

Sepher Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אֵלֵינוּ יְהוָה אֱלֹהֵינוּ אֵלֵינוּ יְהוָה אֱלֹהֵינוּ Ecc1:1

אֵלֵינוּ יְהוָה אֱלֹהֵינוּ אֵלֵינוּ יְהוָה אֱלֹהֵינוּ

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 הַבְּלִים הַכֹּל הַבְּלִים

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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 שְׂפִיעַמָּל תַּחַת הַשָּׁמֶשׁ

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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 וּבֹא הַשְּׁמֶשׁ וְאֵל-מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ הוּא שָׁם׃
:שָׁם הַיּוֹזֵרֵחַ הַשְּׁמֶשׁ וּבֹא הַשְּׁמֶשׁ וְאֵל-מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ 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 anatelelei 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׃
:שָׁם הַיּוֹזֵרֵחַ הַשְּׁמֶשׁ וּבֹא הַשְּׁמֶשׁ וְאֵל-מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ 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;

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 הַלְּכִים אֶל-הַיָּם וְהַיָּם אֵינָנּוּ מְלֵא אֶל-מְקוֹם שְׁהַנְּחָלִים הַלְּכִים שָׁם הֵם שָׁבִים לְלֶכֶת׃
:שָׁם הַיּוֹזֵרֵחַ הַשְּׁמֶשׁ וּבֹא הַשְּׁמֶשׁ וְאֵל-מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ 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,

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 epistrepheusin tou poreuthēnai.

'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 καινόν ἐστιν,
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.

יֵאָמֵר לֵאמֹר זֶה הַדָּבָר הַחֲדָשׁ
אֲשֶׁר הָיָה לְפָנֵינוּ מֵעוֹלָם
וְעַתָּה הֵיכָן הֵיכָן הֵיכָן
וְעַתָּה הֵיכָן הֵיכָן הֵיכָן
וְעַתָּה הֵיכָן הֵיכָן הֵיכָן
וְעַתָּה הֵיכָן הֵיכָן הֵיכָן

**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 הַיְיִתִּי מִלְּךָ עַל-יִשְׂרָאֵל בְּיְרוּשָׁלַם
אֲנִי הָיִיתִי מֶלֶךְ עַל-יִשְׂרָאֵל בְּיְרוּשָׁלַם
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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 Ἐκκλησιαστής ἐγενόμην βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Ἱερουσαλὴμ.

12 Egō Ekklesiastēs egenomēn basileus epi Israēl en Ierousalēm;

I an ecclesiastic became king over Israel in Jerusalem.

אֲנִי הָיִיתִי מֶלֶךְ עַל-יִשְׂרָאֵל בְּיְרוּשָׁלַם
אֲנִי הָיִיתִי מֶלֶךְ עַל-יִשְׂרָאֵל בְּיְרוּשָׁלַם
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יג ונתתי את-לבי להרוש ולתור בהכמה על כל-אשר תחת
בעשה 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 the 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 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 kardia 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 heavens. 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.

וַיֵּדַע כָּל-מַעֲשֵׂי הַשָּׁמַיִם וְהָיָה לְבַיטָא וְלִפְתָּח וְלִפְתָּח וְלִפְתָּח 14
:הַיָּמִים וְהָיָה לְבַיטָא וְלִפְתָּח וְלִפְתָּח וְלִפְתָּח

יד ראיתי את-כל-המעשים והנה הכל ורעות רוח:
והנה הכל 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.

:אֲשֶׁר לֹא-יִשְׁתַּדָּל וְאֲשֶׁר לֹא-יִסְפָּר 15
:אֲשֶׁר לֹא-יִשְׁתַּדָּל וְאֲשֶׁר לֹא-יִסְפָּר וְאֲשֶׁר לֹא-יִסְפָּר

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,

יח פִּי בְּרַב חִכְמָה רַב-כָּעַס יוֹסִיף יוֹסִיף דַּעַת יוֹסִיף מִכְּאוֹב:

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.