

Sefer Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ בְּיָמֵינוּ אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ
Ecc1:1 אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ בְּיָמֵינוּ אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ

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

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

<1:1> Ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυιδ
βασιλέως Ἰσραηλ ἐν Ἱερουσαλημ.
1 Hrēmata Ekklēsiastou huiou Daudid
basileōs Israēl en Ierousalēm.
of Yisrael

בְּהִבֵּל הַבְּלִים אָמַר קֹהֵלֶת הַבֵּל הַבְּלִים הַכֹּל הַבֵּל:
אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ בְּיָמֵינוּ אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ

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

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

<2> Μатаιότης ματαιοτήτων, εἶπεν ὁ Ἐκκλησιαστής,
ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.
2 Mataiotēs mataiotētōn, eipen ho Ekklēsiastēs,
Folly follies the ecclesiastic
mataiotēs mataiotētōn, ta panta mataiotēs.
folly follies all things are folly

גַּמְחָה-תִּתְרוֹן לְאָדָם בְּכָל-עֲמָלוֹ שְׁיַעֲמַל תַּחַת הַשֶּׁמֶשׁ:
אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ בְּיָמֵינוּ אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ

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 περισεΐα τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον;
3 tis perisseia tō anthrōpō en panti mochthō autou, hō mochthei hypo ton hēlion?
is abundance to his trouble in he is troubled

דְּדוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:
אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ בְּיָמֵינוּ אֵלֵינוּ מִלְּפָנֵי הַמֶּלֶךְ

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, kai hē gē eis ton aiōna hestēken.
the eon is established

הַזֶּרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שָׁם:
 5 הַזֶּרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֶרַח 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;
 it draws

וְהוֹלִיךָ אֶל-הָרוֹם וְסוֹבֵב אֶל-צָפוֹן סוֹבֵב סִבְבַּת הוֹלִיךָ הָרוֹם וְעַל-סְבִיבֹתָיו שָׁב הָרוֹם:
 6 הַזֶּרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שָׁם:

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;
 its arising there it goes forth it circles
 kykloi kyklōn, poreuetai to pneuma, kai epi kyklous autou epistrephei to pneuma.
 circles circling going at

וְכָל-הַנְּחָלִים הַלְכִים אֶל-הַיָּם וְהַיָּם אֵינָנּוּ מְלֵא אֶל-מְקוֹם
 7 הַזֶּרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שָׁם:

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, kai hē thalassa ouk estai empimplamenē;
 the rushing streams go is not filled up
 eis topon, hou hoi cheimarroi poreuontai, ekei autoi epistrepousin tou poreuthēnai.
 the rushing streams went

וְכָל-הַנְּחָלִים הַלְכִים אֶל-הַיָּם וְהַיָּם אֵינָנּוּ מְלֵא אֶל-מְקוֹם
 8 הַזֶּרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שָׁם:

חַכְּל־הַדְּבָרִים יִגְעִים לֹא-יִוְכַל אִישׁ לְדַבֵּר לֹא-תִשְׂבַּע עֵין לְרְאוֹת
וְלֹא-תִמְלֵא אָזן מִשְׁמִיעַ:

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 οὖς ἀπὸ ἀκροάσεως.
8 pantes hoi logoi egkopoi; ou dynēsetai anēr tou lalein,
words wearied speak
kai ouk emplēsthēsetai ophthalmos tou horan, kai ou plērōthēsetai ous apo akroaseōs.
shall not be filled up to see shall not be filled of

אָוֹכַח כְּזָבָה אָוֹכַח-אֲשֶׁר אָכַזְבָה כְּזָבָה אָכַזְבָה-אֲשֶׁר
:אָוֹכַח כְּזָבָה אָכַזְבָה אָכַזְבָה-אֲשֶׁר
ט מַח־שִׁקְיָה הוּא שִׁקְיָה וּמַח־שִׁנְעָשָׂה הוּא שִׁנְעָשָׂה
וְאֵין כָּל-חֲדָשׁ תַּחַת הַשָּׁמַשׁ:

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

אֲשֶׁר הָיָה לְפָנֵינוּ אֲשֶׁר הָיָה לְפָנֵינוּ אֲשֶׁר הָיָה לְפָנֵינוּ אֲשֶׁר הָיָה לְפָנֵינוּ
:אֲשֶׁר הָיָה לְפָנֵינוּ אֲשֶׁר הָיָה לְפָנֵינוּ אֲשֶׁר הָיָה לְפָנֵינוּ
יִישׁ דְּבָר שִׁיאָמַר רְאֵה-זֶה חֲדָשׁ הוּא כְּבָר הָיָה לְעַלְמַיִם
אֲשֶׁר הָיָה מִלְּפָנֵינוּ:

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,
ἥδη γέγονεν ἐν τοῖς αἰῶσιν τοῖς γενομένοις ἀπὸ ἐμπροσθεν ἡμῶν.
10 hos lalēsei kai erei Ide touto kainon estin,
Who shall speak shall say? Behold is
ēdē gegonen en tois aiōsin tois genomenois apo emprosthen hēmōn.

אָז אַז אַז-כֹּל יִזְכָּרוּ אֶת אֲשֶׁר עָשָׂה אֱלֹהִים לְפָנָיו וְאֶת אֲשֶׁר עָשָׂה אֱלֹהִים לְפָנָיו
אֲשֶׁר עָשָׂה אֱלֹהִים לְפָנָיו וְאֶת אֲשֶׁר עָשָׂה אֱלֹהִים לְפָנָיו
יֵאָמֵר זְכוֹרֹן לְרֵאשִׁיטִים וְגַם לְאַחֲרֹנִים שֶׁיְהִיוּ לְאַ-יְהִיָּה
לָהֶם זְכוֹרֹן עִם שֶׁיְהִיוּ לְאַחֲרֹנָה: פ

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, kai ge tois eschatois genomenois
There is to the first things indeed to the last things being
ouk estai autois mnēmē meta tōn genēsomenōn eis tēn eschatēn.
there shall not be of them with the ones being born at the latter end

יֵבֶאֱמַר אֲנִי מֶלֶךְ הָיִיתִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:
אֲנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:
אֲנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:
אֲנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:

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

Ecc1:12 I, the Preacher, have been king over Yisrael in Yerushalam.

<12> Ἐγὼ Ἐκκλησιαστῆς ἐγενόμην βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Ἱερουσαλὴμ.
12 Egō Ekklesiastēs egenomēn basileus epi Israēl en Ierousalēm;

יָגִיד וְנִתְּתִי אֶת-לִבִּי לְהַרְוֵשׁ וְלָתוֹר בַּחֲכָמָה עַל כָּל-אִשָּׁר
נַעֲשָׂה תַחַת הַשָּׁמַיִם הוּא עֲנֵן רָע נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לְעֲנוֹת בּוֹ:
יָגִיד וְנִתְּתִי אֶת-לִבִּי לְהַרְוֵשׁ וְלָתוֹר בַּחֲכָמָה עַל כָּל-אִשָּׁר
נַעֲשָׂה תַחַת הַשָּׁמַיִם הוּא עֲנֵן רָע נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לְעֲנוֹת בּוֹ:

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 heaven. 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 inquire
kai tou kataskepsasthai en tē sophiā peri pantōn things
to survey hoti perispasmon ponēron
tōn ginomenōn hypo ton ouranon; For distraction a wicked
happening

edōken ho theos tois huiois tou anthrōpou

tou perispasthai en autō.
to be distracting to him

וַיַּבְרֵךְ אֱלֹהִים אֶת-כָּל-מַעֲשָׂיו וְהָיָה כָּל-יְהוָה
אֵשׁ וְחֵם וְהָיָה כָּל-יְהוָה אֵשׁ וְחֵם

יִדְרְאֵתִי אֶת-כָּל-הַמַּעֲשִׂים שֶׁנַּעֲשָׂו תַּחַת הַשָּׁמַיִם
וְהָיָה כָּל-הַבָּל וְרַעוּת רוּחַ:

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 actions being done
kai idou ta panta mataiotēs kai proairesis pneumatos.
was folly a resolve

טו מַעֲשֵׂי לֹא-יִוָּכַל לְתַקֵּן וְחֶסְרוֹן לֹא-יִוָּכַל לְהַמְנוֹת:

טו מַעֲשֵׂי לֹא-יִוָּכַל לְתַקֵּן וְחֶסְרוֹן לֹא-יִוָּכַל לְהַמְנוֹת:

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 husterēma ou dynēsetai tou arithmēthēnai.
deficiency is not able to be

לֹא-יִבָּרְכֵנִי אֱנִי עַל-לִבִּי לְאֹמֵר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חֲכָמָה עַל
כָּל-אֲשֶׁר-הָיָה לְפָנַי עַל-יְרוּשָׁלַם וְלִבִּי הָאֵה הִרְבֵּה חֲכָמָה וְדַעַת:

לֹא-יִבָּרְכֵנִי אֱנִי עַל-לִבִּי לְאֹמֵר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חֲכָמָה עַל
כָּל-אֲשֶׁר-הָיָה לְפָנַי עַל-יְרוּשָׁלַם וְלִבִּי הָאֵה הִרְבֵּה 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
in to say was magnified

kai prosethēka sophian epi pasin,
was added

hoi egenonto emprosthen mou en Ierousalēm,
came

kai kardia mou eiden polla, sophian kai gnōsin.
to know

17
:חַיָּה יָדָעוּ אֶת־כָּל־דָּבָר אֲשֶׁר־אָמַרְתִּי וְיָדָעוּ אֶת־כָּל־דָּבָר אֲשֶׁר־אָמַרְתִּי
יְדָעוּ אֶת־כָּל־דָּבָר אֲשֶׁר־אָמַרְתִּי וְיָדָעוּ אֶת־כָּל־דָּבָר אֲשֶׁר־אָמַרְתִּי
וְשָׂכְלוּ אֶת־כָּל־דָּבָר אֲשֶׁר־אָמַרְתִּי וְיָדָעוּ אֶת־כָּל־דָּבָר אֲשֶׁר־אָמַרְתִּי

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 καί γε τοῦτ' ἔστιν προαίρεσις πνεύματος·

17 kai edōka kardia mou tou gnōnai sophian kai gnōsin,
knowledge
parabolas kai epistēmēn egnōn, hoti kai ge tout' estin proairesis pneumatos;
parables higher knowledge I knew For even indeed is resolve of

18
:יִחַי בְּרַב־חָכְמָה רַב־כָּעַס וַיִּוְסֶיף יוֹסֶיף דַּעַת יוֹסֶיף מִכְּאֹב:
יִחַי בְּרַב־חָכְמָה רַב־כָּעַס וַיִּוְסֶיף יוֹסֶיף דַּעַת יוֹסֶיף מִכְּאֹב:

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, kai ho prostitheis gnōsin prosthēsei algēma.
For abundance of is abundance of knowledge the one adding shall add pain