

Passion and Prudence Class 3

Source Sheet by Samuel Cohon

Ecclesiastes 2

(1) I said to myself, “Come, I will treat you to merriment. Taste mirth!” That too, I found, was futile. (2) Of revelry I said, “It’s mad!”

Of merriment, “What good is that?”

(3) I ventured to tempt my flesh with wine, and to grasp folly, while letting my mind direct with wisdom, to the end that I might learn which of the two was better for men to practice in their few days of life under heaven. (4) I multiplied my possessions. I built myself houses and I planted vineyards. (5) I laid out gardens and groves, in which I planted every kind of fruit tree. (6) I constructed pools of water, enough to irrigate a forest shooting up with trees. (7) I bought male and female slaves, and I acquired stewards. I also acquired more cattle, both herds and flocks, than all who were before me in Jerusalem. (8) I further amassed silver and gold and treasures of kings and provinces; and I got myself male and female singers, as well as the luxuries of commoners—coffers and coffers of them. (9) Thus, I gained more wealth than anyone before me in Jerusalem. In addition, my wisdom remained with me: (10) I withheld from my eyes nothing they asked for, and denied myself no enjoyment; rather, I got enjoyment out of all my wealth. And that was all I got out of my wealth. (11) Then my thoughts turned to all the fortune my hands had built up, to the wealth I had acquired and won—and oh, it was all futile and pursuit of wind; there was no real value under the sun! (12) For what will the man be like who will succeed 19.the one who is ruling-d over what was built up long ago?

My thoughts also turned to appraising wisdom and madness and folly. (13) I found that wisdom is superior to folly

קהלת ב'

(א) אָמַרְתִּי אֲנִי בְלִבִּי לְכַהֵנָּה אֲנֹסְכָה בְשִׂמְחָה וְרֵאָה בְטוֹב וְהִנֵּה גַם־הוּא הֶבֶל: (ב) לְשִׁחּוֹק אָמַרְתִּי מִהוֹלֵל וּלְשִׂמְחָה מִהֲזֵה עֲשָׂה: (ג) תָּרַתִּי בְלִבִּי לַמְשׁוֹף בֵּינִי אֶת־בְּשָׂרִי וּלְבִי נִהַג בַּחֲכָמָה וּלְאַחֲזוֹ בַסְּכָלוֹת עַד אֲשֶׁר־אַרְאֶה אִי־זֶה טוֹב לְבָנֵי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַחַת הַשָּׁמַיִם מִסֹּפֶר יְמֵי חַיֵּיהֶם: (ד) הִגְדַּלְתִּי מַעֲשֵׂי בְנֵיתִי לִי בְתָיִם נִטְעָתִי לִי כְרָמִים: (ה) עָשִׂיתִי לִי גִנּוֹת וּפְרָדְסִים וְנִטְעָתִי בָהֶם עֵץ כָּל־פְּרִי: (ו) עָשִׂיתִי לִי בְרִכּוֹת מַיִם לְהַשְׁקוֹת מֵהֶם יַעַר צוֹמַח עֲצִים: (ז) קָנִיתִי עֲבָדִים וּשְׁפָחוֹת וּבְנֵי־בַיִת הָיָה לִי גַם מִקְנֶה בְקָר וְצֹאן הַרְבֵּה הָיָה לִי מִכֹּל שֶׁהָיוּ לְפָנָי בִּירוּשָׁלַם: (ח) כָּנַסְתִּי לִי גַם־כֶּסֶף וְזָהָב וּסְגָלַת מְלָכִים וְהַמְדִינּוֹת עָשִׂיתִי לִי שָׂרִים וְשָׂרוֹת וְתַעֲנֻגוֹת בְּנֵי הָאָדָם שָׂדֵה וּשְׂדוֹת: (ט) וּגְדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיָה לְפָנָי בִּירוּשָׁלַם אֲף חֲכָמְתִי עֲמָדָה לִי: (י) וְכֹל אֲשֶׁר נִשְׁאַלּוּ עֵינָי לֹא אֶצְלַתִּי מֵהֶם לֹא־מִנְעָתִי אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי שָׂמַח מִכָּל־עֲמָלִי וְזֶה־הָיָה חֻלְקִי מִכָּל־עֲמָלִי: (יא) וּפְנִיתִי אֲנִי בְכָל־מַעֲשֵׂי שֶׁעָשִׂוּ יָדַי וּבְעֲמָל שֶׁעֲמַלְתִּי לַעֲשׂוֹת וְהִנֵּה הֶבֶל הֶבֶל וְרַעוּת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמַיִם: (יב) וּפְנִיתִי אֲנִי לְרֵאוֹת חֲכָמָה וְהוֹלָלוֹת וּסְכָלוֹת כִּי מִה הָאָדָם שֶׁיִּבּוֹא אַחֲרָי הַמְּלֹךְ אֶת אֲשֶׁר־כָּבַר עֲשׂוּהוּ: (יג) וְרֵאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחֲכָמָה מִן־הַסְּכָלוֹת כִּי־יִתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ: (יד) הַחֶכֶם עֵינָיו בְּרֵאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וַיִּדְעָתִי גַם־אֲנִי שֶׁמִּקְרָה אֶחָד יִקְרָה אֶת־כָּלֶם: (טו) וְאָמַרְתִּי אֲנִי בְלִבִּי כִּמְקָרָה הַכְּסִיל גַם־אֲנִי יִקְרָנִי וְלָמָּה חֲכָמְתִי אֲנִי אֲזִי יִתֵּר וּדְבַרְתִּי בְלִבִּי שֶׁגַם־זֶה הֶבֶל: (טז)

As light is superior to darkness; (14) A wise man has his eyes in his head,

Whereas a fool walks in darkness.

But I also realized that the same fate awaits them both. (15) So I reflected: “The fate of the fool is also destined for me; to what advantage, then, have I been wise?” And I came to the conclusion that that too was futile, (16) because the wise man, just like the fool, is not remembered forever; for, as the succeeding days roll by, both are forgotten. Alas, the wise man dies, just like the fool! (17) And so I loathed life. For I was distressed by all that goes on under the sun, because everything is futile and pursuit of wind. (18) So, too, I loathed all the wealth that I was gaining under the sun. For I shall leave it to the man who will succeed me— (19) and who knows whether he will be wise or foolish?—and he will control all the wealth that I gained by toil and wisdom under the sun. That too is futile. (20) And so I came to view with despair all the gains I had made under the sun. (21) For sometimes a person whose fortune was made with wisdom, knowledge, and skill must hand it on to be the portion of somebody who did not toil for it. That too is futile, and a grave evil. (22) For what does a man get for all the toiling and worrying he does under the sun? (23) All his days his thoughts are grief and heartache, and even at night his mind has no respite. That too is futile! (24) There is nothing worthwhile for a man but to eat and drink and afford himself enjoyment with his means. And even that, I noted, comes from God. (25) For who eats and who enjoys but myself? (26) To the man, namely, who pleases Him He has given the wisdom and shrewdness to enjoy himself; and to him who displeases, He has given the urge to gather and amass—only for handing on to one who is pleasing to God. That too is futile and pursuit of wind.

כִּי אֵין זְכוּרֹן לְחַכָּם עִם־הַכְּסִיל לְעוֹלָם
בְּשִׁפְכָר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכָּח וְאֵיךְ
יָמוֹת הַחֲכָם עִם־הַכְּסִיל: (יז) וְשִׁנְאַתִּי
אֶת־הַחַיִּים כִּי רַע עָלַי הַמַּעֲשֵׂה שֶׁנַּעֲשֵׂה
תַּחַת הַשֶּׁמֶשׁ כִּי־הַכֹּל הֶבֶל וְרַעוּת רוּחַ:
(יח) וְשִׁנְאַתִּי אָנֹכִי אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עֹמֵל
תַּחַת הַשֶּׁמֶשׁ שֶׁאֲנִיחֶנּוּ לָאָדָם שִׁיחֶיָּה
אַחֲרָי: (יט) וּמִי יוֹדֵעַ הַחֲכָם יִהְיֶה אוֹ סָכָל
וַיִּשְׁלֹט בְּכָל־עֲמָלִי שֶׁעֲמַלְתִּי וְשִׁחַכְמָתִי
תַּחַת הַשֶּׁמֶשׁ גַּם־זֶה הֶבֶל: (כ) וְסִבּוֹתֵי אָנֹכִי
לִיָּאֵשׁ אֶת־לִבִּי עַל כָּל־הָעֲמָל שֶׁעֲמַלְתִּי
תַּחַת הַשֶּׁמֶשׁ: (כא) כִּי־יֵשׁ אָדָם שֶׁעֲמָלוֹ
בְּחֻקָּהּ וּבְדַעַת וּבְכִשְׁרוֹן וּלְאָדָם שֶׁלֹּא
עָמַל־בוֹ יִתְנַנּוּ חֲלָקוֹ גַּם־זֶה הֶבֶל וְרַעַה
רָבָה: (כב) כִּי מָה־הָיוּ לָאָדָם בְּכָל־עֲמָלוֹ
וּבְרַעְיוֹן לְבוֹ שֶׁהוּא עֹמֵל תַּחַת הַשֶּׁמֶשׁ:
(כג) כִּי כָל־יָמָיו מִכְּאֲבִים וְכָעַס עֲנִיָּו
גַּם־בְּלִילָה לֹא־שָׁכַב לְבוֹ גַּם־זֶה הֶבֶל
הוּא: (כד) אֵין־טוֹב בְּאָדָם שִׁיאֲכַל וְשָׁתָה
וְהִרְאָה אֶת־נַפְשׁוֹ טוֹב בְּעֲמָלוֹ גַּם־זֶה
רָאִיתִי אָנֹכִי כִּי מִיַּד הָאֱלֹהִים הִיא: (כה) כִּי
מִי יֵאָכֵל וּמִי יִחַוֵּשׁ חוּץ מִמֶּנִּי: (כו) כִּי
לָאָדָם שֶׁטוֹב לְפָנָיו נָתַן חֻקָּהּ וְדַעַת
וְשִׁמְחָה וְלַחֹטֵא נָתַן עֲנָו לְאֶסֶף וְלִכְנוּס
לְתַת לְטוֹב לְפָנָי הָאֱלֹהִים גַּם־זֶה הֶבֶל
וְרַעוּת רוּחַ:

Ecclesiastes 3

(1) A season is set for everything, a time for every experience under heaven: (2) A time for being born and a time for dying,

A time for planting and a time for uprooting what is planted; (3) A time for slaying and a time for healing,

A time for tearing down and a time for building up; (4) A time for weeping and a time for laughing,

A time for wailing and a time for dancing; (5) A time for throwing stones and a time for gathering stones,

A time for embracing and a time for shunning embraces; (6) A time for seeking and a time for losing,

A time for keeping and a time for discarding; (7) A time for ripping and a time for sewing,

A time for silence and a time for speaking; (8) A time for loving and a time for hating;

A time for war and a time for peace. (9) What value, then, can the man of affairs get from what he earns? (10) I have observed the business that God gave man to be concerned with: (11) He brings everything to pass precisely at its time; He also puts eternity in their mind, but without man ever guessing, from first to last, all the things that God brings to pass. (12) Thus I realized that the only worthwhile thing there is for them is to enjoy themselves and do what is good in their lifetime; (13) also, that whenever a man does eat and drink and get enjoyment out of all his wealth, it is a gift of God. (14) I realized, too, that whatever God has brought to pass will recur evermore:

קהלת ג'

(א) לְכֹל זְמַן וְעֵת לְכָל־חֶפְצֵי תַחַת

הַשָּׁמַיִם: {ס} (ב) עֵת

לְלֵדָת וְעֵת לְמוֹת עֵת

לְטָעַת וְעֵת לְעַקּוֹר נְטוּעַ:

(ג) עֵת לְהַרוֹג וְעֵת

לְרַפֹּא עֵת לְפָרוֹץ וְעֵת

לְבָנוֹת: (ד) עֵת לְבָכּוֹת וְעֵת

לְשִׂחֹק עֵת סִפּוֹד וְעֵת

רְקוֹד: (ה) עֵת לְהַשְׁלִיךְ

אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת

לְחַבֵּק וְעֵת לְרַחֵק מִחֶבֶק:

(ו) עֵת לְבַקֵּשׁ וְעֵת

לְאַבֵּד עֵת לְשַׁמֹּר וְעֵת

לְהַשְׁלִיךְ: (ז) עֵת

לְקַרְוֵעַ וְעֵת לְתַפֹּר עֵת

לְחַשׂוֹת וְעֵת לְדַבֵּר: (ח) עֵת

לְאַהֲבַת וְעֵת לְשֹׂא עֵת

מִלְחָמָה וְעֵת שְׁלוֹם: {ס}

(ט) מִה־יִתְרוֹן הָעוֹשֶׂה בְּאִשֶּׁר הוּא עֹמֵל:

(י) רָאִיתִי אֶת־הָעֶנְוִן אֲשֶׁר נָתַן אֱלֹהִים

לְבְנֵי הָאָדָם לְעֵנוֹת בּוֹ: (יא) אֶת־הַכֹּל

עֹשֶׂה יַפֵּה בְעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם

מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה

אֲשֶׁר־עֹשֶׂה הָאֱלֹהִים מִרְאֵשׁ וְעַד־סוֹף: (יב)

יָדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם־לְשִׂמּוֹחַ

וְלַעֲשׂוֹת טוֹב בְּחַיָּיו: (יג) וְגַם כָּל־הָאָדָם

שִׂיא־כָּל וְשִׂתָּה וְרָאָה טוֹב בְּכָל־עֲמָלוֹ מִתַּת

אֱלֹהִים הִיא: (יד) יָדַעְתִּי כִּי כָל־אֲשֶׁר

יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין

לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגִרַע וְהָאֱלֹהִים עֹשֶׂה

שִׂירָאוֹ מִלְּפָנָיו: (טו) מִה־שִּׁהִיָּה כְּבָר הוּא

וְאֲשֶׁר לְהִיּוֹת כְּבָר הִיָּה וְהָאֱלֹהִים יִבְקֹשׁ

אֶת־נַרְדִּף: (טז) וְעוֹד רָאִיתִי תַחַת הַשָּׁמַשׁ

מְקוֹם הַמִּשְׁפָּט שָׁמָּה הָרָשָׁע וּמְקוֹם הַצְּדִק

שָׁמָּה הָרָשָׁע: (יז) אָמַרְתִּי אֲנִי בְּלִבִּי

Nothing can be added to it

And nothing taken from it—

and God has brought to pass that men
revere Him. (15) *Meaning of parts of verse
uncertain.* What is occurring occurred long
since,

And what is to occur occurred long since:

and God seeks the pursued. (16) And,
indeed, I have observed under the sun:

Alongside justice there is wickedness,

Alongside righteousness there is wickedness.
(17) I mused: “God will doom both
righteous and wicked, for there is a time for
every experience and for every happening.”

(18) So I decided, as regards men, to
dissociate them [from] the divine beings and
to face the fact that they are beasts. (19) For
in respect of the fate of man and the fate of
beast, they have one and the same fate: as
the one dies so dies the other, and both have
the same lifebreath; man has no superiority
over beast, since both amount to nothing.

(20) Both go to the same place; both came
from dust and both return to dust. (21) Who
knows if a man’s lifebreath does rise upward
and if a beast’s breath does sink down into
the earth? (22) I saw that there is nothing
better for man than to enjoy his possessions,
since that is his portion. For who can enable
him to see what will happen afterward?

אֶת־הַצְּדִיק וְאֶת־הַרְשָׁע יִשְׁפֹּט הָאֱלֹהִים
כִּי־עַתָּה לְכָל־חֹפֶץ וְעַל כָּל־הַמַּעֲשֵׂה שָׁם:
(יח) אֲמַרְתִּי אֲנִי בְלִבִּי עַל־דְּבַר־תְּבִינָה
הָאָדָם לְבָרָם הָאֱלֹהִים וְלִרְאוֹת
שָׁהִם־בְּהֵמָה הֵמָּה לָהֶם: (יט) כִּי מִקְרָה
בְּנִי־הָאָדָם וּמִקְרָה הַבְּהֵמָה וּמִקְרָה אֶחָד
לָהֶם כָּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לְכָל
וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל
הֶבֶל: (כ) הַכֹּל הוֹלֵךְ אֶל־מְקוֹם אֶחָד הַכֹּל
הִיָּה מִן־הָעֶפֶר וְהַכֹּל שָׁב אֶל־הָעֶפֶר: (כא)
מִי יוֹדֵעַ רוּחַ בְּנִי הָאָדָם הַעֹלָה הִיא
לְמַעַלָּה וְרוּחַ הַבְּהֵמָה הִירֵדָתָהּ הִיא לְמַטָּה
לְאָרֶץ: (כב) וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר
יִשְׂמַח הָאָדָם בְּמַעֲשָׂיו כִּי־הוּא חָלְקוֹ כִּי
מִי יִבְיָאֵנוּ לִרְאוֹת בְּמָה שִׁיְהִי אַחֲרָיו:

Ecclesiastes 4

(1) I further observed all the oppression that goes on under the sun: the tears of the oppressed, with none to comfort them; and the power of their oppressors—with none to comfort them. (2) Then I accounted those who died long since more fortunate than those who are still living; (3) and happier than either are those who have not yet come into being and have never witnessed the miseries that go on under the sun.

(4) I have also noted that all labor and skillful enterprise come from men's envy of each other—another futility and pursuit of wind! (5) [True,]

The fool folds his hands together

And has to eat his own flesh. (6) [But no less truly,]

Better is a handful of gratification

Than two fistfuls of labor which is pursuit of wind. (7) And I have noted this further futility under the sun: (8) the case of the man who is alone, with no companion, who has neither son nor brother; yet he amasses wealth without limit, and his eye is never sated with riches. For whom, now, is he amassing it while denying himself enjoyment? That too is a futility and an unhappy business. (9) Two are better off than one, in that they have greater benefit from their earnings. (10) For should they fall, one can raise the other; but woe betide him who is alone and falls with no companion to raise him! (11) Further, when two lie together they are warm; but how can he who is alone get warm? (12) Also, if one attacks, two can stand up to him. A threefold cord is not readily broken! (13) Better a poor but wise youth than an old but foolish king who no longer has the sense to heed warnings. (14) For the former can emerge from a

קהלת ד'

(א) וְשִׁבְתִּי אֲנִי וְאָרָאָה אֶת־כָּל־הָעֲשָׂקִים
אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמֶשׁ וְהִנֵּה אִדְמַעַת
הָעֲשָׂקִים וְאִין לָהֶם מִנְחָם וּמִיַּד עֲשָׂקִיהֶם
פָּח וְאִין לָהֶם מִנְחָם: (ב) וְשִׁבַּח אֲנִי
אֶת־הַמֵּתִים שְׂכָבָר מֵתוֹ מוֹ־הַחַיִּים אֲשֶׁר
הֵמָּה חַיִּים עַדְנָה: (ג) וְטוֹב מִשְׁנִיהֶם אֵת
אֲשֶׁר־עָדוֹן לֹא הָיָה אֲשֶׁר לֹא־רָאָה
אֶת־הַמַּעֲשֵׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת
הַשָּׁמֶשׁ: (ד) וְרֵאִיתִי אֲנִי אֶת־כָּל־עֲמָל וְאֵת
כָּל־כְּשָׁרוֹן הַמַּעֲשֵׂה כִּי הִיא קִנְאֶת־אִישׁ
מִרְעָהוּ גַם־זֶה הֶבֶל וּרְעוּת רֵוַח: (ה)
הַכֶּסֶל חִבֵּק אֶת־יָדָיו וְאָכַל אֶת־בֶּשָׂרוֹ: (ו)
טוֹב מִלֵּא כֹף נַחַת מִמְּלֵא חֲפָנִים עֲמָל
וּרְעוּת רֵוַח: (ז) וְשִׁבְתִּי אֲנִי וְאָרָאָה הֶבֶל
תַּחַת הַשָּׁמֶשׁ: (ח) יֵשׁ אֶחָד וְאִין שְׁנֵי גַם
בֶּן וְאָח אִין־לוֹ וְאִין קָץ לְכָל־עֲמָלוֹ
גַם־[עֵינֹו] [עֵינֹו] לֹא־תִשָּׁבַע עֲשֶׁר וּלְמִין
אֲנִי עֲמָל וּמַחֲסֵר אֶת־נַפְשִׁי מִטוֹבָה גַם־זֶה
הֶבֶל וְעֵינֹו רַע הוּא: (ט) טוֹבִים הַשָּׁנִים
מוֹ־הָאֶחָד אֲשֶׁר יִשְׁלָהֶם שָׂכָר טוֹב
בְּעֲמָלָם: (י) כִּי אִם־יִפְלוּ הָאֶחָד יָקִים
אֶת־חֲבֵרוֹ וְאִילוֹ הָאֶחָד שִׁיפֹול וְאִין שְׁנֵי
לְהַקִּימוֹ: (יא) גַם אִם־יִשְׁכָּבוּ שְׁנַיִם וְחָם
לָהֶם וּלְאֶחָד אֵיךְ יָחָם: (יב) וְאִם־יִתְקַפוּ
הָאֶחָד הַשָּׁנִים יַעֲמְדוּ נִגְדָו וְהַחוּט
הַמְשָׁלֵשׁ לֹא בַמְהֵרָה יִנְתַּק: (יג) טוֹב יֵלֵד
מִסְכָּן וְחָכָם מִמְּלֹךְ זָקֵן וְכֶסֶל אֲשֶׁר
לֹא־יָדַע לְהִזְהָר עוֹד: (יד) כִּי־מַבִּית
הַסּוּרִים יֵצֵא לְמָלֶךְ כִּי גַם בַּמְּלָכוּתוֹ נוֹלָד
רָשׁ: (טו) רֵאִיתִי אֶת־כָּל־הַחַיִּים הַמְהֻלְכִים
תַּחַת הַשָּׁמֶשׁ עִם הַיֵּלֵד הַשְּׁנֵי אֲשֶׁר יַעֲמֵד
תַּחְתּוֹ: (טז) אִין־קָץ לְכָל־הָעַם לְכָל
אֲשֶׁר־הָיָה לְפָנֵיהֶם גַם הָאֶחָד־נָגִים לֹא
יִשְׁמַחֻבּוּ כִּי־גַם־זֶה הֶבֶל וּרְעִיוֹן רֵוַח: (יז)
שְׁמֵר (רַגְלִיד) [רַגְלִיד] כַּאֲשֶׁר תִּלְדֵּךְ

dungeon to become king; while the latter, even if born to kingship, can become a pauper. (15) [However,] I reflected about all the living who walk under the sun with that youthful successor who steps into his place. (16) Unnumbered are the multitudes of all those who preceded them; and later generations will not acclaim him either. For that too is futile and pursuit of wind. (17) Be not overeager to go to the House of God: more acceptable is obedience than the offering of fools, for they know nothing [but] to do wrong.

אֶל־בַּיִת הָאֱלֹהִים וְקָרֹב לְשִׁמְעַת מִתַּת
הַכְּסִילִים זָבַח כִּי־אֵינָם יוֹדְעִים לַעֲשׂוֹת
רָע׃

Ecclesiastes 5

(1) Keep your mouth from being rash, and let not your throat be quick to bring forth speech before God. For God is in heaven and you are on earth; that is why your words should be few. (2) Just as dreams come with much brooding, so does foolish utterance come with much speech. (3) When you make a vow to God, do not delay to fulfill it. For He has no pleasure in fools; what you vow, fulfill. (4) It is better not to vow at all than to vow and not fulfill. (5) Don't let your mouth bring you into disfavor, and don't plead before the messenger that it was an error, but fear God; else God may be angered by your talk and destroy your possessions. (6) For much dreaming leads to futility and to superfluous talk.

(7) If you see in a province oppression of the poor and suppression of right and justice, don't wonder at the fact; for one high official is protected by a higher one, and both of them by still higher ones. (8) Thus the greatest advantage in all the land is his: he controls a field that is cultivated.

(9) A lover of money never has his fill of money, nor a lover of wealth his fill of income. That too is futile. (10) As his substance increases, so do those who consume it; what, then, does the success of its owner amount to but feasting his eyes?

(11) A worker's sleep is sweet, whether he has much or little to eat; but the rich man's abundance doesn't let him sleep. (12) Here is a grave evil I have observed under the sun: riches hoarded by their owner to his misfortune, (13) in that those riches are lost in some unlucky venture; and if he begets a son, he has nothing in hand. (14) Another grave evil is this: He must depart just as he came. As he came out of his mother's womb, so must he depart at last, naked as he came. He can take nothing of his wealth to carry with him. (15) So what is the good of his toiling for the wind? (16) Besides, all his days

קהלת ה'

(א) אֶל־תִּבְהַל עַל־פִּיךָ וּלְבָבְךָ אֶל־יְמִינֶךָ
 לְהוֹצִיא דְבַר לְפָנַי הָאֱלֹהִים כִּי הָאֱלֹהִים
 בַּשָּׁמַיִם וְאַתָּה עַל־הָאָרֶץ עַל־כֵּן יְהִי
 דְבָרֶיךָ מְעֻטִים: (ב) כִּי בָא הַחֲלוֹם בְּרַב
 עֲנִיָּן וְקוֹל כְּסִיל בְּרַב דְּבָרִים: (ג) כַּאֲשֶׁר
 תִּדְרֹךְ לְאֱלֹהִים אֶל־תִּתְאַחַר לְשַׁלְּמוֹ כִּי
 אֵין חֶפֶץ בַּכְּסִילִים אֶת אֲשֶׁר־תִּדְרֹךְ שְׁלֹם:
 (ד) טוֹב אֲשֶׁר לֹא־תִדְרֹךְ מִשִּׁתְּדוֹר וְלֹא
 תִשְׁלֹם: (ה) אֶל־תִּתֵּן אֶת־פִּיךָ לַחֲטִיא
 אֶת־בִּשְׂרָף וְאֶל־תֹּאמַר לְפָנַי הַמַּלְאָךְ כִּי
 שָׁגַגָה הִיא לָמָּה יִקְצַף הָאֱלֹהִים עַל־קוֹלְךָ
 וְחָבַל אֶת־מַעֲשֵׂה יָדֶיךָ: (ו) כִּי בְרַב חֲלָמוֹת
 וְהַבְּלִים וּדְבָרִים הַרְבֵּה כִּי אֶת־הָאֱלֹהִים
 יִרָא: (ז) אִם־עֲשֶׂק רֹשׁ וְגִזְלֵי מִשְׁפָּט וְצַדִּיק
 תִּרְאֶה בְּמִדִּינָה אֶל־תִּתְמָה עַל־הַחֶפֶץ כִּי
 גְבוֹה מֵעַל גְּבוֹה שְׁמֹר וּגְבוּהִים עֲלֵיהֶם: (ח)
 וַיִּתְרוֹן אֶרֶץ בְּכָל (היא) [הוא] מְלֶךְ
 לְשֹׂדֵה נַעֲבָד: (ט) אֲהַב כְּסֶף לֹא־יִשְׂבַע
 כְּסֶף וּמִי־אֲהַב בְּהֶמוֹן לֹא תִבּוֹאֶה גִם־זֶה
 הַבֵּל: (י) בְּרִבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ
 וּמַה־כִּשְׁרוֹן לְבַעֲלֶיהָ כִּי אִם־[רְאוּת]
 (ראית) עֵינָיו: (יא) מִתּוֹקָה שְׁנַת הָעֶבֶד
 אִם־מַעֲט וְאִם־הַרְבֵּה יֹאכֵל וְהַשֶּׁבַע
 לְעִשִׂיר אֵינָנו מִנִּיחַ לוֹ לִישׁוֹן: (יב) יֵשׁ רַעַה
 חוֹלָה רְאִיתִי תַחַת הַשָּׁמֶשׁ עֹשֶׂה שְׁמֹר
 לְבַעֲלוֹ לְרַעְתּוֹ: (יג) וְאֶבֶד הָעֹשֶׂה הִיא
 בְּעֲנָן רַע וְהוֹלִיד בּוֹ וְאֵין בְּיָדוֹ מְאוּמָּה:
 (יד) כַּאֲשֶׁר יֵצֵא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב
 לְלֶכֶת כַּשֶּׁבֵּא וּמְאוּמָּה לֹא־יִשָּׂא בְּעַמְלוֹ
 שִׁילֵף בְּיָדוֹ: (טו) וְגִם־זֶה רַעַה חוֹלָה
 כְּלִעַמַת שֶׁבֵּא כֵּן יֵלֵךְ וּמַה־יִּתְרוֹן לוֹ
 שִׁיעַמֵּל לְרוּחַ: (טז) גַּם כָּל־יָמָיו בַּחֲשָׁף
 יֹאכֵל וְכַעַס הַרְבֵּה וְחָלְיוֹ וְקִצְף: (יז) הִיָּה
 אֲשֶׁר־רְאִיתִי אֲנִי טוֹב אֲשֶׁר־יִפֶּה
 לְאֹכְלוֹ לְשִׁתּוֹת וּלְרְאוֹת טוֹבָה

he eats in darkness, with much vexation and grief and anger. (17) Only this, I have found, is a real good: that one should eat and drink and get pleasure with all the gains he makes under the sun, during the numbered days of life that God has given him; for that is his portion. (18) Also, whenever a man is given riches and property by God, and is also permitted by Him to enjoy them and to take his portion and get pleasure for his gains—that is a gift of God. (19) For [such a man] will not brood much over the days of his life, because God keeps him busy enjoying himself.

בְּכָל־עֲמָלוֹ | שְׂיַעֲמַל תַּחַת־הַשֶּׁמֶשׁ מִסֶּפֶר
 יְמֵי־חַיָּו אֲשֶׁר־נָתַן־לּוֹ הָאֱלֹהִים כִּי־הוּא
 חֶלְקוֹ: (יח) גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לּוֹ
 הָאֱלֹהִים עֵשֶׂר וּנְכֹסִים וְהִשְׁלִיטוּ לְאָכַל
 מִמֶּנּוּ וְלִשְׂאת אֶת־חֶלְקוֹ וְלִשְׂמַח בְּעֲמָלוֹ
 אֲזֶה מַתַּת אֱלֹהִים הִיא: (יט) כִּי לֹא הָרַבָּה
 יִזְכֹּר אֶת־יְמֵי חַיָּו כִּי הָאֱלֹהִים מַעֲנֶה
 בְּשִׂמְחַת לְבָבוֹ:

Ecclesiastes 6

(1) There is an evil I have observed under the sun, and a grave one it is for man: (2) that God sometimes grants a man riches, property, and wealth, so that he does not want for anything his appetite may crave, but God does not permit him to enjoy it; instead, a stranger will enjoy it. That is futility and a grievous ill. (3) Even if a man should beget a hundred children and live many years—no matter how many the days of his years may come to, if his gullet is not sated through his wealth, I say: The stillbirth, though it was not even accorded a burial, is more fortunate than he. (4) Though it comes into futility and departs into darkness, and its very name is covered with darkness, (5) though it has never seen or experienced the sun, it is better off than he— (6) yes, even if the other lived a thousand years twice over but never had his fill of enjoyment! For are not both of them bound for the same place? (7) All of man's earning is for the sake of his mouth, yet his gullet is not sated. (8) What advantage then has the wise man over the fool, what advantage has the pauper who knows how to get on in life? (9) Is the feasting of the eyes more important than the pursuit of desire? That, too, is futility and pursuit of wind. (10) Whatever happens, it was designated long ago and it was known that it would happen; as for man, he cannot contend with what is stronger than he. (11) Often, much talk means much futility. How does it benefit a man? (12) Who can possibly know what is best for a man to do in life—the few days of his fleeting life? For who can tell him what the future holds for him under the sun?

קהלת ו'

(א) יש רעה אשר ראיתי תחת השמש ורבה היא על האדם: (ב) איש אשר יתולו האלהים עשר ונכסים וכבוד ואינו חסר לנפשו | מכל אשר יתאוה ולא ישליטנו האלהים לאכל ממנו כי איש נכרי יאכלנו זה הכל וחלי רע הוא: (ג) אם יוליד איש מאה ושנים רבות יחיה ורב | שיהיו ימי שניו ונפשו לא תשבע מן הטובה וגם קבורה לא יהיה לו אמרתי טוב ממנו הנפל: (ד) כי בהבל בא ובחשוף ילך ובחשוף שמו יכסה: (ה) גם שמש לא תראה ולא ידע גחת לזה מזה: (ו) ואלו חיה אלה שנים פעמים וטובה לא ראה הלא אל-מקום אחד הכל הולך: (ז) כל-עמל האדם לפיהו וגם הנפש לא תמלא: (ח) כי מה יותר לחכם מן הכסיל מה לעני יודע להלך נגד החיים: (ט) טוב מראה עינים מה לדון נפש גמנה הבל ורעות רוח: (י) מה שיהיה כבר נקרא שמו ונודע אשר הוא אדם ולא יוכל לדון עם (שהתקיר) [שתקיר] ממנו: (יא) כי יש דברים הרבה מרבים הכל מה יתר לאדם: (יב) כי מי יודע מה טוב לאדם בחיים מספר ימי חיי הבלו ויעשם כצל אשר מי יגיד לאדם מה יהיה אחריו תחת השמש:

Ecclesiastes 7

(1) A good name is better than fragrant oil, and the day of death than the day of birth. (2) It is better to go to a house of mourning than to a house of feasting; for that is the end of every man, and a living one should take it to heart. (3) Vexation is better than revelry; for though the face be sad, the heart may be glad. (4) Wise men are drawn to a house of mourning, and fools to a house of merrymaking. (5) It is better to listen to a wise man's reproof than to listen to the praise of fools. (6) For the levity of the fool is like the crackling of nettles under a kettle. But that too is illusory; (7) for cheating may rob the wise man of reason and destroy the prudence of the cautious. (8) The end of a matter is better than the beginning of it.

Better a patient spirit than a haughty spirit. (9) Don't let your spirit be quickly vexed, for vexation abides in the breasts of fools. (10) Don't say, "How has it happened that former times were better than these?" For it is not wise of you to ask that question. (11) Wisdom is as good as a patrimony, and even better, for those who behold the sun. (12) For to be in the shelter of wisdom is to be also in the shelter of money, *Emendation yields "For the possessor of wisdom becomes a possessor of money."* and the advantage of intelligence is that wisdom preserves the life of him who possesses it. (13) *iVv. 13–14 continue the thought of v. 10.* Consider God's doing! Who can straighten what He has twisted? (14) So in a time of good fortune enjoy the good fortune; and in a time of misfortune, reflect: The one no less than the other was God's doing; consequently, man may find no fault with Him. (15) In my own brief span of life, I have seen both these things: sometimes a good man perishes in spite of his goodness, and sometimes a wicked one endures in spite of his

קהלת ז'

(א) טוב שם משמן טוב ויום המות מיום הולדו: (ב) טוב ללכת אל-בית-אבל מלכת אל-בית משתה באשר הוא סוף פל-האדם והחי יתן אל-לבו: (ג) טוב כעס משחוק כפי-ברע פנים ייטב לב: (ד) לב חכמים בבית אבל ולב כסילים בבית שמחה: (ה) טוב לשמע גערת חכם מאיש שמע שיר כסילים: (ו) כי כקול הסירים תחת הסיר כן שחק הכסיל וגם-זה הבל: (ז) כי העשק יהולל חכם ויאבד את-לב מתנה: (ח) טוב אחרית דבר מראשיתו טוב ארוך-רוח מגב-הרוח: (ט) אל-תבהל ברוחך לכעוס כי כעס בחיק כסילים יגוח: (י) אל-תאמר מה היה שהימים הראשנים היו טובים מאלה כי לא מחכמה שאלת על-זה: (יא) טובה חכמה עם-נחלה ויתר לראי השמש: (יב) כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה: (יג) ראה את-מעשה האלהים כי מי יוכל לתקן את אשר עותו: (יד) ביום טובה הינה בטוב וביום רעה ראה גם את-זה לעמת-זה עשה האלהים על-דברת שלא ימצא האדם אחריו מאומה: (טו) את-הכל ראיתי בימי הבלי יש צדיק אבד בצדקו ויש רשע מאריך ברעתו: (טז) אל-תהי צדיק הרבה ואל-תתחכם יותר למה תשומם: (יז) אל-תרשע הרבה ואל-תהי סכל למה תמות בלא עתך: (יח) טוב אשר תאחז בזה וגם-מזה אל-תנח את-ידיך כפי-רא אלהים יצא את-כלם: (יט) החכמה תעז לחכם מעשרה שליטים אשר היו בעיר: (כ) כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא: (כא) גם לכל-הדברים אשר ידברו אל-תתן

wickedness. (16) So don't overdo goodness and don't act the wise man to excess, or you may be dumfounded. (17) Don't overdo wickedness and don't be a fool, or you may die before your time. (18) It is best that you grasp the one without letting go of the other, for one who fears God will do his duty by both. (19) Wisdom is more of a stronghold to a wise man than ten magnates that a city may contain. (20) m For there is not one good man on earth who does what is best and doesn't err. (21) Finally, don't pay attention to everything that is said, so that you may not hear your slave reviling you; (22) for well you remember the many times that you yourself have reviled others. (23) All this I tested with wisdom. I thought I could fathom it, but it eludes me. (24) [The secret of] what happens is elusive and deep, deep down; who can discover it? (25) I put my mind to studying, exploring, and seeking wisdom and the reason of things, and to studying wickedness, stupidity, madness, and folly. (26) Now, I find woman more bitter than death; she is all traps, her hands are fetters and her heart is snares. He who is pleasing to God escapes her, and he who is displeasing is caught by her. (27) See, this is what I found, said Koheleth, item by item in my search for the reason of things. (28) As for what I sought further but did not find, I found only one human being in a thousand, and the one I found among so many was never a woman. (29) But, see, this I did find: God made men plain, but they have engaged in too much reasoning.

לְבַר אֲשֶׁר לֹא־תִשְׁמַע אֶת־עַבְדְּךָ מִקְלָלֶיךָ:
 (כב) כִּי גַם־פְּעָמִים רַבּוֹת יִדְעַ לְבַר אֲשֶׁר
 גַּם־[אֶתְּהָ] (את) קָלַלְתָּ אֲחֵרִים: (כג)
 כְּלִזָּה נְסִיתִי בַחֲכָמָה אֲמַרְתִּי אֲחֻכָּמָה
 וְהִיא רְחוּקָה מִמֶּנִּי: (כד) רְחוּקָה מֵה־שִׁשְׁהָיָה
 וְעַמְקָא עֲמַק מִי יִמְצְאוּנִי: (כה) סְבוּתִי אָנֹכִי
 וְלִבִּי לִדְעַת וְלִתּוֹר וּבִקְשׁ חֲכָמָה וְחֻשְׁבוֹן
 וְלִדְעַת רִשְׁעֵי פֶסֶל וְהִסְכְּלוֹת הַזְּלוּלוֹת: (כו)
 וּמוֹצֵא אָנֹכִי מֵרַ מִמְּוֹת אֶת־הָאִשָּׁה
 אֲשֶׁר־הִיא מְצוּדִים וְחַרְמִים לְבָהּ אֲסוּרִים
 יְדִיהָ טוֹב לְפָנַי הָאֱלֹהִים יִמְלֹט מִמֶּנָּה
 וְחוּטָא יִלְכַד בָּהּ: (כז) רְאֵה זֶה מִצְאָתִי
 אֲמַרְהָ קִהְלֵת אַחַת לְאַחַת לְמִצְאָה חֻשְׁבוֹן:
 (כח) אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מִצְאָתִי
 אָדָם אֶחָד מֵאֵלֶּיךָ מִצְאָתִי וְאִשָּׁה
 בְּכָל־אֲלֵה לֹא מִצְאָתִי: (כט) לְבַד רְאֵה־זֶה
 מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם
 יִשָּׂר וְהִמָּה בִקְשׁוּ חֻשְׁבֹנוֹת רַבִּים:

Ecclesiastes 8

(1) Who is like the wise man, and who knows the meaning of the adage:

“A man’s wisdom lights up his face,

So that his deep discontent is dissembled?”

(2) I do! “Obey the king’s orders—and don’t rush into uttering an oath by God.” (3)

Leave his presence; do not tarry in a dangerous situation, for he can do anything he pleases; (4) inasmuch as a king’s command is authoritative, and none can say to him, “What are you doing?” (5) One who obeys orders will not suffer from the dangerous situation.

A wise man, however, will bear in mind (6) For there is a time for every experience, including the doom; for a man’s calamity overwhelms him. (7) Indeed, he does not know what is to happen; even when it is on the point of happening, who can tell him? (8) No man has authority over the lifebreath—to hold back the lifebreath; there is no authority over the day of death. There is no mustering out from that war; wickedness is powerless to save its owner. (9) All these things I observed; I noted all that went on under the sun, while men still had authority over men to treat them unjustly. (10) And then I saw scoundrels coming from the Holy Site and being brought to burial, while such as had acted righteously were forgotten in the city.

And here is another frustration: (11) the fact that the sentence imposed for evil deeds is not executed swiftly, which is why men are emboldened to do evil— (12) the fact that a sinner may do evil a hundred times and his [punishment] still be delayed. For although I am aware that “It will be well with those who revere God since they revere Him, (13) and it will not be well with the scoundrel,

קהלת ח'

(א) מי כִּהְחֹכֵם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר הַחֲכָמָה אָדָם תֵּאִיר פָּנָיו וְעֵז פָּנָיו יִשְׁנֵא: (ב) אָנֹכִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַרְת שְׁבוּעַת אֱלֹהִים: (ג) אֶל־תִּבְהַל מִפָּנָיו תִּלְךָ אֶל־תַּעֲמֹד בְּדַבֵּר רַע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה: (ד) בְּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מִה־תַּעֲשֶׂה: (ה) שׁוֹמֵר מִצְוָה לֹא יִדַע דְּבַר רַע וְעַתּ וּמִשְׁפָּט יִדַע לֵב חָכָם: (ו) כִּי לְכָל־חֹפֶץ יֵשׁ עֵת וּמִשְׁפָּט כִּי־רַעַת הָאָדָם רַבָּה עָלָיו: (ז) כִּי־אֵינְנוּ יוֹדֵעַ מִה־שִׁיְהִיָּה כִּי כָאֲשֶׁר יִהְיֶה מִי יִגִּיד לוֹ: (ח) אֵין אָדָם שְׁלִיט בְּרוּחַ לְכָל־אֶת־הָרוּחַ וְאֵין שִׁלְטוֹן בַּיּוֹם הַמּוֹת וְאֵין מְשַׁלַּחַת בַּמְּלַחְמָה וְלֹא־יִמְלֹט רָשָׁע אֶת־בְּעָלָיו: (ט) אֶת־כָּל־זֶה רָאִיתִי וְנָתַן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִם עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ: (י) וּבְכֹן רָאִיתִי רָשָׁעִים קְבָרִים וּבָאוּ וּמִמְקוֹם קְדוֹשׁ יִהְלְכוּ וַיִּשְׁתַּכְּחוּ בְעִיר אֲשֶׁר כּוֹנְנִים גַּם־זֶה הַבַּל: (יא) אֲשֶׁר אֵין־נַעֲשֶׂה פִתְגָם מַעֲשֶׂה הָרַעָה מְהֵרָה עַל־כֵּן מָלֵא לֵב בְּנֵי־הָאָדָם בָּהֶם לַעֲשׂוֹת רַע: (יב) אֲשֶׁר חָטָא עֲשֶׂה רַע מֵאֵת וּמֵאֲרִיךְ לוֹ כִּי גַם־יִוָּדַע אָנֹכִי אֲשֶׁר יִהְיֶה־טוֹב לִירְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלְּפָנָיו: (יג) וְטוֹב לֹא־יִהְיֶה לְרָשָׁע וְלֹא־יֵאֲרִיךְ יָמִים כַּצֶּל אֲשֶׁר אֵינְנוּ יִרָא מִלְּפָנֵי אֱלֹהִים: (יד) יִשְׁהִי־בָל אֲשֶׁר נַעֲשֶׂה עַל־הָאָרֶץ אֲשֶׁר יֵשׁ צַדִּיקִים אֲשֶׁר מִגִּיעַ אֲלֵהֶם כַּמַּעֲשֶׂה הָרָשָׁעִים וַיֵּשׁ רָשָׁעִים שְׂמִינֵה אֲלֵהֶם כַּמַּעֲשֶׂה הַצַּדִּיקִים אֲמַרְתִּי שְׂגַם־זֶה הַבַּל: (טו) וְשִׁבְחָתִי אָנֹכִי אֶת־הַשְּׂמֵחָה אֲשֶׁר אֵין־טוֹב לָאָדָם תַּחַת הַשָּׁמַיִם כִּי אִם־לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׂמֹחַ וְהוּא יִלְנָנוּ בְעַמְלּוֹ מִי חֲיִיו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים תַּחַת הַשָּׁמַיִם: (טז) כָּאֲשֶׁר נָתַתִּי

and he will not live long, because. *See note on 6.12.* he does not revere God” — (14) here is a frustration that occurs in the world: sometimes an upright man is requited according to the conduct of the scoundrel; and sometimes the scoundrel is requited according to the conduct of the upright. I say all that is frustration. (15) I therefore praised enjoyment. For the only good a man can have under the sun is to eat and drink and enjoy himself. That much can accompany him, in exchange for his wealth, through the days of life that God has granted him under the sun. (16) For I have set my mind to learn wisdom and to observe the business that goes on in the world— even to the extent of going without sleep day and night— (17) and I have observed all that God brings to pass. Indeed, man cannot guess the events that occur under the sun. For man tries strenuously, but fails to guess them; and even if a sage should think to discover them he would not be able to guess them.

אֶת־לְבִי לְדַעַת חֲכָמָה וְלִרְאוֹת אֶת־הָעֲנָן
אֲשֶׁר נַעֲשֶׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם
וּבַלַּיְלָה שִׁנָּה בְּעֵינָיו אֵינָנו רֹאֶה: (יז)
וְרֵאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא
יֻכַל הָאָדָם לְמַצּוֹא אֶת־הַמַּעֲשֵׂה אֲשֶׁר
נַעֲשֶׂה תַּחַת־הַשָּׁמַיִם בְּשׂוֹל אֲשֶׁר יַעֲמֹל
הָאָדָם לְבַקֵּשׁ וְלֹא יִמָּצֵא וְגַם אִם־יֵאמָר
הַחֲכָם לְדַעַת לֹא יֻכַל לְמַצּוֹא:

Ecclesiastes 9

(1) For all this I noted, and I ascertained all this: that the actions of even the righteous and the wise are determined by God. Even love! Even hate! Man knows none of these in advance— (2) none! For the same fate is in store for all: for the righteous, and for the wicked; for the good and pure, and for the impure; for him who sacrifices, and for him who does not; for him who is pleasing, and for him who is displeasing; and for him who swears, and for him who shuns oaths. (3) That is the sad thing about all that goes on under the sun: that the same fate is in store for all. (Not only that, but men's hearts are full of sadness, and their minds of madness, while they live; and then—to the dead!) (4) For he who is reckoned among the living has something to look forward to—even a live dog is better than a dead lion— (5) since the living know they will die. But the dead know nothing; they have no more recompense, for even the memory of them has died. (6) Their loves, their hates, their jealousies have long since perished; and they have no more share till the end of time in all that goes on under the sun. (7) Go, eat your bread in gladness, and drink your wine in joy; for your action was long ago approved by God. (8) Let your clothes always be freshly washed, and your head never lack ointment. (9) Enjoy happiness with a woman you love all the fleeting days of life that have been granted to you under the sun—all your fleeting days. For that alone is what you can get out of life and out of the means you acquire under the sun. (10) Whatever it is in your power to do, do with all your might. For there is no action, no reasoning, no learning, no wisdom in Sheol, where you are going. (11) I have further observed under the sun that

The race is not won by the swift,

קהלת ט'

(א) כִּי אֶת־כָּל־זֶה נִתְּתִי אֶל־לִבִּי וְלִבּוֹר
 אֶת־כָּל־זֶה אֲשֶׁר הַצְּדִיקִים וְהַחֲכָמִים
 וְעַבְדֵיהֶם בְּיַד הָאֱלֹהִים גַּם־אֲהַבָּה
 גַּם־שָׂנְאָה אִין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם:
 (ב) הַכֹּל כַּאֲשֶׁר לְכָל מְקַרָּה אֶחָד לַצְּדִיק
 וְלָרָשָׁע לְטוֹב וְלַטְּהוֹר וְלַטָּמֵא וְלַזָּבַח
 וְלֹאֲשֶׁר אֵינְנו זֹבַח כְּטוֹב כַּחֲטָא הַנִּשְׁפָּע
 כַּאֲשֶׁר שְׂבוּעָה יֵרָא: (ג) זֶה | רָע בְּכָל
 אֲשֶׁר־נַעֲשָׂה תַחַת הַשָּׁמַשׁ כִּי־מְקַרָּה אֶחָד
 לְכָל וְגַם לֵב בְּנִי־הָאָדָם מְלֹא־רָע וְהוֹלֵלוֹת
 בְּלִבָּבָם בְּחַיֵּיהֶם וְאַחֲרָיו אֶל־הַמֵּתִים: (ד)
 כִּי־מִי אֲשֶׁר [יַחְבֵּר] אֵל כָּל־הַחַיִּים
 יֵשׁ בְּטַחֲוֹן כִּי־לְכָל־חַי הוּא טוֹב
 מִן־הָאֲרִיָּה הַמֵּת: (ה) כִּי הַחַיִּים יוֹדְעִים
 שְׂמִיתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָה
 וְאִין־עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זְכָרָם: (ו)
 גַּם אֶהְבֶּתֶם גַּם־שָׂנְאֶתֶם גַּם־קִנְיָתֶם כְּכֹר
 אֲבָדָה וְחֶלֶק אִין־לָהֶם עוֹד לְעוֹלָם בְּכָל
 אֲשֶׁר־נַעֲשָׂה תַחַת הַשָּׁמַשׁ: (ז) לֵךְ אֲכַל
 בְּשִׂמְחָה לַחֲמֶךָ וּשְׂתֵה בְּלִב־טוֹב יֵינֶךָ כִּי
 כָּכֹר רָצָה הָאֱלֹהִים אֶת־מַעֲשֵׂיךָ: (ח)
 בְּכָל־עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וְשִׁמֹן
 עַל־רֹאשְׁךָ אֶל־יַחְסֹר: (ט) רְאֵה חַיִּים
 עַם־אִשָּׁה אֲשֶׁר־אֶהְבֶּת כָּל־יְמֵי חַיֵּי הַבְּלִיָּה
 אֲשֶׁר נִתְּנָלְךָ תַחַת הַשָּׁמַשׁ כֹּל יְמֵי הַבְּלִיָּה
 כִּי הוּא חֶלֶקְךָ בְּחַיִּים וּבַעֲמָלְךָ אֲשֶׁר־אֶתָּה
 עָמַל תַּחַת הַשָּׁמַשׁ: (י) כֹּל אֲשֶׁר תִּמְצָא
 יַדְּךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה כִּי אִין מַעֲשֵׂה
 וְחִשְׁבוֹן וְדַעַת וְחִכְמָה בְּשֵׂאוֹל אֲשֶׁר אֶתָּה
 הִלְךְ שָׂמָה: (יא) שְׁבִתִּי וְרָאָה
 תַּחַת־הַשָּׁמַשׁ כִּי לֹא לְקַלִּים הַמְרוֹץ וְלֹא
 לְגִבּוֹרִים הַמְלַחֲמָה וְגַם לֹא לַחֲכָמִים לַחֵם
 וְגַם לֹא לְנֹבְנִים עֲשֶׂר וְגַם לֹא לַיֹּדְעִים חָן
 כִּי־עַת וּפָגַע יִקְרָה אֶת־כָּלָם: (יב) כִּי גַם
 לֹא־יֹדֵעַ הָאָדָם אֶת־עֲתוֹ כַּדָּגִים שֶׁנֶּאֱחָזִים

Nor the battle by the valiant;

Nor is bread won by the wise,

Nor wealth by the intelligent,

Nor favor by the learned.

For the time of mischance comes to all. (12)
 And a man cannot even know his time. As
 fishes are enmeshed in a fatal net, and as
 birds are trapped in a snare, so men are
 caught at the time of calamity, when it
 comes upon them without warning. (13)
 This thing too I observed under the sun
 about wisdom, and it affected me
 profoundly. (14) There was a little city, with
 few men in it; and to it came a great king,
 who invested it and built mighty siege works
 against it. (15) Present in the city was a poor
 wise man who might have saved it with his
 wisdom, but nobody thought of that poor
 man. (16) So I observed: Wisdom is better
 than valor; but

A poor man's wisdom is scorned,

And his words are not heeded. (17) Words
 spoken softly by wise men are heeded sooner
 than those shouted by a lord in folly. (18)
 Wisdom is more valuable than weapons of
 war, but a single error destroys much of
 value.

בְּמִצּוּדָה רָעָה וְכִצְפָּרִים הָאֲחֻזּוֹת בַּפֶּחַ
 כָּהֶם וְיִקְשִׁים בְּנֵי הָאָדָם לְעֵת רָעָה
 כְּשֶׁתְּפֹל עֲלֵיהֶם פְּתָאֵם: (יג) גַּם־זֶה רָאִיתִי
 חֲכָמָה תַּחַת הַשֶּׁמֶשׁ וּגְדוּלָה הִיא אֵלַי:
 (יד) עֵיר קִטְנָה וְאֲנָשִׁים בָּהּ מְעַט
 וּבֹא־אֵלֶיהָ מֶלֶךְ גָּדוֹל וְסָבַב אֹתָהּ וּבָנָה
 עָלֶיהָ מִצּוּדִים גְּדֹלִים: (טו) וּמָצָא בָּהּ אִישׁ
 מְסֻכָּן חָכָם וּמְלִטָּה־הוּא אֶת־הָעֵיר בְּחֲכָמָתוֹ
 וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמְּסֻכָּן הַהוּא:
 (טז) וְאָמַרְתִּי אֲנִי טוֹבָה חֲכָמָה מִגְּבוּרָה
 וְחֲכָמַת הַמְּסֻכָּן בְּזוּיָהּ וּדְבָרָיו אֵינָם
 נִשְׁמָעִים: (יז) דְּבָרֵי חֲכָמִים בְּנִחַת נִשְׁמָעִים
 מִזְעֵקַת מוֹשֵׁל בְּכִסְיִים: (יח) טוֹבָה
 חֲכָמָה מִכְּלֵי קָרֶב וְחוּטָא אֶחָד יֵאָבֵד
 טוֹבָה הַרְבֵּה:

Ecclesiastes 10

(1) Dead flies turn the perfumer's ointment fetid and putrid; so a little folly outweighs massive wisdom. (2) A wise man's mind tends toward the right hand, a fool's toward the left. (3) A fool's mind is also wanting when he travels, and he lets everybody know he is a fool. (4) If the wrath of a lord flares up against you, don't give up your post; when wrath abates, grave offenses are pardoned.-d (5) Here is an evil I have seen under the sun as great as an error committed by a ruler: (6) Folly was placed on lofty heights, while rich men sat in low estate. (7) I have seen slaves on horseback, and nobles walking on the ground like slaves. (8) He who digs a pit will fall into it; he who breaches a stone fence will be bitten by a snake. (9) He who quarries stones will be hurt by them; he who splits wood will be harmed by it. (10) If the ax has become dull and he has not whetted the edge, he must exert more strength. Thus the advantage of a skill [depends on the exercise of] prudence. (11) If the snake bites because no spell was uttered, no advantage is gained by the trained charmer. (12) A wise man's talk brings him favor, but a fool's lips are his undoing. (13) His talk begins as silliness and ends as disastrous madness. (14) Yet the fool talks and talks! A man cannot know what will happen; who can tell him what the future holds? (15) A fool's exertions tire him out, for he doesn't know how to get to a town. (16) Alas for you, O land whose king is a lackey and whose ministers dine in the morning! (17) Happy are you, O land whose king is a master and whose ministers dine at the proper time—with restraint, not with guzzling! (18) Through slothfulness the ceiling sags,

Through lazy hands the house caves in. (19) They make a banquet for revelry; wine makes life merry, and money answers every

קהלת י'

(א) זְבוּבֵי מוֹת יְבֹאִישׁ יְבִיעַ שֶׁמֶן רוֹקֵחַ יִקַּר מִחֲכָמָה מִכְבוֹד סְכָלוֹת מֵעַט: (ב) לֵב חָכֵם לִימִינוֹ וְלֵב פֶּסִיל לְשִׁמְאֹלוֹ: (ג) וְגַם בְּדֶרֶךְ (כִּשְׁהִסְכֵּל) [כְּשִׁסְכֵּל] הַלֶּךְ לְבוֹ חָסֵר וְאָמַר לְכֹל סְכָל הוּא: (ד) אִם־רוּחַ הַמוֹשֵׁל תַּעֲלֶה עָלֶיךָ מִקוֹמְךָ אַל־תִּנָּח כִּי מִרְפָּא יִנִּיחַ חַטָּאִים גְּדוֹלִים: (ה) יֵשׁ רָעָה רְאִיתִי תַּחַת הַשָּׁמֶשׁ כְּשִׁגְגָה שִׁיִּצָּא מִלִּפְנֵי הַשִּׁלִּיט: (ו) נָתַן הַסֶּכֶל בְּמִרוֹמִים רַבִּים וְעִשְׂרִים בְּשֹׁפֵל יֵשְׁבוּ: (ז) רְאִיתִי עֲבָדִים עַל־סוּסִים וְשָׂרִים הֹלְכִים כְּעֲבָדִים עַל־הָאָרֶץ: (ח) חָפַר גּוֹמֵץ בּוֹ יִפּוֹל וּפְרִץ גָּדֵר יִשְׁכַּנוּ נָחֵשׁ: (ט) מִסִּיעַ אֲבָנִים יַעֲצֹב בֵּיהֶם בּוֹקֵעַ עֵצִים יִסְכּוּ בָּם: (י) אִם־קָהָה הַבְּרוֹזֶל וְהוּא לֹא־פָנִים קָלָל וְחִילִים יִגְבֵּר וְיִתְרוֹן הַכֹּשֵׁר חֲכָמָה: (יא) אִם־יִשָּׂא הַנְּחָשׁ בְּלוֹא־לַחֵשׁ וְאִין יִתְרוֹן לְבַעַל הַלְּשׁוֹן: (יב) דְּבַרִי פִי־חָכָם חָן וְשִׁפְתוֹת כֶּסֶל תְּבַלְעֵנוּ: (יג) תַּחֲלֵת דְּבַר־יִפְיָהוּ סְכָלוֹת וְאַחֲרֵית פִּיָּהוּ הוֹלְלוֹת רָעָה: (יד) וְהַסֶּכֶל יִרְבֶּה דְּבָרִים לֹא־יִדַּע הָאָדָם מֵהַשִּׁיָּהוּיָהּ וְאֲשֶׁר יִהְיֶה מֵאַחֲרָיו מִי יִגִּיד לוֹ: (טו) עֲמַל הַפְּסִילִים תִּיִגְעֵנוּ אֲשֶׁר לֹא־יִדַּע לְלַכֵּת אֶל־עִיר: (טז) אֵי־לָךְ אֶרֶץ שְׁמֵלֶכָּה נָעַר וְשָׂרִיךְ בְּבִקָּר יֹאכְלוּ: (יז) אֲשֶׁרִיךְ אֶרֶץ שְׁמֵלֶכָּה בּוֹ־חֹרִים וְשָׂרִיךְ בָּעַת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בַשְּׂתִי: (יח) בַּעֲצֵלְתִּים יִמָּךְ הַמְּקָרָה וּבַשִּׁפְלוֹת יָדַיִם יִדְלָךְ הַבַּיִת: (יט) לְשַׁחֹק עֲשִׂים לָחֵם וַיִּין יִשְׂמַח חַיִּים וְהַפֶּסֶף יַעֲנֶה אֶת־הַכֹּל: (כ) גַּם בְּמַדְעָף מְלָךְ אַל־תִּקְלָל וּבַחֲדָרִי מִשְׁכְּבֶךָ אַל־תִּקְלָל עֹשֶׂר כִּי עוֹף הַשָּׁמַיִם יוֹלִיד אֶת־הַקּוֹל וּבַעַל (הַכְּנָפִים) [כְּנָפִים] יִגִּיד דְּבַר:

need. (20) Don't revile a king even among your intimates. Don't revile a rich man even in your bedchamber;

For a bird of the air may carry the utterance,

And a winged creature may report the word.

Ecclesiastes 11

(1) Send your bread forth upon the waters; for after many days you will find it. (2) Distribute portions to seven or even to eight, for you cannot know what misfortune may occur on earth. (3) If the clouds are filled, they will pour down rain on the earth; and if a tree falls to the south or to the north, the tree will stay where it falls. (4) If one watches the wind, he will never sow; and if one observes the clouds, he will never reap. (5) Just as you do not know how the lifebreath passes into the limbs within the womb of the pregnant woman, so you cannot foresee the actions of God, who causes all things to happen. (6) Sow your seed in the morning, and don't hold back your hand in the evening, since you don't know which is going to succeed, the one or the other, or if both are equally good. (7) How sweet is the light, what a delight for the eyes to behold the sun! (8) Even if a man lives many years, let him enjoy himself in all of them, remembering how many the days of darkness are going to be. The only future is nothingness! (9) O youth, enjoy yourself while you are young! Let your heart lead you to enjoyment in the days of your youth. Follow the desires of your heart and the glances of your eyes—but know well that God will call you to account for all such things— (10) and banish care from your mind, and pluck sorrow out of your flesh! For youth and black hair are fleeting.

קהלת י"א

(א) שְׁלַח לַחֲמֵךְ עַל־פְּנֵי הַמַּיִם כִּי־כָרֵב הַיָּמִים תִּמְצָאָנּוּ: (ב) תָּוֶן־חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תִדַע מַה־יְהִיֶה רָעָה עַל־הָאָרֶץ: (ג) אִם־יִמְלְאוּ הָעַבִּים גֶּשֶׁם עַל־הָאָרֶץ יִרְקוּ וְאִם־יִפּוֹל עֵץ בְּדָרוֹם וְאִם בְּצָפוֹן מִקוֹם שִׁיפּוֹל הָעֵץ שָׁם יְהוּא: (ד) שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֵה בָעֵבִים לֹא יִקְצוֹר: (ה) כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מַה־תִּדְרֹךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה כֹּכָה לֹא תִדַע אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל: (ו) בְּבִקְרֹזְרַע אֶת־זֶרְעֶךָ וְלַעֲרֹב אֶל־תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִכָּשֶׁר הַזֶּה אוֹיֵזָה וְאִם־שֹׁנִיָּהֶם כְּאֶחָד טוֹבִים: (ז) וּמִתּוֹק הָאֹר וְטוֹב לְעֵינַיִם לְרֵאוֹת אֶת־הַשֶּׁמֶשׁ: (ח) כִּי אִם־שָׁנִים הִרְבֵּה יִחְיֶה הָאָדָם בְּכֻלָּם יִשְׂמַח וַיִּזְכֹּר אֶת־יָמָיו הַחֹשֶׁךְ כִּי־הִרְבֵּה יְהִי כֹל־שָׁבָא הַבָּל: (ט) שָׂמַח בְּחֹר בְּיִלְדוּתֶיךָ וַיִּטִּיבֵךְ לִבְךָ בַּיָּמִי בְּחֹרוֹתֶיךָ וְהִלֵּךְ בְּדַרְכֵי לִבְךָ וּבְמֵרָאֵי עֵינֶיךָ וְדַע כִּי עַל־כָּל־אֱלֹהִים יִבְיָאֵךְ הָאֱלֹהִים בְּמִשְׁפָּט: (י) וְהִסֵּר כָּעֵס מִלִּבְךָ וְהִעֲבֵר רָעָה מִבְּשָׂרְךָ כִּי־הֵילְדוֹת וְהַשְּׁחָרוֹת הַבָּל:

Ecclesiastes 12

(1) So appreciate your vigor in the days of your youth, before those days of sorrow come and those years arrive of which you will say, "I have no pleasure in them"; (2) before sun and light and moon and stars grow dark, and the clouds come back again after the rain:

(3) When the guards of the house become shaky,

And the men of valor are bent,

And the maids that grind, grown few, are idle,

And the ladies that peer through the windows grow dim, (4) And the doors to the street are shut—

With the noise of the hand mill growing fainter,

And the song of the bird growing feebler,

And all the strains of music dying down; (5) When one is afraid of heights

And there is terror on the road.—

For the almond tree may blossom,

The grasshopper be burdened,

And the caper bush may bud again; But man sets out for his eternal abode,

With mourners all around in the street.—

(6) Before the silver cord snaps

And the golden bowl crashes,

The jar is shattered at the spring,

And the jug is smashed at the cistern. (7)

קהלת י"ב

(א) וזכר את-בוראיך בימי בחורתיך עד אשר לא-יבאו ימי הרעה והגיעו שנים אשר תאמר אינלי בהם חפץ: (ב) עד אשר לא-תחשו השמש והאור והירח והכוכבים ושובו העבים אחר הגשם: (ג) ביום שילעו שמרי הבית והתעותו אנשי החיל ובטלו הטחנות כי מעטו וחשכו הראות בארבות: (ד) וסגרו דלתים בשוק בשפל קול הטחנה ויקום לקול הצפור וישחו כל-בנות השיר: (ה) גם מגבה יראו וחתחתים בדרך וינאץ השקד ויסתבל החגב ותפר האביונה כיהלף האדם אל-בית עולמו וסבבו בשוק הסופדים: (ו) עד אשר לא-[ירחק] (ירחק) חבל הפסף ותרוץ גלת הזהב ותשבר כל על-המבוע ונרץ הגלגל אל-הבור: (ז) וישב העפר על-הארץ כשהיה והרוח תשוב אל-האלהים אשר נתנה: (ח) הבל הבלים אמר הקוהלת הכל הבל: (ט) ויתר שהיה קהלת חכם עוד למד-דעת את-העם ואנו וחקר תקן משלים הרבה: (י) בקש קהלת למצא דברי-חפץ וכתוב ישר דברי אמת: (יא) דברי חכמים כדרכנות וכמשמרות נטועים בעלי אספות נתנו מרעה אחד: (יב) ויתר מהמה בני הזהר עשות ספרים הרבה אין קץ ולהג הרבה יגעת בשר: (יג) סוף דבר הכל נשמע את-האלהים ירא ואת-מצותיו שמור כיונה כל-האדם: (יד) כי את-כל-מעשה האלהים יבא במשפט על כל-נעלם אם-טוב ואם-רע:

And the dust returns to the ground

As it was,

And the lifebreath returns to God

Who bestowed it. (8) Utter futility—said
Kohleth—

All is futile!

(9) A further word: Because Kohleth was a sage, he continued to instruct the people. He listened to and tested the soundness of many maxims. (10) Kohleth sought to discover useful sayings and recorded genuinely truthful sayings. (11) The sayings of the wise are like goads, like nails fixed in prodding sticks. They were given by one Shepherd. (12) A further word: Against them, my son, be warned!

The making of many books is without limit

And much study is a wearying of the flesh.
(13) The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind: (14) that God will call every creature to account for everything unknown, be it good or bad.

The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind.

Song of Songs 8

(1) If only it could be as with a brother,
 As if you had nursed at my mother's breast:
 Then I could kiss you
 When I met you in the street,
 And no one would despise me. (2) I would
 lead you, I would bring you
 To the house of my mother,
 Of her who taught me—
 I would let you drink of the spiced wine,
 Of my pomegranate juice.
 (3) His left hand was under my head,
 His right hand caressed me. (4) I adjure you,
 O maidens of Jerusalem:
 Do not wake or rouse
 Love until it please!
 (5) Who is she that comes up from the
 desert,
 Leaning upon her beloved?
 Under the apple tree I roused you;
 It was there your mother conceived you,
 There she who bore you conceived you.
 (6) **Let me be a seal upon your heart,**

Like the seal upon your hand.

For love is fierce as death,

שיר השירים ח'

(א) מִי יִתְנֶה כְּאֵחַ לִי יוֹנֵק שְׁדֵי אִמִּי
 אֶמְצָאָה בְּחוּץ אֲשַׁקֶּה גַם לֹא־יִבְזוּ לִי: (ב)
 אֶנְהֶגְךָ אֲבִיאָךְ אֶל־בַּיִת אִמִּי תִלְמְדֵנִי
 אֲשַׁקֶּךָ מִיַּיִן הַרְקַח מֵעֵסִים רַמְנִי: (ג)
 שְׂמָאלוֹ תַּחַת רֵאשִׁי וַיְמִינִי תַּחְבֶּקֵנִי: (ד)
 הַשִּׁבְעָתִי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם מִה־תִּעְרֹוּ
 וּמִה־תִּעְרְרוּ אֶת־הָאֲהָבָה עַד
 שְׁתַּחֲפִיץ: {ס} (ה) מִי זֹאת עֵלָה
 מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דֹּדָה תַּחַת
 הַתְּפִיחַ עוֹרְרֵתִיךָ שָׁמָּה חִבְּלֵתְךָ אִמֶּךָ שָׁמָּה
 חִבְּלָה יְלַדְתְּךָ: (ו) שִׁימְנִי כַחוֹתֶם עַל־לִבְךָ
 כַּחוֹתֶם עַל־זְרוּעֶךָ כִּי־עֵזָה כַּמּוֹת אֲהַבָּה
 קָשָׁה כַּשָּׂאוֹל קִנְיָה רִשְׁפִּיָּה רִשְׁפִּי אִשׁ
 שְׁלֵה־בִתְּיָה: (ז) מַיִם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת
 אֶת־הָאֲהָבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן
 אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֲהָבָה בּוֹז יְבוֹזוּ
 לוֹ: {ס} (ח) אָחוֹת לָנוּ קִטְנָה
 וְשָׂדִים אֵין לָהּ מִה־נַּעֲשֶׂה לְאַחַתְנוּ בַּיּוֹם
 שְׂדֵיבְרָבָה: (ט) אִם־חֹמֶה הִיא גִבְנָה
 עָלֶיהָ טִירַת כֶּסֶף וְאִם־דָּלֶת הִיא נָצוּר
 עָלֶיהָ לֹחַ אָרֶז: (י) אֲנִי חֹמֶה וְשָׂדֵי
 כַּמִּגְדָּלוֹת אֲנִי הִיִּיתִי בְּעֵינָיו כַּמוֹצֵאת
 שָׁלוֹם: {פ}
 (יא) כָּרָם הִיא לְשִׁלְמָה בְּבַעַל הַמֶּוֹן נָתַן
 אֶת־הַכָּרָם לְנֹטְרִים אִישׁ יָבֵא בְּפָרְיוֹ אֶלֶף
 כֶּסֶף: (יב) כָּרָמִי שְׁלִי לְפָנַי הָאֶלֶף לָךְ
 שִׁלְמָה וּמֵאֲתָיִם לְנֹטְרִים אֶת־פָּרְיוֹ: (יג)
 הַיּוֹשֶׁבֶת בְּגִנִּים חִבְרִים מְקַשְׁיִבִים לְקוֹלֶךָ
 הַשְּׂמִיעֵנִי: (יד) בָּרַח | דוֹדִי וְדַמְהֵלֶךְ לְצַבִּי
 אֲוֹ לְעֹפֵר הָאֵילִים עַל הָרִי בְּשָׂמִים:

Passion is mighty as Sheol;

Its darts are darts of fire,

**A blazing flame. (7) Vast floods cannot
quench love,**

Nor rivers drown it.

If a man offered all his wealth for love,

He would be laughed to scorn.

(8) “We have a little sister,

Whose breasts are not yet formed.

What shall we do for our sister

When she is spoken for? (9) If she be a wall,

We will build upon it a silver battlement;

If she be a door,

We will panel it in cedar.” (10) I am a wall,

My breasts are like towers.

So I became in his eyes

As one who finds favor.

(11) Solomon had a vineyard

In Baal-hamon.

He had to post guards in the vineyard:

A man would give for its fruit

A thousand pieces of silver. (12) I have my
very own vineyard:

You may have the thousand, O Solomon,

And the guards of the fruit two hundred!
(13) O you who linger in the garden, is

listening;

Let me hear your voice. (14) “Hurry, my
beloved,

Swift as a gazelle or a young stag,

To the hills of spices!”



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