

Sepher Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אָדָם בֶּן־הַוֹּד מֶלֶךְ בֵּירִיּוֹתָלָם: Ecc1:1

אָדָם בֶּן־הַוֹּד מֶלֶךְ בֵּירִיּוֹתָלָם:

1. dib'rey qoheleth ben-Dawid melek biYrushalam.

Ecc1:1 The words of the Preacher, the son of Dawid, king in Yerushalam.

<1:1> Πήματα Ἐκκλησιαστοῦ σὺν ἀνθρώπῳ Δαυὶδ βασιλέως Ἰσραὴλ ἐν Ἱερουσαλημ.

1 Hrēmata Ekklēsiastou huiou Dauid basileōs Israēl en Ierousalēm.

The sayings of an ecclesiastic, son of David, king of Israel in Jerusalem.

בְּהַבֵּל הַבְּלִים אָמַר קְהֻלָּת הַבְּלִים הַבְּלִים הַבְּלִים Ecc1:2

בְּהַבֵּל הַבְּלִים אָמַר קְהֻלָּת הַבְּלִים הַבְּלִים הַבְּלִים

2. babel habalim 'amar qoheleth babel habalim hakol babel.

Ecc1:2 Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

<2> Ματαιότης ματαιοτήτων, εἰπεν ὁ Ἐκκλησιαστής,
ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.

2 Mataiotēs mataiotētōn, eipen ho Ekklēsiastēs, mataiotēs mataiotētōn, ta panta mataiotēs.
Folly of follies, said the ecclesiastic, folly of follies; all things are folly.

גַּם־הַיְתָרָן לְאָדָם בְּכָל־עֲמָלוֹ שִׁיעָמֵל תְּחַת הַשְׁמָשָׁה Ecc1:3

3. mah-yith'ron la'adam b'kal-amalo sheya'amol tachath hashamesh.

Ecc1:3 What advantage does man have in all his work which he does under the sun?

<3> τίς περισσεία τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ, φί μοχθεῖ ὑπὸ τὸν ἥλιον;

3 tis perisseia tō anthrōpō en panti mochthō autou,

What is abundance to man in all his trouble

hō mochthei hypo ton hēlion?

in which he is troubled under the sun?

דַּוְר הַלְּקָה וְדַוְר בָּא וְהָאָרֶץ לְעוֹלָם עַמְּדָה Ecc1:4

4. dor holek w'dor ba' w'ha'arets l'olam 'omadeth.

Ecc1:4 A generation goes and a generation comes, but the earth remains forever.

<4> γενεὰ πορεύεται καὶ γενεὰ ἔρχεται, καὶ ἡ γῆ εἰς τὸν αἰώνα ἔστηκεν.

4 genea poreuetai kai genea erchetai,

A generation goes, and a generation comes,

kai hē gē eis ton aiōna hestēken.

and the earth into the eon is established.

וַיְהִי בָּעֵד אֶת־בְּנֵי־יִשְׂרָאֵל וְיָמֵן־יְהוָה כִּי־בָּעֵד
וְזֹאת הַשְׁמֵשׁ וּבָא הַשְׁמֵשׁ מִקְומוֹ שׁוֹאָף זֹרֶחֶת הַיּוֹם שָׁמֶן:

5. w'zarach hashemesh uba' hashamesh w'el-m'qomo sho'eph zoreach hu' sham.

Ecc1:5 The sun also rises and the sun goes down; and hastens to its place;
it rises there again.

«5» καὶ ἀνατέλλει ὁ ἥλιος καὶ δύνει ὁ ἥλιος καὶ εἰς τὸν τόπον αὐτοῦ ἔλκει·

5 kai anatellei ho hēlios kai dynei ho hēlios kai eis ton topon autou helkei;

And rises the sun, and goes down the sun, and unto its place it draws.

וְהוֹלֵךְ אֶל־הָרֻם וּסְבַב אֶל־צָפֹן סְבַב הַוֹּלֵךְ הָרֻם
וְעַל־סְבִיבָתָיו שָׁב הָרֻם:

6. holek 'el-darom w'sobeb 'el-tsaphon sobeb sobeb holek haruach
w`al-s'bibothayu shab haruach.

Ecc1:6 The wind goes toward the south, and it turns around unto the north;
turning and turning; and the wind returns on its circuits.

«6» ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοῦ πρὸς βορρᾶν·
κυκλοῦ κυκλῶν, πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα.

6 anatellōn autos ekei poreuetai pros noton kai kykloi pros borran;
In its arising there it goes forth to the south, and it circles to the north;
kykloi kyklōn, poreuetai to pneuma, kai epi kyklous autou epistrephei to pneuma.
circles circling going the wind, and at its circuits returns the wind.

וְכָל־הַנְּחָלִים הַלְּכִים אֶל־הַיּוֹם וְהַיּוֹם אַיִן־נוּ מָלָא אֶל־מִקּוֹם
שְׁהַנְּחָלִים הַלְּכִים שְׁם הֵם שְׁבִים לְלָכְתָה:

7. kal-han'chalim hol'kim 'el-hayam w'hayam 'eynenu male' 'el-m'qom
shehan'chalim hol'kim sham hem shabim lalaketh.

Ecc1:7 All the rivers flow into the sea, yet the sea is not full.
To the place where the rivers flow, there they return to go again.

«7» πάντες οἱ χείμαρροι, πορεύονται εἰς τὴν θάλασσαν,
καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη·
εἰς τόπον, οὗ οἱ χείμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι.

7 pantes hoi cheimarroi, poreuantai eis tēn thalassan,
All the rushing streams go into the sea,
kai hē thalassa ouk estai empimplamenē;
and the sea is not filled up.
eis topon, hou hoi cheimarroi poreuantai, ekei autoi epistrephousin tou poreuthēnai.

To the place where the rushing streams went, there they shall return to go again.

וְאֵת כָּל־הַכֹּבֶרִים יָגַעַיְם לְאִיּוֹבָל אִישׁ לְדָבָר
לְאַתְּשָׁבָע עֵין לְرֹאֹת וְלֹא־תִּפְלַל אָזְן מִשְׁמָעָ:

8. **kal-had'barim y'ge`im lo'-yukal 'ish l'daber lo'-this'ba` `ayin lir'oth
w'lo'-thimale' 'ozen mish'mo`a.**

Ecc1:8 All things are wearisome; man is not able to tell it.
The eye is not satisfied with seeing, nor is the ear filled with hearing.

«8» πάντες οἱ λόγοι ἔγκοποι· οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν,
καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὄραν,
καὶ οὐ πληρωθήσεται οὓς ἀπὸ ἀκροάσεως.

8 pantes hoī logoi egkōpoi; ou dynēsetai anēr tou lalein,
All words wearied shall not be able a man to speak;
kai ouk emplēsthēsetai ophthalmos tou horan, kai ou plērōthēsetai ous apo akroaseōs.
and shall not be filled up the eye to see, and shall not be filled the ear of hearing.

טְמַה־שְׁחִיה הַיָּא שִׁיחִיה וּמַה־שְׁפָעָשָׁה הַיָּא שִׁיעָשָׁה
וְאַין כָּל־חֶדֶש תְּחַת הַשְּׁמָשׁ:

9. **mah-shehayah hu' sheyh'yeh umah-shena`asah hu' sheye`aseh
w'eyn kal-chadash tachath hashamesh.**

Ecc1:9 That which has been is that which shall be, and that which has been done, is that which shall be done. So there is no any new thing under the sun.

«9» τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον·
καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθησόμενον·
καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.

9 **ti** to gegonos, **auto** to genēsomenon;
What is the thing taking place? The same thing as shall be taking place.
kai **ti** to pepoiēmenon, **auto** to poiēthēsomenon;
And what is the thing being done? the same thing that shall be done;
kai **ouk** estin pan prosphaton hypo ton hēlion.
and there is not anything newly made under the sun.

וְאֵת כָּל־עֲלֹתָיו קְרַבְתָּ 10 וְאֵת כָּל־עֲלֹתָיו קְרַבְתָּ
רִישׁ הַבָּר שִׁיאָמַר רְאֵה־זֹה חֶדֶשׁ הַזֶּה כִּיּוֹתְךָ לְעַלְמִים
אֲשֶׁר הַזֶּה מַלְפִינְנוּ:

10. **yesh dabar sheyo'mar r'eh-zeh chadash hu' k'bar hayah l`olamim**

'asher hayah mil'phanenu.

Ecc1:10 Is there anything of which one might say, see this, it is new?
It has been already for ages which were before us.

<10> ὅς λαλήσει καὶ ἔρει Ἰδὲ τοῦτο καινόν ἐστιν,
ἥδη γέγονεν ἐν τοῖς αἰώσιν τοῖς γενομένοις ἀπὸ ἔμπροσθεν ἡμῶν.

10 hos lalēsei kai erei Ide touto kainon estin,

Who shall speak and shall say? Behold this is new!

ēdē gegonen en tois aiōsin tois genomenois

Already it has happened in the eons to the ones having taken place
apo emprosthen hēmōn.

from before us.

רְאֵין זְכָרוֹן לְרֹאשֶׁנִים וְגַם לְאַחֲרֶנִים
שְׂיִיחָיו לְאַדְיָהִיה לְהֶם זְכָרוֹן עִם שְׂיִיחָיו לְאַחֲרֶנִה: ב

11. 'eyn zik'ron lari'shonim w'gam la'acharonim
sheyih'yu lo'-yih'yeh lahem zikaron `im sheyih'yu la'acharonah.

Ecc1:11 There is no remembrance of earlier things; and also of the later things
which shall occur, there shall be for them no remembrance
among those who shall come afterwards.

<11> οὐκ ἔστιν μνῆμη τοῖς πρώτοις, καὶ γε τοῖς ἐσχάτοις γενομένοις
οὐκ ἔσται αὐτοῖς μνῆμη μετὰ τῶν γενησομένων εἰς τὴν ἐσχάτην.

11 ouk estin mnēmē tois prōtois,

There is no remembrance to the first things;

kai ge tois eschatois genomenois

and indeed to the last things being,

ouk estai autois mnēmē

there shall not be a remembrance of them,

meta tōn genēsomenōn eis tēn eschatēn.

with the ones being born at the latter end.

בְּאַנְיִ קָהָלָת הַיְהוּנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלָם:

12. 'ani qoheleth hayithi melek `al-Yis'ra'El biY'rushalam.

Ecc1:12 I, the Preacher, have been king over Yisra'El in Yerushalam.

<12> Ἐγὼ Ἐκκλησιαστὴς ἐγενόμην βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Ἱερουσαλημ·

12 Egō Ekklesiastēs egenomēn basileus epi Israēl en Ierousalēm;

I an ecclesiastic became king over Israel in Jerusalem.

חַח ۹۷-۶۳ ۶۰ ۳۷۷۲ ۹۲۷۲ ۷۴۷۲ ۷۹۶-۷۷ ۷۷۷۷۷۷ ۱۳

**יגונתתי את-לבבי לדרוש ולתיר בחרכמה על כל-אשר תחת
נעשה השמים הוו עניין רע נתן אליהם לבני האדם לענות בו:**

13. w'nathati 'eth-libi lid'rosh w'lathur bachak'mah `al kal-'asher na`asah
tachath hashamayim hu' `in'yan ra` nathan 'Elohim lib'ney ha'adam la`anoth bo.

Ecc1:13 And I gave my heart to seek and search out by wisdom concerning all that has been done under the heavens. It is a grievous task which Elohim has given to the sons of men to be humbled by it.

〈13〉 καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι καὶ τοῦ κατασκέψασθαι ἐν τῇ σοφίᾳ περὶ πάντων τῶν γινομένων ὑπὸ τὸν οὐρανόν· ὅτι περισπασμὸν πονηρὸν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ.

13 kai edōka tēn kardian mou tou ekzētēsai

And I gave my heart to inquire

kai tou **kataskēpsasthai** en tē sophią peri pantōi

and to survey by wisdom concerning all things

tōn ginomenōn hypo ton ouranon; hoti perispasmon ponēron

happening under the heavens. For distraction a wicked

edōken ho theos tois huiois tou anthrōpou tou perispasthai en autō.

gave Elohim to the sons of men to be distracting to him.

**יד רָאִיתִי אֶת-כֵל-הַמְעֻשִׁים שָׁגַעֲשָׂו בְּחַת הַשְׁמָשָׁה
וְהַפְּהַכְלֵל הַבָּל וְרַעֲוֹת רַוְוחָה:**

**14. ra'ithi 'eth-kal-hama`asim shena`asu tachath hashamesh
w'hinneh hakol hebel ur`uth ruach.**

Ecc1:14 I have seen all the works which have been done under the sun, and behold, all is vanity and vexation of spirit.

〈14〉 εἰδον σὺν πάντα τὰ ποιήματα τὰ πεποιημένα ὑπὸ τὸν ἥλιον, καὶ ἴδου τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

14 eidon syn panta ta poiēmata ta pepoiēmena *hypo ton hēlion*,
I beheld all the actions, the ones being done under the sun;
kai idou ta panta mataiotēs kai proairesis pneumatos.
and behold, all was folly and a resolve of spirit.

טו מועית לא-יוכל לתקן וחסרונו לא-יוכל לדמןות:

15. m'uuath lo'-yukal lith'qon w'ches'ron lo'-yukal l'himanoth.

Ecc1:15 What is crooked cannot be straightened and what is lacking cannot be counted.

«15» διεστραμμένον οὐ δυνήσεται τοῦ ἐπικοσμηθῆναι,
καὶ ὑστέρημα οὐ δυνήσεται τοῦ ἀριθμηθῆναι.

15 diestrammenon ou dynēsetai tou epikosmēthēnai,

The things being perverted is not able to be embellished.

kai hysterēma ou dynēsetai tou arithmēthēnai.

And deficiency is not able to be counted.

טוֹזְדָּבְרַתִּי אָנִי עַמְּלָבִי לֵאמֹר אָנִי הִנֵּה הִגְדָּלָתִי
וְהַסְפָּתִי חֲכָמָה עַל כָּל־אָשֶׁר־הִיה לִפְנֵי עַל־יְרוּשָׁלָם
וְלִבִּי רָאָה הַרְבָּה חֲכָמָה וְדָעַת:

16. **dibar'ti 'ani 'im-libi le'mor 'ani hinneh hig'dal'ti**
w'hosaph'ti chak'mah `al kal-'asher-hayah l'phanay `al-Yrushalam
w'libi ra'ah har'beh chak'mah wada`ath.

Ecc1:16 I spoke with my heart, saying, Behold, I have magnified
and increased wisdom over all who were over Yerushalam before me;
and my heart has seen much wealth of wisdom and knowledge.

<16> ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν Ἔγὼ ἴδου ἐμεγαλύνθην
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οὐ ἐγένοντο ἐμπροσθέν μου ἐν Ἱερουσαλήμ,
καὶ καρδία μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν.

16 elalēsa egō en kardiā mou tō legein Egō idou emegalynthēn
I spoke in my heart to say, Behold, I was magnified,
kai prosethēka sophian epi pasin, hoi egenonto emprosthen mou en Ierousalēm,
and was added wisdom over all who came before me in Jerusalem.
kai kardia mou eiden polla, sophian kai gnōsin.
And I give my heart to know much wisdom and knowledge.

יזְרָאָתָנָה לִבִּי לְדָעַת חֲכָמָה וְדָעַת הַוְלִילוֹת
וְשְׁכָלוֹת יְדָעַת שְׁגָם־זֹה הוּא בְּעֵין רַוַּח:

17. **wa'et'nah libi lada`ath chak'mah w'da`ath holeloth**
w'sik'luth yada`ti shegam-zeh hu' ra`yon ruach.

Ecc1:17 And I gave my heart to know wisdom and to know madness and folly;
I perceived that this also is vexation of spirit.

<17> καὶ ἔδωκα καρδίαν μου τοῦ γνῶναι σοφίαν καὶ γνῶσιν,
παραβολὰς καὶ ἐπιστήμην ἔγνων, ὅτι καὶ γε τοῦτ' ἔστιν προαίρεσις πνεύματος.

17 kai edōka kardian mou tou gnōnai sophian kai gnōsin,
And my heart beheld much wisdom and knowledge,
parabolas kai epistēmēn egnōn, hoti kai ge tout' estin proairesis pneumatos;
parables, and higher knowledge. I knew For even indeed this is resolve of spirit.

:בְּעֵין רַוַּח שְׁגָם־זֹה הוּא כְּלָמָד כְּלָמָד מִזְרָח-מִזְרָח קְרָבָה 18

יחכִי בְּרַב חֲכָמָה רַב־קָעֵס וַיֹּסִיף דְּעַת יְוֹסִיף מִקְאֹוב:

18. ki b'rob chak'mah rab-ka`as w'yosiph da`ath yosiph mak'ob.

Ecc1:18 Because in much wisdom there is much grief,
and he that increases knowledge increases sorrow.

<18> ὅτι ἐν πλήθει σοφίας πλήθος γνώσεως,
καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα.

18 hoti en plēthei sophias plēthos gnōseōs,
For in abundance of wisdom is abundance of knowledge;
kai ho prostitheis gnōsin prosthēsei algēma.
and the one adding knowledge shall add pain.