

Sepher Koheleth (Ecclesiastes)

Chapter 6

אָרֶשׁ רְעֵה אֲשֶׁר רֹאִיתִי תְּחַת הַשֶּׁמֶשׁ וְרַבָּה הִיא עַל־הָאָדָם:
Ecc6:1

1. **yesh ra`ah 'asher ra`ithi tachath hashamesh w'rabbah hi' `al-ha'adam.**

Ecc6:1 There is an evil which I have seen under the sun and it is great among men

«6:1» "Εστιν πονηρία, ἣν εἴδον ὑπὸ τὸν ἥλιον, καὶ πολλή ἐστιν ἐπὶ τὸν ἄνθρωπον·

1 Estin ponēria, hēn eidon hypo ton hēlion, kai pollē estin epi ton anthrōpon;

There is a wickedness which I beheld under the sun, and it is abundant with men.

בְּאִישׁ אֲשֶׁר יִתְןַדֵּלׁוּ הָאֱלֹהִים עַשֶּׂר וַנְכָסִים וּכְבוֹד
רְאִינְנוּ חִסְרָה לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְאֹנוּ
וְלֹא־יִשְׁלַׁיטָנוּ הָאֱלֹהִים לְאַכְלָמָנוּ
כִּי אִישׁ נָכְרִי יַאֲכַלֵּנוּ זֶה הַבָּל וְחַלֵּר רַע הַזֹּאת:

2. **'ish 'asher yiten-lo ha'Elohim 'osher un'kasim w'kabod**

w'eynenu chaser l'naph'sho mikol 'asher-yith'aueh

w'lo'-yash'litenu ha'Elohim le'ekol mimenu

ki 'ish nak'ri yo'kalenu zeh hebel wachali ra` hu'.

Ecc6:2 a man to whom the Elohim has given to him riches and wealth and honor

so that he lacks nothing for his soul of all that he desires;

yet the Elohim does not give him power to eat from them, for a foreign man eats it.

This is vanity and it is an evil disease.

«2» ἀνὴρ, ὃ δώσει αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν,
καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων, ὃν ἐπιθυμήσει,
καὶ οὐκ ἔξουσιάσει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ' αὐτοῦ,
ὅτι ἀνὴρ ξένος φάγεται αὐτόν· τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἔστιν.

2 anēr, hō dōsei autō ho theos plouton kai hyparchonta kai doxan,

A man to whom shall give to him the Elohim wealth, and possessions, and glory,

kai ouk estin hysterōn tē psychē autou apo pantōn, hōn epithymēsei,

and there is nothing lacking to his soul from all things which he shall desire;

kai ouk exousiasei autō ho theos tou phagein ap' autou,

yet shall not give authority to him the Elohim to eat from it;

hoti anēr xenos phagetai auton; touto mataiotēs kai arrōstia ponēra estin.

for a man, a stranger, shall eat it. And this folly and sickness an evil is.

3 אָמִיּוֹלֵיד אִישׁ מְאֹה וָשָׁנִים רַבּוֹת יְחִיה
וְרַבׁ שִׁיחִיוֹ יְמִירְשָׁנִיוֹ וְנֶפֶשׁוֹ לְאַתְשָׁבָע מִן־הַטּוֹבָה
וְגַם־קְבוּרָה לְאַדְחִיתָה לוֹ אָמַרְתִּי טֻב מִמְּפָנוֹ הַנֶּפֶל:

3. 'im-yolid 'ish me'ah w'shanim rabboth yich'yeh
w'rab sheyihyu y'mey-shanayu w'naph'sho lo'-this'ba` min-hatobah
w'gam-q'burah lo'-hay'thah lo 'amar'ti tob mimenu hanaphel.

Ecc6:3 If a man begets a hundred children and lives many years,
so that the days of his years are many, but his soul is not filled with good,
and also that he have no burial; I say, that an untimely birth is better than he,

<3> ἐὰν γεννήσῃ ἀνὴρ ἑκατὸν καὶ ἔτη πολλὰ ζήσεται,
καὶ πλῆθος ὅ τι ἔσονται ἡμέραι ἔτῶν αὐτοῦ,
καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης,
καὶ γε ταφὴ οὐκ ἐγένετο αὐτῷ, εἰπα Ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἔκτρωμα,
3 εαν gennēsē anēr hekaton kai etē polla zēsetai,
If should engender a man a hundred, and years many shall live,
kai plēthos ho ti esontai hēmerai etōn autou,
and abundant however shall be the days of his years,
kai psychē autou ouk emplēsthēsetai apo tēs agathōsynēs,
that his soul shall not be filled up from goodness,
kai ge taphē ouk egeneto autō, eipa Agathon hyper auton to ektrōma,
and indeed no burial there be for him. I said, Better for him the miscarriage.

4 עֲבָדָה בְּחַבֵּל בָּא וּבְחַשֵּׁךְ יָלֵךְ וּבְחַשֵּׁךְ שָׁמוֹ יְכֹסֶה:
ד כִּי־בָהֶבֶל בָּא וּבְחַשֵּׁךְ יָלֵךְ וּבְחַשֵּׁךְ שָׁמוֹ יְכֹסֶה:

4. ki-bahebel ba' ubachoshek yelek ubachoshek sh'mo y'kuseh.

Ecc6:4 for he comes in with vanity and goes out in darkness;
and his name shall be covered in darkness.

<4> ὅτι ἐν ματαιότητι ἥλθεν καὶ ἐν σκότει πορεύεται,
καὶ ἐν σκότει ὄνομα αὐτοῦ καλυφθήσεται,
4 hoti en mataiotēti ēlthen kai en skotei poreuetai,
For in folly he came, and in darkness he goes,
kai en skotei onoma autou kalyphthēsetai,
and in darkness his name shall be covered.

5 אַתְּ אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר וְאֶלְעָזֶר וְאֶלְעָזֶר
הַגָּמַד־שֶׁמֶשׁ לְאַדְרָאָה וְלֹא יְדַע נְחַת לְזָה מִזֶּה:

5. gam-shemesh lo'-ra'ah w'lo' yada` nachath lazeh mizeh.

Ecc6:5 Also he has not seen the sun, nor known anything;

this has more rest than the other.

<5> καὶ γε ἦλιον οὐκ εἶδεν καὶ οὐκ ἔγνω, ἀνάπαυσις τούτῳ ὑπὲρ τοῦτον.

5 kai ge hēlion ouk eiden kai ouk egnō, anapausis toutō hyper touton.

And indeed the sun he knew not, and knows not rest this one over this other one.

וְאֶלָּי חִיה אֶלְף שָׁנִים פְּעִמִּים
וַתֹּבַה לֹא רָא חֵלָא אֶל-מָקוֹם אֶחָד הַכָּל הַזָּלָק:

6. w'iliu chayah 'eleph shanim pa`amayim
w'tobah lo' ra'ah halo' 'el-maqom 'echad hakol holek.

Ecc6:6 Yes, though he lives a thousand years twice,
Yet he has seen no good. Do not all go to one place?

<6> καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,
μὴ οὐκ εἰς τόπον ἔνα τὰ πάντα πορεύεται;

6 kai ei ezesen chiliōn etōn kathodous kai agathōsynēn ouk eiden,
And if he lived a thousand years of returns, and goodness he knows not,
mē ouk eis topou hena ta panta poreuetai?
is it not unto place one all shall go?

כָּל-עֲמָל הָאָדָם לְפִיהוּ וּגְמֻדְחָנֶפֶשׁ לֹא תִּמְלָא:

7. kal-`amal ha'adam l'phihiu w'gam-hanephesh lo' thimale'.

Ecc6:7 All a man's labor is for his mouth and yet the soul is not filled.

<7> Πᾶς μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ, καὶ γε ἡ ψυχὴ οὐ πληρωθήσεται.

7 Pas mochthos tou anthrōpou eis stoma autou, kai ge hē psychē ou plérōthēsetai.
Every effort of man is for his mouth, and indeed the soul shall not be filled.

חַכִּי מַה-יִוָּתֶר לְחַכְּמָמָן-הַכְּסִיל מַה-לְעַנִּי
יֹדֵעַ לְחֵלָק נֶגֶד הַחַיִּים:

8. ki mah-yother lechakam min-hak'sil mah-le`ani yode`a lahalok neged hachayim.

Ecc6:8 For what advantage does the wise more than the fool?

What advantage does the poor have, that knows to walk before the living?

<8> ὅτι τίς περισσεία τῷ σοφῷ ὑπὲρ τὸν ἄφρονα;
διότι ὁ πέντης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς.

8 hoti tis perisseia tō sophō hyper ton aphrona?

For what advantage to the wise over the fool,

dioti ho penēs oiden poreuthēnai katenanti tēs zōēs.

for the needy knows to go in front of life?

ט טוֹב מְرַאָה עִינִים מֵהֶלְךָ נַפְשׁ גַּם־זֶה חַבֵּל וְרֻעִית רַוחַ:

9. **tob mar'eh `eynayim mehalak-naphesh gam-zeh hebel ur'uth ruach.**

Ecc6:9 Better is the sight of the eyes than the wandering of the soul.

This also is vanity and vexation of spirit.

<9> ἀγαθὸν ὄφραμα ὀφθαλμῶν ὑπέρ πορευόμενον ψυχῆ.
καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

9 agathon horama ophthalmōn hyper poreuomenon psychē.

Better vision of eyes, than that which wanders in soul;

kai ge touto mataiotēs kai proairesis pneumatos.

for indeed this is folly and resolve of spirit.

יְהָיו אֲתָּה כִּי־אַתָּה אָתָּה בְּעֵינֶיךָ וְאַתָּה יְדָעָה כִּי־אַתָּה
מֵהֶלְךָ הַיְהָוָה כִּי־אַתָּה שְׁמָךְ וְנֹדוֹךְ אֲשֶׁר־הַיְהָוָה אָדָם
וְלֹא־יָכַל לְדִין עִם שְׁהַתְּקִיף מִמְּנָךְ:

10. **mah-shehayah k'bar niq'ra' sh'mo w'noda` 'asher-hu' 'adam
w'lo'-yukal iadin `im shehataqiph mimenu.**

Ecc6:10 That which has been called already his name, and it is known what it is man;
for he is not able to contend with him who is stronger than he.

<10> Εἰ τι ἐγένετο, ἦδη κέκληται ὄνομα αὐτοῦ, καὶ ἐγνώσθη ὃ ἔστιν ἄνθρωπος,
καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἵσχυροῦ ὑπὲρ αὐτόν.

10 Ei ti egeneto, ēdē keklētai onoma autou,

If anything becomes, already has been called its name;

kai egnōsthē ho estin anthrōpos,

and it is known what man is,

kai ou dynēsetai tou krithēnai meta tou ischyrou hyper auton;

and he is not able to judge against the one stronger than he.

וְלֹא־כִּי יְשַׁדְּךְ בָּרִים הַרְבָּה מְרַבִּים הַבָּל מֵהֶלְךָ תַּרְתַּחַת לְאַדָּם:

11. **ki yesh-d'barim har'beh mar'bim habel mah-yother la'adam.**

Ecc6:11 For there are many words that increase vanity. What is the advantage to a man?

<11> ὅτι εἰσὶν λόγοι πολλοὶ πληθύνοντες ματαιότητα. τί περισσὸν τῷ ἀνθρώπῳ;

11 hoti eisin logoi polloi plēthynontes mataiotēta. ti perisson tō anthrōpō?

For there are matters many multiplying folly. What extra is to man?

וְלֹא־כִּי יְשַׁדְּךְ בָּרִים הַרְבָּה מְרַבִּים הַבָּל מֵהֶלְךָ תַּרְתַּחַת לְאַדָּם
וְלֹא־כִּי יְשַׁדְּךְ בָּרִים הַרְבָּה מְרַבִּים הַבָּל מֵהֶלְךָ תַּרְתַּחַת לְאַדָּם
וְלֹא־כִּי יְשַׁדְּךְ בָּרִים הַרְבָּה מְרַבִּים הַבָּל מֵהֶלְךָ תַּרְתַּחַת לְאַדָּם
וְלֹא־כִּי יְשַׁדְּךְ בָּרִים הַרְבָּה מְרַבִּים הַבָּל מֵהֶלְךָ תַּרְתַּחַת לְאַדָּם

יב כי מִירְוָעַ מֵהֶטֶב לְאָדָם
 בְּחַיִם מִסְפָּר וּמִירְחַי הַבָּלוֹ וַיַּעֲשֵׂם כָּל
 אֲשֶׁר מִרְיָגֵיד לְאָדָם מֵהַיְהָ אֶחָרָיו פֶּתַח הַשָּׁמֶן:

12. ki mi-yode`a mah-tob la'adam

bachayim mis'par y'mey-chayey heb'lo w'ya`asem katsel
'asher mi-yagid la'adam mah-yih'yeh 'acharayu tachath hashamesh.

Ecc6:12 For who knows what is good for a man in this life, the number of the days of his vain life? He shall spend them as a shadow.

For who can tell a man what shall be after him under the sun?

<12> ὅτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ
 ἀριθμὸν ἡμερῶν ζωῆς ματαιότητος αὐτοῦ; καὶ ἐποίησεν αὐτὰς ἐν σκιᾷ.
 ὅτι τίς ἀπαγγελεῖ τῷ ἀνθρώπῳ τί ἔσται ὀπίσω αὐτοῦ ὑπὸ τὸν ἥλιον;

12 hoti tis oiden ti agathon tō anthrōpō en tē zōē arithmon hēmerōn

For who knows what is good to man in life, during the number of the days zōēs mataiotētos autou? kai epoiēsen autas en skia;
of the life of his folly? And he spent them as a shadow;
hoti tis apaggelei tō anthrōpō ti estai opisō autou hypo ton hēlion?
for who shall report to man what shall be after him under the sun?