness—there [is] the wicked.

אָמַרְתִּי אֲנִי בְלִבִּי אֶת הַצְדִּיק וְאֶת הָרָשָׁע וְשָׁפַט הָאֱלֹהִים כִּי עַתָּה לְכָל חַפֵּץ וְעַל כָּל הַמַּעֲשֶׂה שָׁם

3:17 I said in my heart, “The righteous and the wicked Elohim judges, for a time [is] to every matter and for every work there.”

אָמַרְתִּי אֲנִי בְלִבִּי עַל דְּבַרְת בְּנֵי הָאָדָם לִבְרָם הָאֱלֹהִים וּלְרֹאוֹת שָׁהֶם בְּהֵמָה הֵמָּה לָהֶם

3:18 I said in my heart concerning the matter of the sons of man that Elohim might cleanse them, so as to see that they themselves [are] beasts.

כִּי מִקְרָה בְּנֵי הָאָדָם וּמִקְרָה הַבְּהֵמָה וּמִקְרָה אֶחָד לָהֶם כָּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לְכָל וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל הִבָּל

3:19 For an event [is to] the sons of man, and an event [is to] the beasts, even one event [is] to them; as the death of this, so [is] the death of that; and one spirit [is] to all, and the advantage of

man above the beast is nothing, for the whole [is] vanity.

הכל הולך אל מקום אחד הכל היה מן העפר והכל שוב אל העפר
3:20 The whole are going to one place, the whole
have been from the dust, and the whole are
turning back to the dust.

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה היכדת היא
למטה לארץ

3:21 Who knows the spirit of the sons of man that is
going up on high, and the spirit of the beast that is
going down below to the earth?

וראיתי כי אין טוב מאשר ישמח האדם במעשיו כי הוא חלקו כי מי יביאנו
לראות במה שיהיה אחריו

3:22 And I have seen that there is nothing better than
that man rejoice in his works, for it [is] his
portion; for who brings him to look on that which
is after him?

KOHELET — CHAPTER 4

וְשִׁבְתִּי אָנִי וְאַרְאֶה אֶת כָּל הַעֲשָׁקִים אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמֶשׁ וְהִנֵּה דִמְעַת
הַעֲשָׁקִים וְאִין לָהֶם מְנַחֵם וּמִיד גַּשְׁקִיָּהֶם כֹּחַ וְאִין לָהֶם מְנַחֵם

4:1 And I have turned, and I see all the oppressions
that are done under the sun, and behold, the tear
of the oppressed, and they have no comforter;
and at the hand of their oppressors [is] power,
and they have no comforter.

וְשִׁבְחִי אָנִי אֶת הַמֵּתִים שֶׁכָּבְדוּ מֵתוֹ מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עַדְנָה

4:2 And I am praising the dead who have already
died above the living who are yet alive.

וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עָדֵן לֹא הָיָה אֲשֶׁר לֹא רָאָה אֶת הַמַּעֲשֶׂה הַרָע
אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמֶשׁ

4:3 And better than both of them [is] he who has not
yet been, in that he has not seen the evil work
that has been done under the sun.

וְרָאִיתִי אָנִי אֶת כָּל עֵמֶל וְאֶת כָּל כְּשָׁרוֹן הַמַּעֲשֶׂה כִּי הִיא קִנְיָת אִישׁ מִרְעֵהוּ
גַּם זֶה הִבֵּל וְרַעוּת רוּחַ

4:4 And I have seen all the labor, and all the benefit
of the work, because for it a man is the envy of
his neighbor. Even this [is] vanity and distress of
spirit.

הַכֹּסִיל חִבְקוֹ אֶת יָדָיו וְאָכַל אֶת בְּשָׂרוֹ

4:5 The fool is claspng his hands, and eating his own
flesh:

טוב מלא כף נחת ממלא חפנים עמל ורעות רוח

4:6 “Better [is] a handful [with] quietness, than two handfuls [with] labor and distress of spirit.”

ושבתתי אני ואראה הכל תחת השמש

4:7 And I have turned, and I see a vain thing under the sun:

יש אחד ואין שני גם בן ואח אין לו ואין קץ לכל עמלו גם עיניו עינו לא תשבע עשר ולמי אני עמל ומחסר את נפשי מטובה גם זה הכל וענן רע הוא

4:8 There is one, and there is not a second; even son or brother he has not, and there is no end to all his labor! His eye also is not satisfied with riches, and [he does not say], “For whom am I laboring and bereaving my soul of good?” This also is vanity, it is a sad travail.

טובים השנים מן האחד אשר יש להם שכר טוב בעמלם

4:9 The two [are] better than the one, in that they have a good reward by their labor.

כי אם יפלו האחד יקים את חברו ואילו האחד שיפול ואין שני להקומו

4:10 For if they fall, the one raises up his companion, but woe to the one who falls and there is not a second to raise him up!

גם אם ישכבו שנים וחס להם ולאחד אין יחס

4:11 Also, if two lie down, then they have heat, but how has one heat?

ואם יתקפו האחד השנים יעמדו נגדו והחוט המשלש לא במהרה ינתק

4:12 And if the one strengthens himself, the two stand against him; and the threefold cord is not quickly broken.

טוב ילד מספן וחסכם ממלך זקן וכסיל אשר לא ידע להזהר עוד

4:13 Better is a poor and wise youth than an old and foolish king, who has not known to be warned anymore.

כי מבית הסורים יצא למלך כי גם במלכותו נולד כש

4:14 For from a house of prisoners he has come out to reign, for even in his own kingdom he has been poor.

באיתי את כל החיים המהלכים תחת השמש עם הילד השני אשר יעמד תחתיו

4:15 I have seen all the living, who are walking under the sun, with the second youth who stands in his place;

אין קץ לכל העם לכל אשר היה לפניהם גם האחרונים לא ישמחו בו כי גם זה הבל ובעיון רוח

4:16 there is no end to all the people, to all who were before them; also, the latter do not rejoice in him. Surely this also is vanity and distress of spirit.

KOHELET — CHAPTER 5

שְׁמַר רַגְלֶיךָ כִּגְלָב כַּאֲשֶׁר תֵּלֵךְ אֶל בֵּית הָאֱלֹהִים וְקִרְבֹּב לִשְׁמֹעַ מִתַּת
הַכְּסִילִים וְזָבַח כִּי אֵינָם יוֹדְעִים לַעֲשׂוֹת כֵּעַ

5:1 Keep your feet when you go to a house of Elohim,
and draw near to hear rather than to give of fools
the sacrifice, for they do not know they do evil.

אֶל תִּבְהֵל עַל פִּיךָ וּלְבָבְךָ אֶל יְמִינְךָ לְהוֹצִיא דְבָר לִפְנֵי הָאֱלֹהִים כִּי הָאֱלֹהִים
בְּשִׁמְיָם וְאַתָּה עַל הָאָרֶץ עַל כֵּן יִהְיוּ דְבָרֶיךָ מְעֻטִּים

5:2 Do not cause your mouth to hurry, and do not let
your heart hurry to bring out a word before
Elohim, for Elohim is in the heavens, and you on
the earth, therefore let your words be few.

כִּי בָא הַחֲלוֹם בְּרַב עֲגֻנָּה וְקוֹל כְּסִיל בְּרַב דְּבָרִים

5:3 For the dream has come by abundance of
business, and the voice of a fool by abundance of
words.

כַּאֲשֶׁר תִּדְרֹךְ נִדְרֵי לֹא־לֵהִים אֶל תִּצְחַר לְשַׁלְמוֹ כִּי אֵין חֶפֶץ בְּכִסְיִלִּים אֶת אֲשֶׁר
תִּדְרֹךְ שְׁלָם

5:4 When you vow a vow to Elohim, do not delay to
complete it, for there is no pleasure in fools; that
which you vow—complete.

טוֹב אֲשֶׁר לֹא תִדְרֹךְ מִשְׁתַּדּוֹר וְלֹא תִשְׁלָם

5:5 Better that you do not vow, than that you vow
and do not complete.

אל תתן את פִּיךָ לַחֲטִיָּא אֶת בְּשָׁרְךָ וְאַל תֹּאמַר לִפְנֵי הַמַּלְאָךְ כִּי שִׁגְגָה הָיָא
לִמָּה יִקְצֹף הָאֱלֹהִים עַל קוֹלְךָ וְחִבֵּל אֶת מַעֲשֵׂה יָדֶיךָ

5:6 Do not permit your mouth to cause your flesh to sin, nor say before the messenger that it [is] ignorance. Why is Elohim angry because of your voice and has destroyed the work of your hands?

כִּי בָרַב חֲלָמוֹת וְהִבָּלִים וּדְבָרִים הַרְבֵּה כִּי אֶת הָאֱלֹהִים יִכָּא

5:7 For in the abundance of dreams both vanities and words abound; but fear Elohim.

אִם עֲשֵׂק קֵשׁ וְגִזְלַת מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמַדִּינָה אֵל תִּתְמָה עַל הַחֹפֶץ כִּי
גִּבָּה מֵעַל גִּבָּה שְׁמֵר וְגִבְהִים עֲלֵיהֶם

5:8 If oppression of the poor, and violent taking away of judgment and righteousness you see in a province, do not marvel at the matter, for a higher than the high is observing, and high ones [are] over them.

וַיִּתְּרוֹן אֶרֶץ בְּכָל הָיָא הוּא מֶלֶךְ לְשִׁדָּה נִשְׁבָּד

5:9 And the abundance of a land is for all. A king for a field is served.

אֱהָב כֶּסֶף לֹא יִשְׂבַּע כֶּסֶף וּמִי אֱהָב בְּהֶמֶן לֹא תִבּוֹאָה גַּם זֶה הִבָּל

5:10 Whoever is loving silver is not satisfied [with] silver, nor he who is in love with stores [with] increase. Even this [is] vanity.

בְּרַבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלִיהָ וּמָה כְּשָׂרוֹן לִבְעָלֶיהָ כִּי אִם רֹאיתָ רֵאוֹת עֵינָיו

5:11 In the multiplying of good have its consumers been multiplied, and what benefit [is] to its possessor except the sight of his eyes?

מתוקה שנת העבד אם מעט ואם הרבה יאכל והשבע לעשיר איננו מניח לו לישון

5:12 Sweet [is] the sleep of the laborer whether he eat little or much; and the sufficiency of the wealthy is not permitting him to sleep.

יש כעה חולה באיתי תחת השמש עשר שמור לבטליו לרעתו

5:13 There is a painful evil I have seen under the sun: wealth kept for its possessor, for his evil.

ואבד העשר ההוא בעגן כע והוליד בן ואין בידו מאומה

5:14 And that wealth has been lost in an evil business, and he has begotten a son and there is nothing in his hand!

כאשר יצא מבטן אמו ערום ישוב ללכת כשבא ומאומה לא ישא בעמלו שילך בידו

5:15 As he came out from the belly of his mother, naked he turns back to go as he came, and he does not take away anything of his labor, that goes in his hand.

וגם זה כעה חולה כל עמל שבה כן ילך ומה יתרון לו שיעמל לרוח

5:16 And this also [is] a painful evil, just as he came, so he goes, and what advantage [is] to him who labors for wind?

גם כל ימיו בחשך יאכל וכעס הרבה וסליו יקצר

5:17 He also consumes all his days in darkness, and sadness, and wrath, and sickness abound.

הִנֵּה אֲשֶׁר רָאִיתִי אֲנִי טוֹב אֲשֶׁר יָפָה לֶאֱכֹל וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל
עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשֶּׁמֶשׁ מִסָּפֵר יְמֵי חַיָּו חַיָּו אֲשֶׁר נָתַן לוֹ הָאֱלֹהִים כִּי הוּא
חֵלְקוֹ

5:18 Behold, that which I have seen: [It is] good, because beautiful, to eat, and to drink, and to see good in all one's labor that he labors at under the sun, the number of the days of his life that Elohim has given to him, for it [is] his portion.

גַּם כָּל הָאָדָם אֲשֶׁר נָתַן לוֹ הָאֱלֹהִים עֹשֶׂה וְנֹכְסִים וְהַשְׁלִיטוֹ לֶאֱכֹל מִמֶּנּוּ
וְלִשְׂאֹת אֶת חֵלְקוֹ וְלִשְׂמֹחַ בְּעֲמָלוֹ זֶה מַתַּת אֱלֹהִים הִיא

5:19 Every man also to whom Elohim has given wealth and riches, and has given him power to eat of it, and to accept his portion, and to rejoice in his labor, this is a gift of Elohim.

כִּי לֹא הִרְבֵּה יִזְכֹּר אֶת יְמֵי חַיָּו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לִבּוֹ

5:20 For he does not much remember the days of his life, for Elohim is answering through the joy of his heart.

KOHELET — CHAPTER 6

יש כָּעָה אֲשֶׁר כָּאִיתִי מִתַּחַת הַשָּׁמֶשׁ וְרָבָה הִיא עַל הָאָדָם

6:1 There is an evil that I have seen under the sun,
and it [is] great on man:

אִישׁ אֲשֶׁר יִתֵּן לוֹ הָאֱלֹהִים עֹשֶׁר וְנִכְסִים וְכָבוֹד וְאֵינֶנּוּ חֹסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר
יִתְּצֶנָּה וְלֹא יִשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ כִּי אִישׁ נִכְרִי יֹאכְלֵנוּ זֶה הִבֵּל וְחִלִּי
כֵּעָ הוּא

6:2 A man to whom Elohim gives wealth, and riches,
and honor, and there is no lack to his soul of all
that he desires, and Elohim does not give him
power to eat of it, but a stranger eats it; this [is]
vanity, and it [is] an evil disease.

אִם יוֹלִיד אִישׁ מֵעָה וְשָׁנִים רַבּוֹת יִהְיֶה וְרַב שְׂיָהִיו יָמָיו שְׂבִי וְנַפְשׁוֹ לֹא תִשָּׁבַע
מִן הַטּוֹבָה וְגַם קְבוּרָה לֹא הִיְתָה לוֹ אֲמַרְתִּי טוֹב מִמֶּנּוּ הַנֶּפֶל

6:3 If a man begets one hundred, and lives many
years, and is great, because they are the days of
his years, and his soul is not satisfied from the
goodness, and also he has not had a grave, I have
said, “Better than he [is] the untimely birth.”

כִּי בַהֲבֵל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שָׁמוֹ יִכָּסֶה

6:4 For in vanity he came in, and in darkness he goes,
and in darkness his name is covered,

גַּם שָׁמֶשׁ לֹא רָאָה וְלֹא יָדַע נִחַת לְזֶה מִזֶּה

6:5 even the sun he has not seen nor known, more
rest has this than that.

וְאֵלֹהֵי הַיָּהוָה אֵלֶיךָ שְׁנִימִים פְּעָמִים וְטוֹבָה לֹא כָאֵה הָלֹא אֶל מְקוֹם אֶחָד הַכֹּל הוֹלֵךְ

6:6 And though he had lived one thousand years twice over, yet he has not seen good; does not everyone go to the same place?

כָּל עֲמֶל הָאָדָם לְפִיהוּ וְגַם הַנֶּפֶשׁ לֹא תִמָּלֵא

6:7 All the labor of man [is] for his mouth, And yet the soul is not filled.

כִּי מֵה יוֹתֵר לַחֲכָמִים מִן הַכְּסִיל מֵה לַעֲנִי יוֹדֵעַ לִהְיוֹךְ נֶגֶד הַחַיִּים

6:8 For what advantage [is] to the wise above the fool? What to the poor who knows to walk before the living?

טוֹב מִרְאֵה עֵינַיִם מִהֲלֹךְ נֶפֶשׁ גַּם זֶה הִבֵּל וְרָעוֹת רוּחַ

6:9 Better [is] the sight of the eyes than the going of the soul. This [is] also vanity and distress of spirit.

מֵה שְׂהִיָּה כָּבֵד נִקְרָא שְׁמוֹ וְנוֹדֵעַ אֲשֶׁר הוּא אָדָם וְלֹא יוֹכֵל לָדִין עִם שֶׁהַתְקִיף שְׁתִּתְקִיף מִמֶּנּוּ

6:10 What [is] that which has been? Already is its name called, and it is known that it [is] man, And he is not able to contend with him who is stronger than he.

כִּי יֵשׁ דְּבָרִים הַרְבֵּה מִרְבִּים הִבֵּל מֵה יוֹתֵר לָאָדָם

6:11 For there are many things multiplying vanity; What advantage [is] to man?

כִּי מִי יוֹדֵעַ מֵה טוֹב לָאָדָם בְּחַיִּים מְסַפֵּר יָמֵי חַיֵּי הִבֵּלוּ וַיַּעֲשִׂם כָּצֵל אֲשֶׁר מִי יִגִּיד לָאָדָם מֵה יִהְיֶה אַחֲרָיו תַּחַת הַשָּׁמַיִם

6:12 For who knows what [is] good for a man in life,
the number of the days of the life of his vanity,
and he makes them as a shadow? For who
declares to man what is after him under the sun?

KOHELET — CHAPTER 7

טוב שם משמן טוב ויום המות מיום הולדו

7:1 Better [is] a name than good perfume, And the day of death than the day of birth.

טוב ללכת אל בית אבל מלכת אל בית משתה באשר הוא סוף כל האדם
והחי יתן אל לבו

7:2 Better to go to a house of mourning, Than to go to a house of banqueting, For that is the end of all men, And the living lays [it] to his heart.

טוב כעס משחק כי ברע פנים ייטב לב

7:3 Better [is] sorrow than laughter, For by the sadness of the face the heart becomes better.

לב חכמים בבית אבל ולב כסילים בבית שמחה

7:4 The heart of the wise [is] in a house of mourning, And the heart of fools in a house of mirth.

טוב לשמע גערת חכם מאיש שמע שיר כסילים

7:5 Better to hear a rebuke of a wise man, Than [for] a man to hear a song of fools,

כי כקול הסירים תחת הסיר כן שחק הכסיל וגם זה הקל

7:6 For as the noise of thorns under the pot, So [is] the laughter of a fool, even this [is] vanity.

כי העשק יהולל חכם ויאבד את לב מתנה

7:7 Surely oppression makes the wise mad, And a gift destroys the heart.

טוב אחרית דבר מראשיתו טוב אחר רוח מגבה רוח

7:8 Better [is] the latter end of a thing than its beginning, Better [is] the patient of spirit, than the haughty of spirit.

אל תבהל ברוחך לכעוס כי כעס בחיק כסילים ינוח

7:9 Do not be hasty in your spirit to be angry, For anger in the bosom of fools rests.

אל תאמר מה היתה שהימים הראשונים היו טובים מאלה כי לא מחכמה שאלת על זה

7:10 Do not say, "What was it, That the former days were better than these?" For you have not asked wisely of this.

טובה חכמה עם נחלה ויתר לראי השמש

7:11 Wisdom [is] good with an inheritance, And an advantage [it is] to those beholding the sun.

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה

7:12 For wisdom [is] a defense, money [is] a defense, And the advantage of the knowledge of wisdom [is], She revives her possessors.

ראה את מעשה האלהים כי מי יוכל לתקן את אשר עוותו

7:13 See the work of Elohim, For who is able to make straight that which He made crooked?

ביום טובה היתה בטוב וכיום כעה ראה גם את זה לעמת זה עשה האלהים על דברת שלא ימצא האדם אחריו מאומה

7:14 In a day of prosperity be in gladness, And in a day of calamity consider: Elohim has also made

this alongside of that, To the intent that man does not find anything after him.

אֶת הַכֹּל רָאִיתִי בִּימֵי הַבְּלִי יֵשׁ צְדִיק אֲבִד בְּצַדִּיקוֹ וְיֵשׁ כָּשֶׁעַ מֵאֲרִיךְ בְּרַעְיָתוֹ

7:15 The whole I have considered in the days of my vanity. There is a righteous one perishing in his righteousness, and there is a wrongdoer prolonging [himself] in his wrong.

אֶל תְּהִי צְדִיק הַרְבֵּה וְאֶל תִּתְחַכֵּם יוֹתֵר לָמָּה תִּשְׁוֶם

7:16 Do not be over-righteous, nor show yourself too wise, why are you desolate?

אֶל תִּרְשָׁע הַרְבֵּה וְאֶל תְּהִי סָכָל לָמָּה תָּמוּת בְּלֹא עֵתְךָ

7:17 Do not do much wrong, neither be a fool, why do you die within your time?

טוֹב אֲשֶׁר תִּתְאַחַז בְּזֶה וְגַם מִזֶּה אֶל תִּנָּח אֶת יָדְךָ כִּי יִרְא אֱלֹהִים יֵצֵא אֶת כָּלם

7:18 [It is] good that you lay hold on this, and also, do not withdraw your hand from that, for whoever is fearing Elohim goes out with them all.

הַחֲכָמָה תַּעֲזֹר לַחֲכָם מִעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הָיוּ בְּעִיר

7:19 The wisdom gives strength to a wise man, more than wealth the rulers who have been in a city.

כִּי אָדָם אֵין צְדִיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחַטָּא

7:20 Because there is not a righteous man on earth that does good and does not sin.

וְגַם לְכָל הַדְּבָרִים אֲשֶׁר יִדְּבֹרוּ אֶל תִּתֵּן לִבְךָ אֲשֶׁר לֹא תִשְׁמַע אֶת עֲבֹדְךָ מִזָּלְלָב

7:21 Also to all the words that they speak do not give your heart, that you do not hear your servant reviling you.

כִּי גַם פְּעָמִים רַבּוֹת יָדַע לִבְךָ אֲשֶׁר גַּם אֶת אֶתֶּה קִלְלָת אֲחֵרִים

7:22 For many times also has your heart known that you yourself have also reviled others.

כָּל זֶה נִסִּיתִי בְּחִכְמָה אֲמַרְתִּי אֲחִכְמָה וְהִיא רְחוּקָה מִמֶּנִּי

7:23 All this I have tried by wisdom; I have said, “I am wise,” and it [is] far from me.

רְחוּק מֶה שֶׁהָיָה וְעֵמֶק עֵמֶק מִי יִמְצָאֻנוּ

7:24 Far off [is] that which has been, and deep, deep, who finds it?

סְבוּתִי אֲנִי וְלִבִּי לִדְעַת וְלִתּוֹר וּבִקֹּשׁ חִכְמָה וְחִשְׁבוֹן וְלִדְעַת רָשָׁע כָּסִל וְהַסְכָּלוֹת הוֹלִלּוֹת

7:25 I have turned around, also my heart, to know and to search, and to seek out wisdom, and reason, and to know the wrong of folly, and the madness of foolishness.

וּמוֹצָא אֲנִי מֵר מַמּוֹת אֶת הָאִשָּׁה אֲשֶׁר הִיא מְצוּדִים וְחִכְמִים לִבָּהּ אֲסוּרִים יָדֶיהָ טוֹב לִפְנֵי הָאֱלֹהִים יִמְלֹט מִמֶּנָּה וְחוּטָא יִלְכָּד בָּהּ

7:26 And I am finding more bitter than death, the woman whose heart [is] nets and snares, her hands [are] bands; the good before Elohim escapes from her, but the sinner is captured by her.

רָאָה זֶה מִצְאָתִי אֲמַכְהָ קִקְלֵת אֶחָת לְאַחַת לְמִצָּא חִשְׁבוֹן

7:27 See, this I have found, said the Preacher, one to one, to find out the reason

אֲשֶׁר עוֹד בִּקְוָשָׁה נִפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֵלֶּף מִצָּאתִי וְאִשָּׁה בְּכָל
אֵלֶּה לֹא מִצָּאתִי

7:28 (that still my soul had sought, and I had not found), One man, a teacher, I have found, and a woman among all these I have not found.

לִבִּי רָאָה זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יֶשֶׁר וְהִמָּה בִּקְוָשׁוֹ
חִשְׁבֹּנוֹת רַבִּים

7:29 See, this alone I have found, that Elohim made man upright, and they have sought out many inventions.

KOHELET — CHAPTER 8

מי כְּהִיחָכְם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמַת אָדָם תֵּאִיר פָּנָיו וְעַז פָּנָיו יִשְׁנָא

8:1 Who [is] as the wise? And who knows the interpretation of a thing? The wisdom of man causes his face to shine, and the hardness of his face is changed.

אֲנִי פִי מֶלֶךְ שְׁמוֹר וְעַל דְּבַרְת שְׁבוּעַת אֱלֹהִים

8:2 I [counsel]: keep the command of a king, even for the sake of an oath [to] Elohim.

אַל תִּבְהַל מִפָּנָיו תִּלְךְ אֶל תַּעֲמֹד בְּדָבָר כֵּעַ כִּי כָל אֲשֶׁר יַחֲפֹץ יַעֲשֶׂה

8:3 Do not be troubled at his presence, you may go, do not stand in an evil thing, for all that he pleases he does.

בְּאֲשֶׁר דְּבַר מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמַר לוֹ מָה תַעֲשֶׂה

8:4 Where the word of a king [is] power [is], and who says to him, “What do you do?”

שׁוֹמֵר מִצְוָה לֹא יָדַע דְּבַר כֵּעַ וְנֵת וּמִשְׁפָּט יָדַע לֵב חָכָם

8:5 Whoever is keeping a command knows no evil thing, and time and judgment the heart of the wise knows.

כִּי לְכָל חֲפֹץ יֵשׁ עֵת וּמִשְׁפָּט כִּי כַעַת הָאָדָם רַבָּה עָלָיו

8:6 For to every delight there is a time and a judgment, for the misfortune of man is great on him.

כי איננו ידע מה שיהיה כי באשר יהיה מי יגיד לו

8:7 For he does not know that which will be, for
when it will be who declares to him?

אין אדם שליט ברוח לכלוא את הרוח ואין שלטון ביום המות ואין משלחת
במלחמה ולא ימלט רשע את בעליו

8:8 There is no man ruling over the spirit to restrain
the spirit, and there is no authority over the day
of death, and there is no discharge in battle, and
wickedness does not deliver its possessors.

את כל זה ראיתי ונתון את לבי לכל מעשה אשר נעשה תחת השמש עת
אשר שלט האדם באדם לרע לו

8:9 All this I have seen so as to give my heart to every
work that has been done under the sun; a time
that man has ruled over man to his own evil.

ובכן ראיתי רשעים קברים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר
כן עשו גם זה הבל

8:10 And so I have seen the wicked buried, and they
went in, even from the Holy Place they go, and
they are forgotten in the city whether they had so
done. This [is] also vanity.

אשר אין נעשה פתגם מעשה הרעה מהרה על כן מלא לב בני האדם
בהם לעשות רע

8:11 Because sentence has not been done [on] an evil
work speedily, therefore the heart of the sons of
man is full within them to do evil.

אשר חטא עשה רע מאת ומאריך לו כי גם יודע אני אשר יהיה טוב ליראי
האלהים אשר ייראו מלפניו

8:12 Though a sinner is doing evil one hundred [times], and prolonging [himself] for it, surely also I know that there is good to those fearing Elohim, who fear before Him.

טוב לא יהיה לרשע ולא יאריך ימים כצל אשר איננו ירא מלפני אלהים

8:13 And good is not to the wicked, and he does not prolong days as a shadow, because he is not fearing before Elohim.

יש הבל אשר נעשה על הארץ אשר יש צדיקים אשר מגיע אליהם כמעשה הרשעים ויש רשעים שמגיע אליהם כמעשה הצדיקים אמרתי שגם זה הבל

8:14 There is a vanity that has been done on the earth, that there are righteous ones to whom it is coming according to the work of the wicked, and there are wicked ones to whom it is coming according to the work of the righteous. I have said that this [is] also vanity.

ושבחתי אני את השמחה אשר אין טוב לאדם תחת השמש כי אם לאכול ולשתות ולשמוח והוא ילוננו בעמלו ימי חיו אשר נתן לו האלהים תחת השמש

8:15 And I have praised mirth because there is no good to man under the sun except to eat and to drink, and to rejoice, and it remains with him of his labor the days of his life that Elohim has given to him under the sun.

כאשר נתתי את לבי לדעת חכמה ולראות את הענוה אשר נעשה על הארץ כי גם ביום ובלילה שנה בעיניו איננו ראה

8:16 When I gave my heart to know wisdom and to see the business that has been done on the earth (for there is also a spectator in whose eyes sleep is not by day and by night),

וְרָאִיתִי אֶת כָּל מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם לְמַצּוֹא אֶת הַמַּעֲשֵׂה
אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִשׁ בְּשׁוֹל אֲשֶׁר יַעֲמַל הָאָדָם לְבִקּוֹשׁ וְלֹא יִמָּצֵא וְגַם
אִם יֹאמַר הַחֲכָם לִדְעַת לֹא יוּכַל לְמַצּוֹא

8:17 then I considered all the work of Elohim, that man is not able to find out the work that has been done under the sun, because though man labor to seek, yet he does not find; and even though the wise man speak of knowing he is not able to find.

KOHELET — CHAPTER 9

כִּי אֶת כָּל זֶה נָתַתִּי אֶל לְבִי וְלָבוּר אֶת כָּל זֶה אֲשֶׁר הִצְדִּיקִים וְהַטְּכָמִים
וְשִׁבְדֵיהֶם בְּיַד הָאֱלֹהִים גַּם אַהֲבָה גַּם שִׁנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם

9:1 But all this I have laid to my heart, so as to clear
up the whole of this, that the righteous and the
wise, and their works, [are] in the hand of
Elohim, neither love nor hatred does man know,
the whole [is] before them.

הַכֹּל כְּאֲשֶׁר לְכָל מְקֹרָה אֶחָד לְצַדִּיק וְלִכְשָׁע לְטוֹב וְלִטְהוֹר וְלִטְמָא וְלִזְכָּח
וְלָאֲשֶׁר אֵינָנו זֹכֵחַ בְּטוֹב כְּחֹטָא הַנִּשְׁבָּע כְּאֲשֶׁר שְׂבוּעָה יִכְרָא

9:2 The whole [is] as to the whole; one event is to the
righteous and to the wicked, to the good, and to
the clean, and to the unclean, and to him who is
sacrificing, and to him who is not sacrificing; as
[is] the good, so [is] the sinner, he who is
swearing as he who is fearing an oath.

זֶה כָּע בְּכָל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִשׁ כִּי מְקֹרָה אֶחָד לְכָל וְגַם לֵב בְּנֵי
הָאָדָם מֵילָא כָּע וְהוֹלִלּוֹת בְּלִבָּבָם בְּחַיֵּיהֶם וְאַחֲרָיו אֵל הַמֵּתִים

9:3 This [is] an evil among all that has been done
under the sun, that one event [is] to all, and also
the heart of the sons of man is full of evil, and
madness [is] in their heart during their life, and
after it—to the dead.

כִּי מִי אֲשֶׁר יִבְחַר יִחְבֵּר אֶל כָּל הַחַיִּים יֵשׁ בְּטַחֲוֹן כִּי לְכָלֵב חֵי הוּא טוֹב מִן
הָאַרְיָה הַמֵּת

9:4 But [to] him who is joined to all the living there is confidence, for to a living dog it [is] better than to the dead lion.

כִּי הַחַיִּים יוֹדְעִים שְׂמִינָתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה וְאֵין עוֹד לָהֶם שָׂכָר כִּי
נִשְׁכַּח זִכְרָם

9:5 For the living know that they die, and the dead do not know anything, and there is no more reward to them, for their remembrance has been forgotten.

גַּם אֶהְבֵּתָם גַּם שָׁנְאַתָם גַּם קִנְאַתָם כִּכְר אַבְדָּה וְחִלְקָא אֵין לָהֶם עוֹד לַעוֹלָם
בְּכָל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמֶשׁ

9:6 Their love also, their hatred also, their envy also, has already perished, and they have no more portion for all time in all that has been done under the sun.

לֹךְ אֲכַל בְּשִׂמְחָה לַחֲמֵךְ וְשָׂתָה בְּלֵב טוֹב יִינֹג כִּי כִכְר רָצָה הָאֱלֹהִים אֶת
מַעֲשֶׂיךָ

9:7 Go, eat your bread with joy, and drink your wine with a glad heart, for already has Elohim been pleased with your works.

בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וְשִׁמֹן עַל רֹאשְׁךָ אֵל יִחַסֵּר

9:8 At all times let your garments be white, and do not let oil be lacking on your head.

רְאֵה חַיִּים עִם אִשָּׁה אֲשֶׁר אֶהְבֵּת כָּל יְמֵי חַיֵּי הַבָּלָךְ אֲשֶׁר גָּתוֹן לָךְ תַּחַת
הַשָּׁמֶשׁ כָּל יְמֵי הַבָּלָךְ כִּי הוּא חִלְקֶךָ בְּחַיִּים וּבַעֲמֹלָךְ אֲשֶׁר אָתָּה עֹמֵל תַּחַת
הַשָּׁמֶשׁ

9:9 See life with the wife whom you have loved, all the days of the life of your vanity, that He has given to you under the sun, all the days of your vanity, for it [is] your portion in life, even of your labor that you are laboring at under the sun.

כל אשר תמצא ידך לעשות בכתב עשה כי אין מעשה וחסבון ודעת
והכמה בשאול אשר אתה הלך שמה

9:10 All that your hand finds to do, with your power do, for there is no work, and plan, and knowledge, and wisdom in Sheol to where you are going.

שבתתי וראה תחת השמש כי לא לקלים המרוץ ולא לגבורים המלחמה וגם
לא לחכמים לחם וגם לא לזנבנים עשר וגם לא לידעים חן כי עת ופגע
יקרה את כלם

9:11 I have turned so as to see under the sun, that not to the swift [is] the race, nor to the mighty the battle, nor even to the wise bread, nor even to the intelligent wealth, nor even to the skillful grace, for time and chance happen with them all.

כי גם לא ידע האדם את עתו כדגים שנאחזים במצודה רעה וכצפורים
האחזות בפח כהם ויוקשים בני האדם לעת רעה כשתפול עליהם פתאום

9:12 For even man does not know his time; as fish that are taken hold of by an evil net, and as birds that are taken hold of by a snare, the sons of man are snared like these at an evil time when it falls on them suddenly.

גם זה ראיתי חכמה תחת השמש וגדולה היא אלי

9:13 This also I have seen: wisdom under the sun,
and it is great to me.

עיר קטנה ואנשים בה מעט ובא אליה מלך גדול וסבב אותה ובה עליה
מצודים גדלים

9:14 A little city, and few men in it, and a great king
has come to it, and has surrounded it, and has
built against it great bulwarks;

ומצא בה איש מסכן חכם ומלט הוא את העיר בחכמתו ואדם לא זכר את
האיש המסכן ההוא

9:15 and there has been found in it a poor wise man,
and he has delivered the city by his wisdom, and
men have not remembered that poor man!

ואמרתי אני טובה חכמה מגבורה וסכמת המסכן בזויה ודבריו אינם
נשמעים

9:16 And I said, “Better [is] wisdom than might, and
the wisdom of the poor is despised, and his words
are not heard.”

ידברי חכמים בנחת נשמעים מזעקת מושל בכסילים

9:17 The words of the wise are heard in quiet, More
than the cry of a ruler over fools.

טובה חכמה מקלי קרב וחוטא אחד יאבד טובה הרבה

9:18 Better [is] wisdom than weapons of conflict, And
one sinner destroys much good!

KOHELET — CHAPTER 10

זבובי מות יבאיש יביע שמן רוקח יקר מחכמה מכבוד סכלות מעט

10:1 Dead flies cause a perfumer's perfume To send forth a stink; The precious by reason of wisdom— By reason of honor—a little folly!

לב חכם לימינו ולב כסיל לשמאלו

10:2 The heart of the wise [is] at his right hand, And the heart of a fool at his left.

וגם בדרך כשהסכל קשטכל הליך לבו חסר ואמר לכל סכל הוא

10:3 And also, when he that is a fool Is walking in the way, his heart is lacking, And he has said to everyone, “He [is] a fool.”

אם רוח המושל תעלה עליך מקומך אל תנח כי מרפא יניח חטאים גדולים

10:4 If the spirit of the ruler goes up against you, do not leave your place, For yielding quiets great sinners.

יש רעה ראיתי תחת השמש כשנגה שיצא מלפני השליט

10:5 There is an evil I have seen under the sun, As ignorance that goes out from the ruler,

נתן הסכל במרומים רבים ועשירים בשפל ישבו

10:6 He has set the fool in many high places, And the rich sits in a low place.

ראיתי עבדים על סוסים ושרים הלכים בעבדים על הארץ

10:7 I have seen servants on horses, And princes
walking as servants on the earth.

חִפְּר גּוֹמֵץ בּוֹ יִפּוֹל וּפֹרֵץ גֶּדֶר יִשְׁכְּנוּ נָחָשׁ

10:8 Whoever is digging a pit falls into it, And
whoever is breaking a hedge, a serpent bites him.

מִסִּיעַ אֲבָנִים יַעֲצֹב בָּהֶם בּוֹקֵעַ עֲצִים יִסְכֵּן בָּם

10:9 Whoever is removing stones is grieved by them,
Whoever is cleaving trees endangered by them.

אִם קָהָה הַבִּרְזָל וְהוּא לֹא פָנִים קָלָקַל וְהַיִּלִּים יַגְבִּיר וַיִּתְרוֹן הַכְּשִׁיר הַכֶּשֶׁר
חֲכָמָה

10:10 If the iron has been blunt, And he has not
sharpened the face, Then he increases strength,
And wisdom [is] advantageous to make right.

אִם יִשָּׁךְ הַנָּחָשׁ בְּלֹא לַחֵשׁ וְאֵין יִתְרוֹן לִבְעַל הַלָּשׁוֹן

10:11 If the serpent bites without enchantment, Then
there is no advantage to a master of the tongue.

דְּבָרֵי פִי חֲכָם חֵן וְשִׁפְתוֹת כָּסִיל תִּבְלַעְנוּ

10:12 Words of the mouth of the wise [are] gracious,
And the lips of a fool swallow him up.

תְּחִלַּת דְּבָרֵי פִיהוּ סִכְלוֹת וְאַחֲרִית פִּיהוּ הוֹלָלוֹת רָעָה

10:13 The beginning of the words of his mouth [is]
folly, And the latter end of his mouth [Is]
mischievous madness.

וְהַסָּכָל יִרְבֶּה דְּבָרִים לֹא יָדַע הָאָדָם מֶה שְׂוִיָּהּ וְאֲשֶׁר יִהְיֶה מֵאַחֲרָיו מִי יַגִּיד
לוֹ

10:14 And the fool multiplies words: “Man does not know that which is—And that which is after him, who declares to him?”

עַמֵּל הַפְּסִילִים תִּתְּנֶנּוּ אֲשֶׁר לֹא יָדַע לָלֶכֶת אֶל עִיר

10:15 The labor of the foolish wearies him, In that he has not known to go to the city.

אִי לָךְ אֶרֶץ שְׂמֵלֶכָּךְ נָעַר וְשָׂרִיךְ בִּבְקָר יֹאכְלוּ

10:16 Woe to you, O land, when your king [is] a youth, And your princes eat in the morning.

אֲשֶׁרִיךְ אֶרֶץ שְׂמֵלֶכָּךְ בֶּן חֹרִים וְשָׂרִיךְ בָּעֵת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בְשָׂתִי

10:17 Blessed are you, O land, When your king [is] a son of nobles, And your princes eat in due season, For might, and not for drunkenness.

בַּעֲצִלְתִּים יִמָּךְ הַמִּקְרָה וּבִשְׁפָלוּת יָדַיִם יִדְלָף הַבַּיִת

10:18 By slothfulness is the wall brought low, And by idleness of the hands the house drops.

לְשִׁחוּק עֹשִׂים לֶחֶם וַיֵּין וְשִׂמְחַ חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת הַכֹּל

10:19 For mirth they are making a feast, And wine makes life joyful, And the silver answers with all.

גַּם בְּמִדְעָךְ מֶלֶךְ אֶל תִּקְלַל וּבַחֲדָרֵי מִשְׁכָּבְךָ אֶל תִּקְלַל עֹשִׂיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל הַכִּנּוּפִים כְּנָפָיו יַגִּיד דְּבָר

10:20 Even in your mind do not revile a king, And in the inner parts of your bed-chamber do not revile the rich: For a bird of the heavens causes the voice to go, And a possessor of wings declares the word.

KOHELET — CHAPTER 11

שֶׁלַח לַחֲמֶךְ עַל פְּנֵי הַמַּיִם כִּי בְרַב הַיָּמִים תִּמְצָאֲנוּ

11:1 Send forth your bread on the face of the waters,
For in the multitude of the days you find it.

תֵּן חֵלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תֵדַע מָה יִהְיֶה רָעָה עַל הָאָרֶץ

11:2 Give a portion to seven, and even to eight, For
you do not know what evil is on the earth.

אִם יִמְלֹאוּ הָעָבִים גֶּשֶׁם עַל הָאָרֶץ יִרְקוּ וְאִם יִפּוּל עַץ בַּדְּרוֹם וְאִם בַּצָּפוֹן
מִקּוֹם שִׁיפּוּל הָעֵץ שָׁם יִהְיֶה

11:3 If the thick clouds are full of rain, On the earth
they empty [themselves]; And if a tree falls in the
south or to the north, The place where the tree
falls, there it is.

שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֶה בָּעָבִים לֹא יִקְצֹר

11:4 Whoever is observing the wind does not sow,
And whoever is looking on the thick clouds does
not reap.

כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מָה דֶּכֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמֵּלֶאכָה כִּכָּה לֹא תֵדַע אֵת
מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֵת הַכֹּל

11:5 As you do not know what [is] the way of the
spirit, How—bones in the womb of the full one, So
you do not know the work of Elohim who makes
the whole.

בְּבִקֹּר זֶרַע אֵת זֶרַעְךָ וְלַעֲרֹב אֵל תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִכְשֹׁר הַזֶּה אוֹ
זֶה וְאִם שְׁנֵיהֶם כְּאֶחָד טוֹבִים

11:6 In the morning sow your seed, And at evening
do not withdraw your hand, For you do not know
which is right, this or that, Or whether both of
them alike [are] good.

וּמִתּוֹךְ הָאוֹר טוֹב לְעֵינַיִם לִרְאוֹת אֶת הַשֶּׁמֶשׁ

11:7 Sweet also [is] the light, And good for the eyes to
see the sun.

כִּי אִם שְׁנַיִם הַרְבֵּה יִחְיֶה הָאָדָם בְּכֹלָם וְשִׂמְחָה וַיִּזְכֹּר אֶת יְמֵי הַחֹשֶׁךְ כִּי הַרְבֵּה
יְהִי כָּל שְׂבָא הַבָּל

11:8 But if man lives many years, In all of them let
him rejoice, And remember the days of darkness,
For they are many! All that is coming [is] vanity.

שִׂמְחָה בְּחוֹר בְּיִלְדוּתוֹ וְיִטִּיב לִבּוֹ בְּיָמֵי בְּחוֹרוֹתָו וְהֵלֶךְ בְּדַרְכֵי לִבּוֹ וּבְמִרְאֵי
עֵינָיו וְדַע כִּי עַל כָּל אֵלֶּה יָבִיֵאֵךְ הָאֱלֹהִים בְּמִשְׁפָּט

11:9 Rejoice, O young man, in your childhood, And
let your heart gladden you in days of your youth,
And walk in the ways of your heart, And in the
sight of your eyes, And know that for all these,
Elohim brings you into judgment.

וְהִסֵּר כַּעַס מִלִּבּוֹ וְהַעֲבִיר רָעָה מִבְּשָׂרָו כִּי הַיְלָדוּת וְהַשְׁמָרוֹת הַבָּל

11:10 And turn aside anger from your heart, And
cause evil to pass from your flesh, For the
childhood and the age [are] vanity!

KOHELET — CHAPTER 12

זָכַר אֶת בּוֹרְאֵיךְ בַּיּוֹם בְּחֹרֶתֶיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יְמֵי הַבָּעָה וְהִגִּיעוּ שָׁנִים
אֲשֶׁר תֹּאמַר אֵין לִי בָהֶם תִּפְּץ

12:1 Remember also your Creator in days of your youth, While that the evil days do not come, Nor the years have arrived, that you say, “I have no pleasure in them.”

עַד אֲשֶׁר לֹא תִחַשֵׁךְ הַשֶּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הָעֵבִים אַחֵר
הַגֶּשֶׁם

12:2 While that the sun is not darkened, and the light, And the moon, and the stars, And the thick clouds returned after the rain.

בַּיּוֹם שֶׁיִּזְעֻ שְׁמֵרֵי הַבַּיִת וְהַתְּעֹנֹתוֹ אֲנָשֵׁי הַחֵיל וּבָטְלוּ הַטֹּחֲנוֹת כִּי מֵעָטוּ
וְחָשְׁכוּ הָרְאוֹת בְּאַרְבּוֹת

12:3 In the day that keepers of the house tremble, And men of strength have bowed themselves, And grinders have ceased, because they have become few. And those looking out at the windows have become dim,

וְסָגְרוּ דִלְתֵּימָם בְּשׁוֹק בְּשַׁפֵּל קוֹל הַטֹּחֲנָה וְיָקוּם לְקוֹל הַצֹּפֹר וְיִשְׁחוּ כָּל בְּנוֹת
הַשִּׁיר

12:4 And doors have been shut in the street. When the noise of the grinding is low, And [one] rises at the voice of the bird, And all daughters of song are bowed down.

גם מגבה יכאו וסתתים בדרך ונאץ השקד ויסתבל הסגב ותפר האביונה
כי הלך האדם אל בית עולמו וסבבו בשוק הספדים

12:5 Also of that which is high they are afraid, And of
the low places in the way, And the almond-tree is
despised, And the grasshopper has become a
burden, And want is increased, For man is going
to his perpetual home, And the mourners have
gone around through the street.

עד אשר לא ירחק ירתק חבל הכסף ותרוץ גלת הזהב ותשבר כד על
המבוע ונרוץ הגלגל אל הבור

12:6 While that the silver cord is not removed, And
the golden bowl broken, And the pitcher broken
by the fountain, And the wheel broken at the well.

וישב העפר על הארץ כשהיה והרוח תשוב אל האלהים אשר נתנה

12:7 And the dust returns to the earth as it was, And
the spirit returns to Elohim who gave it.

הכל הבלים אמר הקוהלת הכל הכל

12:8 Vanity of vanities, said the preacher, the whole
[is] vanity.

ויתר ששה קהלת חכם עוד למד דעת את העם ואין וחקר תקון משלים
הרבה

12:9 And further, because the preacher was wise, he
still taught the people knowledge, and gave ear,
and sought out—he made right many allegories.

בקש קהלת למצא דברי חפץ וכתוב ישר דברי אמת

12:10 The preacher sought to find out pleasing words, and [that] written [by] the upright—words of truth.

דְּבָרֵי חֲכָמִים בְּדִרְבָּנוֹת וְכַמְשֻׁמְרוֹת נְטוּעִים בְּעֵלֵי אֲסָפוֹת נִתְּנוּ מִרְעָה אֶחָד

12:11 Words of the wise [are] as the goads, and as nails planted [by] the masters of collections, they have been given by one Shepherd.

וַיִּתֵּר מִהֶמָּה בְּנֵי הַזֶּהָר עֲשׂוֹת סִפְרִים הִרְבָּה אֵין קֶץ וְלִהְיוֹת הִרְבָּה יִגְעַת בְּשָׂר

12:12 And further, from these, my son, be warned; the making of many scrolls has no end, and much study [is] a weariness of the flesh.

סוֹף דְּבָר הַכֹּל נִשְׁמָע אֶת הָאֱלֹהִים יִכָּא וְאֶת מִצְוֹתָיו שְׁמוֹר כִּי זֶה כָּל הָאָדָם

12:13 The end of the whole matter let us hear: “Fear Elohim, and keep His commands, for this [is] the whole of man.

כִּי אֶת כָּל מַעֲשֵׂה הָאֱלֹהִים יָבֹא בְּמִשְׁפָּט עַל כָּל נֶעְלָם אִם טוֹב וְאִם רָע

12:14 For every work Elohim brings into judgment, with every hidden thing, whether good or bad.”

STANDING NOTES

NOTE 1 — THE NAME THAT DOES NOT STAND HERE

The census of this book was run token by token over all 2,999 of its Hebrew words, and the Name's count is zero in every form the writings carry it: the four letters in their own pointing (3068) zero, under the qere pointing (3069) zero, in the compound (3071) zero, and the short form YAH (3050) zero. This is a counted absence, stated plainly because the count is the law of this set: nothing has been removed by this rendering, and nothing supplied. The book speaks of Elohim from its first page to its last — forty standings, opened in Note 3 — and of the Name not once. The front page THE NAME stands in this volume as it stands in every volume of the Old Covenant, by the set's own law; the book it introduces here is the book in which the Name itself never comes.

NOTE 2 — THE ONE SEAM: THE FIFTH CHAPTER'S NUMBERING

The Hebrew and the English divide this book at the same places everywhere but once, and the one division is numbering only. The Hebrew's fourth chapter carries 17 units where the English counts 16: the Hebrew's last unit of chapter 4 stands at the head of the English chapter 5 — “Keep your feet when you go to a house of Elohim”

(English 5:1) — and from there the Hebrew's fifth chapter, of 19 units, runs one place behind the English count to the chapter's end (Hebrew 5:19 = English 5:20, “For he does not much remember the days of his life”). The tagged text carries the shift in its own numbering anchors — twenty of them, one on the seam verse and one on every verse of the Hebrew's fifth chapter — and the mapping in this volume is read off those anchors; the content landings agree on both streams at both ends of the shift. No verse divides, none merges, and no word moves: the divided counts together carry exactly the Hebrew's 222 units and 2,999 words.

NOTE 3 — ELOHIM'S FORTY STANDINGS

The god-word family counts 40 tokens in Kohelet, all of the one lemma (430); El (410) and Eloah (433) stand nowhere. The forty stand in 36 verses, and four verses carry the word twice: 3:14 (“all that Elohim does is for all time... Elohim has worked that they fear before Him”), 5:2, 5:19, and 6:2. The first standing is the book's first word about Him: “It [is] a sad travail Elohim has given to the sons of man to be humbled by it” (1:13). The last three standings close the book in a row: the spirit returning “to Elohim who gave it” (12:7); “Fear Elohim, and keep His commands” (12:13); “For every work Elohim brings into judgment” (12:14). No standing of the word in this book is spoken of another god — all forty are of the book's own

Elohim — so no lowercase standing arises, and the open ruling for such standings is not touched here. And at every one of the forty the received dress and the census agree: this book carries no correction (the layout page), the second of the scrolls so far, after the Song, to need none.

NOTE 4 — THE FRAME: THE PREACHER AND THE VOICE THAT CLOSES

The book is framed, and the frame prints exactly as the Hebrew gives it. It opens with a superscription in the third person — “Words of a preacher, son of David, king in Jerusalem” (1:1) — and then the preacher speaks in his own person: “I, a preacher, have been king over Israel in Jerusalem” (1:12). His name-word (6953) stands seven times in the book: 1:1; 1:2; 1:12; 7:27; 12:8; 12:9; 12:10. In the received dress the word prints “a preacher” at 1:1 and 1:12, “the Preacher” at 1:2 and 7:27, and “the preacher” at 12:8, 12:9, and 12:10 — the dress kept exactly as it stands, under the open method question, the Hebrew above each verse showing the one word underneath. The name men give him stands nowhere: Solomon is named zero times in the book. At the close the voice changes: the last six verses speak of the preacher in the third person — “And further, because the preacher was wise, he still taught the people knowledge” (12:9); “The preacher sought to find out pleasing words, and [that] written [by] the upright—

words of truth” (12:10) — and the epilogue ends the whole matter with its two closing verses, printed whole and unaltered: “The end of the whole matter let us hear: 'Fear Elohim, and keep His commands, for this [is] the whole of man. For every work Elohim brings into judgment, with every hidden thing, whether good or bad'” (12:13–14).

NOTE 5 — THE REFRAINS: VANITY, THE SUN, THE DISTRESS OF SPIRIT

Three refrains carry the book, and each is counted. Hevel (1892) stands 38 times in 30 verses: five times in the opening verse — “Vanity of vanities, said the Preacher, vanity of vanities: the whole [is] vanity” (1:2) — and three times in the closing cry that answers it, “Vanity of vanities, said the preacher, the whole [is] vanity” (12:8); the preacher's first word and his last recorded word are the same. The received dress prints the word “vanity” or “vanities” at thirty-seven of the standings; at one standing it prints “a vain thing” — “And I have turned, and I see a vain thing under the sun” (4:7) — kept as it stands, under the open method question. Between the frame's two cries the word stands on days (6:12), on youth (11:10), twice on the days of a man's vanity with the wife he loves (9:9). “Under the sun” stands 29 times in 27 verses — twice in one verse at 8:15 and at 9:9 — and “under the heavens” three times (1:13; 2:3; 3:1). The striving phrase stands

nine times, printed by the received dress “distress of spirit”: at 1:14; 1:17; 2:11; 2:17; 2:26; 4:4; 4:6; 4:16; 6:9 — seven standings of reuth (7469) and two of reyon (7475), each joined to the spirit word; the tenth standing of the striving family stands alone at 2:22, “the thought of his heart.” These repetitions are the book's own, counted and source-verified; the gate's duplication scan distinguishes them from any repetition of this volume's prose, of which there is none.

NOTE 6 — THE POEM OF THE TIMES (3:1–8)

The book's most ordered passage prints as the Hebrew gives it. Its head pairs two words: “To everything—a season (zeman, 2165), and a time ('eth, 6256) to every delight under the heavens” (3:1). The time word then stands four times in each verse of the catalogue that follows (3:2–8) — twenty-eight standings in seven verses, twenty-nine in the poem with its head — in fourteen pairs, in the dress's own words: bring forth and die, plant and eradicate the planted; slay and heal, break down and build up; weep and laugh, mourn and skip; cast away stones and heap up stones, embrace and be far from embracing; seek and destroy, keep and cast away; tear and sew, be silent and speak; and the last pair carries the book's one time of the love word (ahav, 157): “A time to love, And a time to hate. A time of war, And a time of peace” (3:8). The word's remaining standings in the book

stand at 3:11 — printed there “in its season” — and at 3:17, in the preacher's heart-speech over judgment: “for a time [is] to every matter and for every work there.” Forty standings of the time word in all; the poem is opened at the back.

NOTE 7 — THE INK OF THIS BOOK (THE OPEN RULE, RECORDED)

Under the project's shared classification, carried exactly as it stands, this book's verses divide: none in tekhelet, 222 in black, none in part. The design blue of the text is zero letters; the tekhelet in the volume is its fixed furniture — the masthead, the motto, the title word, the Before You Read Hebrew line, and the front page THE NAME (98 letters in its three set-apart sentences) — counted in the gate. The shape is recorded here in full because it is this book's signature under the open ruling: the classification assigns tekhelet to the Father's own speech, and Kohelet carries no verse of it — no oracle opens, no voice speaks from heaven, and even the epilogue's closing command (12:13–14) is the frame voice's word, printed black. As in the Song and in Ruth before it among the scrolls, and as in Mishlei, the count is the whole story: in this book men speak of Elohim, and Elohim does not speak. The classification's shape stands open on the Two Rulings sheet for the set; it is recorded here, not altered.

NOTE 8 — THE WORDS THAT DO NOT STAND HERE

For the record of the set, the standings that are zero in this book are named once, together: the Name in all its forms (3068; 3069; 3071; 3050), the sovereign lord-word (136) and the titled lord-word (113), Shaddai (7706), the covenant word (1285), the anointed word (4899), the inspired word (5030), the congregation word (5712), the highest word (5945), the kindness word, chesed (2617), and Azazel (5799) — all zero, in a book of 2,999 Hebrew words. Among them stands one absence with its own shape: the assembly word, qahal (6951), stands nowhere in the book — the very word from which the preacher's name is formed is never spoken by him. What the book seals with instead is a command and a judgment (12:13–14). The absences are stated as counted — nothing is read into them, and nothing is leveled.

WORDS OPENED

Each word is opened from its first standing, as the record itself first gives it.

נִלְוֶה — QOHELET (6953)

“A preacher,” “the Preacher,” in the received dress. Seven standings, all of them in this book (1:1; 1:2; 1:12; 7:27; 12:8; 12:9; 12:10): the word stands in no other book of the writings, counted across the whole tagged stream, book by book. The word is a feminine participle form built on the assembly root — qahal (6951), “assembly,” whose own first standing is the blessing over Jacob: “and you have become an assembly of peoples” (Genesis 28:3) — the Gatherer, one who assembles a congregation; the received dress prints him “preacher,” and the dress is kept as it stands, under the open method question, the Hebrew line above each verse showing the word itself. The book glosses his work in its close: “he still taught the people knowledge” (12:9), and “The preacher sought to find out pleasing words, and [that] written [by] the upright—words of truth” (12:10).

הֶבֶל — HEVEL (1892)

“Vanity.” Thirty-eight standings in thirty verses in this book (thirty-seven printed “vanity” or “vanities”; the standing at 4:7 printed “a vain thing”). The word's first

standing in the record is in Moses' song: "They made Me angry by their vanities" (Deuteronomy 32:21) — there, of the emptiness of what is not Elohim. In this book the word becomes the measure of every thing under the sun: five times in the opening verse (1:2), three in the closing cry (12:8), on the days of a man's life (6:12), on his youth (11:10), and twice in the verse of the wife he loves — "all the days of the life of your vanity" (9:9). The same letters are a man's name — Hevel, the son of Adam (Genesis 4) — carried there under the name's own lemma (1893), first at Genesis 4:2; the census keeps the name and the word apart, as the tagged text does.

תַּע — 'ETH (6256)

"Time." Forty standings in this book, twenty-nine of them inside the poem of the times (3:1–8). The word's first standing in the record is the dove's return to Noah: "and the dove comes to him at evening" (Genesis 8:11) — 'eth of evening, the time of the day's turning. In the poem it stands once at the head, beside zeman, "a season" (3:1), and four times in each verse of the catalogue (3:2–8) — "A time to bring forth, And a time to die," and so through the fourteen pairs. After the poem it stands at 3:11, printed there "in its season," and at 3:17, "for a time [is] to every matter." The poem is opened in Note 6.

חֻקָּה — CHOKMAH (2451)

“Wisdom.” Twenty-eight standings in twenty-five verses in this book; the wise word (2450) stands twenty-one times beside it. The word's first standing in the record is at the making of the priestly garments: the wise of heart, “whom I have filled [with] a spirit of wisdom” (Exodus 28:3). In this book wisdom is the preacher's instrument and his sorrow together: he gives his heart “to seek and to search out by wisdom concerning all that has been done under the heavens” (1:13), and finds that “in abundance of wisdom [is] abundance of sadness, and he who adds knowledge adds pain” (1:18). The word is feminine in the Hebrew, throughout the writings; the dress keeps “wisdom,” and the count keeps the one word underneath it.

רוח — **RUACH (7307)**

Twenty-four standings in twenty verses in this book. The word's first standing in the record is the record's second verse: “the Ruach of Elohim [was] fluttering on the face of the waters” (Genesis 1:2). In this book the received dress never prints the set word: it divides the standings between “wind” — four standings: the wind going and returning to its circuits (1:6, twice), the laboring for wind (5:16), the watching of the wind (11:4) — and “spirit,” twenty standings: among them the nine of the striving phrase, printed “distress of spirit”; the one spirit of man and of beast (3:19), going up and going down (3:21);

“There is no man ruling over the spirit to restrain the spirit” (8:8); and the book’s last word on it — “the spirit returns to Elohim who gave it” (12:7). The division is the dress’s own, kept as it stands, under the open method question; the Hebrew above each verse shows the one word underneath both dresses.

בּוֹרֵא — **BORE'** (1254)

“Creator,” in the received dress at its one standing in this book: “Remember also your Creator in days of your youth” (12:1). The word’s first standing in the record is the record’s first sentence of Him: “In [the] beginning Elohim created the heavens and the earth” (Genesis 1:1). At 12:1 the tagged text carries the word as a plural-shaped participle with a singular suffix — the form the Hebrew gives it — and the received dress prints “your Creator”; the Hebrew line above the verse shows the form as it stands. It is the book’s only standing of the word, set at the threshold of the evil days, closing the preacher’s counsel to the young.

CROSS-CHECK AGAINST THE RECEIVED ENGLISH

The received English (the Literal Standard Version, the text of the project's corpus) is carried as cross-check only; the Hebrew above each verse, and its census, are the source. Of the 222 verses, 129 agree with the received English word for word after this set's dress is applied, 57 differ only by the received copies' || half-verse mark, and 36 differ by the dress alone — and the 36 are exactly the 36 verses that carry Elohim, where the received English's word gives place to the set's Elohim. No verse differs by a correction: this book needed none — at every verse the dress and the census agree. The one seam of the book is numbering only, and it is named on the layout page and in Note 2: the Hebrew's 4:17 stands at English 5:1, and the fifth chapter runs one place apart to its end.

The count, one more time, in the open: the Name in every form, zero Hebrew standings and zero printed; Elohim, 40 standings and 40 printed; the god-word family entire, 40 and 40. The refrains: vanity, 38; under the sun, 29; distress of spirit, 9. What differs between this printing and the received English is marks, and the one dress word.

THE OLD COVENANT

Rendered from the Hebrew

The end of the whole matter let us hear: “Fear Elohim, and keep His commands, for this [is] the whole of man. For every work Elohim brings into judgment, with every hidden thing, whether good or bad.”

— **KOHELET 12:13–14**

Two hundred twenty-two verses — one man's whole reckoning under the sun: the vanity he counted thirty-eight times, the seasons appointed for every thing, the wisdom he tested to its end — with the Hebrew of every verse standing above it, in the order the Hebrew gives them, and the one numbering seam of the fifth chapter named in the open.

In this book the Name stands nowhere, and Elohim stands forty times. The count is told in the open, inside.

THE MASTER'S HAND UNVEILED

The Master stands: the veil is lifted