

Sefer Qoheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעָלֵינוּ אֲשֶׁר לֹא יִשְׁכַּח עַמּוּךָ עַל־עַמּוּךָ עַל־עַמּוּךָ Ecc1:1

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעָלֵינוּ אֲשֶׁר לֹא יִשְׁכַּח עַמּוּךָ עַל־עַמּוּךָ עַל־עַמּוּךָ

1. dib'rey qoheleth ben-Dawid melek biY'rushalam.

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

<1:1> Ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυιδ βασιλέως Ἰσραηλ ἐν Ἱερουσαλημ.

1 Hrēmata Ekklesiastou huiou Dawid basileōs Israēl en Ierousalēm.

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

בְּהַבִּיל הַבְּלִים אָמַר קֹהֵלֶת הַבֵּל הַבְּלִים הַכֹּל הַבֵּל:
בְּהַבִּיל הַבְּלִים אָמַר קֹהֵלֶת הַבֵּל הַבְּלִים הַכֹּל הַבֵּל:

2. habel habalim 'amar qoheleth habel habalim hakol habel.

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

<2> Ματαιότης ματαιότητων, εἶπεν ὁ Ἐκκλησιαστής, ματαιότης ματαιότητων, τὰ πάντα ματαιότης.

2 Mataiotēs mataiotētōn, eipen ho Ekklesiastēs, mataiotēs mataiotētōn, ta panta mataiotēs.

Folly of follies, said the ecclesiastic, folly of follies; all things are folly.

גַּמְהָרָה יִתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ שְׂפִיעַמַּל תַּחַת הַשָּׁמֶשׁ:
גַּמְהָרָה יִתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ שְׂפִיעַמַּל תַּחַת הַשָּׁמֶשׁ:

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, ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον;

3 tis perisseia tō anthrōpō en pantī mochthō autou,

What is abundance to man in all his trouble

hō mochthei hypo ton hēlion?

in which he is troubled under the sun?

דְּדוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:
דְּדוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:

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 αἰῶνα 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.

הַיּוֹזֵרֵחַ הַשְּׁמֶשׁ וּבָא הַשְּׁמֶשׁ וְאֵל-מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ הוּא שָׁם׃
וְשׁוֹאֵף הוּא שָׁם׃

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.

וְהוֹלִיךָ אֶל-הָרוֹם וְסוֹבֵב אֶל-צָפוֹן סוֹבֵב סִבְבַּת הוֹלִיךָ הָרוֹם
וְעַל-סְבִיבוֹתָיו שָׁב הָרוֹם׃

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 κυκλοῖ πρὸς βορρᾶν·
κυκλοῖ 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.

זָכַרְתָּ הַנְּחָלִים הַלְכִים אֶל-הַיָּם וְהַיָּם אֵינָנּוּ מְלֵא אֶל-מְקוֹם
שֶׁהַנְּחָלִים הַלְכִים שָׁם הֵם שָׁבִים לְלֶכֶת׃

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 χεῖμαρροι, πορεύονται εἰς τὴν θάλασσαν,
καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη·
εἰς τόπον, οὗ οἱ χεῖμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι.

7 pantes hoi cheimarroi, poreuontai 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 poreuontai, ekei autoi epistrepheousin tou poreuthēnai.

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

8
וְשָׁמַעְתָּ אֶת-קוֹל הַמַּיִם הַזֵּסִים
וְשָׁמַעְתָּ אֶת-קוֹל הַמַּיִם הַזֵּסִים
וְשָׁמַעְתָּ אֶת-קוֹל הַמַּיִם הַזֵּסִים
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וְשָׁמַעְתָּ אֶת-קוֹל הַמַּיִם הַזֵּסִים

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 ὁρᾶν, καὶ οὐ πληρωθήσεται οὖς ἀπὸ ἀκροάσεως.

8 pantes hoi logoi egkopoi; ou dynēsetai anēr tou lalain, 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.

9
וְשִׁיחַתְּהוּ אֲשֶׁר הָיוּ וְשִׁיחַתְּהוּ אֲשֶׁר הָיוּ
וְשִׁיחַתְּהוּ אֲשֶׁר הָיוּ וְשִׁיחַתְּהוּ אֲשֶׁר הָיוּ
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9. mah-shehayah hu' sheyih'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.

10
וְשִׁיחַתְּהוּ אֲשֶׁר הָיוּ וְשִׁיחַתְּהוּ אֲשֶׁר הָיוּ
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10. yesh davar 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 ἐρεῖ Ἴδὲ τοῦτο καινὸν ἐστίν,
ἤδη 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.

יֵשׁוּעַ הָיָה לְפָנֵינוּ
:אֲשֶׁר הָיָה לְפָנֵינוּ מִלְּפָנֵינוּ מִלְּפָנֵינוּ מִלְּפָנֵינוּ
יֵשׁוּעַ הָיָה לְפָנֵינוּ וְגַם לְפָנֵינוּ
שֶׁיְהִי לְפָנֵינוּ לְפָנֵינוּ לְפָנֵינוּ לְפָנֵינוּ

**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 μνήμη τοῖς πρώτοις, καὶ γε τοῖς ἐσχάτοις γενομένοις
οὐκ ἔσται αὐτοῖς μνήμη 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.

יְבִיאֵנִי קִהְלֵת הַיִּתִּי מֶלֶךְ עַל-יִשְׂרָאֵל בְּיְרוּשָׁלַם
:יֵשׁוּעַ הָיָה לְפָנֵינוּ מִלְּפָנֵינוּ מִלְּפָנֵינוּ מִלְּפָנֵינוּ

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 Ἱερουσαλὴμ.

12 Egō Ekklesiastēs egenomēn basileus epi Israēl en Ierousalēm;
I an ecclesiastic became king over Israel in Jerusalem.

יְבִיאֵנִי קִהְלֵת הַיִּתִּי מֶלֶךְ עַל-יִשְׂרָאֵל בְּיְרוּשָׁלַם
:יֵשׁוּעַ הָיָה לְפָנֵינוּ מִלְּפָנֵינוּ מִלְּפָנֵינוּ מִלְּפָנֵינוּ

יג ונתתי את-לבי להרוש ולתור בהכמה על כל-אשר תחת
נעשה השמים הוא ענין רע נתן אל-הים 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 heavens. It is a grievous task which Elohim has given to the sons of men to be humbled by it.

<13> και ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι
καὶ τοῦ κατασκέπασθαι 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 kataskepsasthai en tē sophiā peri pantōn
and to survey by wisdom concerning all things

tōn ginomenōn hypo ton ouranon; hoti perispasmon ponēron
happening under the heaven. For distraction a wicked

edōken ho theos tois huiōis tou anthrōpou tou perispasthai en autō.
gave Elohim to the sons of men to be distracting to him.

וַיִּתֵּן אֱלֹהִים לְבַי לְרֹשׁ וּלְתוֹר בְּחִכְמָה עַל כָּל-אֲשֶׁר תַּחַת
הַשָּׁמַיִם הוּא עֲנִיָּן רָע נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעֲנוּת בּוֹ:

יד ראיתי את-כל-המעשים שנעשו תחת השמים
והנה הכל הבל ורעות רוח:

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> εἶδον σὺν πάντα τὰ ποιήματα τὰ πεποιημένα ὑπὸ τὸν ἥλιον,
καὶ ἰδοὺ 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 pneumatatos.
and behold, all was folly and a resolve of spirit.

טו מעות לא-יוכל לתקן וחסרון לא-יוכל להמנות:
15. m`uath lo'-yukal lith'qon w'ches'ron lo'-yukal l'himanoth.

15. m`uath 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.

כַּחֲלָאֵי אֵינִי כִּי־אֵין אֵין־לִי כִּי־אֵין אֵין־לִי 16
מְלִצְמִימִים־לִי כִּי־אֵין אֵין־לִי־לִי לִי אֵין־לִי כִּי־אֵין־לִי
:אֵין־לִי אֵין־לִי אֵין־לִי אֵין־לִי

טז דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי
וְהוֹסַפְתִּי חֲכָמָה עַל־כָּל־אֲשֶׁר־הָיָה לְפָנָי עַל־יְרוּשָׁלַם
וְלִבִּי רָאָה הַרְבֵּה חֲכָמָה וְדַעַת:

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-Y'rushalam
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 Ἐγὼ ἰδοὺ ἐμεγαλύνθη
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οἱ ἐγένοντο ἔμπροσθέν μου ἐν Ἱερουσαλημ,
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.

אֵין־לִי אֵין־לִי אֵין־לִי אֵין־לִי 17
:אֵין־לִי אֵין־לִי אֵין־לִי אֵין־לִי אֵין־לִי
יז וְאֶתְנָה לִבִּי לְדַעַת חֲכָמָה וְדַעַת הוֹלָלוֹת
וְשִׁכְלוֹת יְדַעְתִּי שְׁגָם־זֶה הוּא רַעְיוֹן רוּחַ:

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 ἔγνω, ὅτι καὶ γε τοῦτ' ἔστιν προαίρεσις πνεύματος·

17 kai edōka kardia 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.

18 כַּיִּבְרֹב חַכְמָה רַב־כָּאֵס וַיֹּסִיף דָּאֵת יוֹסִיף מַכְאוֹב׃
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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 γνώσιν 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.