

Wisdom in Pursuit of Wind

 Saved

EG Eric Grossman

רש"י על קהלת א':א'ב'

(ב) קִהְלֵת. עַל־שֵׁם שְׁקָהֵל חֲכָמוֹת
הָרַבָּה... וַיֵּשׁ אוֹמְרִים שְׁהִיא אוֹמֵר
כָּל־דְּבָרָיו בְּהִקְהָל:

Rashi on Ecclesiastes 1:1:2

(2) **Kohelet**. [He was called Kohelet]
because he gathered much wisdom... and
some say that he would say all his words
in public gathering = בְּהִקְהָל.

מסכת סופרים י"ד:ג'

ברות ובשיר השירים באיכה ובמגלת
אסתר צריך לומר על מקרא מגילה
ואע"פ שכתובה בכתובים:

Tractate Soferim 14:3

In the case of Ruth, Song of Songs,
Lamentations, and Esther, it is necessary
to say the benediction, 'Concerning the
reading of the *Megillah*', although it is
included in the Hagiographa.

מסכת סופרים י"ד:י"ח

בשיר השירים קורין אותו בלילי ימים
טובים של [פסח]... רות במוצאי יום
טוב ראשון של עצרת...

Tractate Soferim 14:18

Song of Songs is read on the last nights
of [Passover]... Ruth [is read] on the
termination of the first day of Shavuot...

מלכים א ח':ב'-י"ג

I Kings 8:2-13

(ב) וַיִּקְהָלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ
יִשְׂרָאֵל בִּירַח הָאֶתָנִים בַּחֹג הוּא הַחֹדֶשׁ
הַשְּׁבִיעִי:

(2) The entire body of Israel gathered
before King Solomon at the Feast [of
Booths], in the month of Ethanim—
that is, the seventh month.

(יב) אַז אָמַר שְׁלֹמֹה יְהוָה אָמַר לִשְׁכֹּן
בְּעֶרְפֹּל: (יג) בָּנָה בְנִיתִי בֵּית זָבָל לָךְ
מְכוֹן לִשְׁבֹּתָךְ עוֹלָמִים:

(12) Then Solomon declared: “GOD has
chosen To abide in a thick cloud:(13) I
have now built for You A stately House,
A place where You May dwell forever.”

קהלת א'ב'

(ב) הֶבֶל הַבָּלִים אָמַר קֹהֶלֶת הֶבֶל
הַבָּלִים הַכֹּל הֶבֶל:

Ecclesiastes 1:2

(2) Hevel havalim!—said Koheleth—
Hevel havalim! All is havel!

Breath/vapour

Vanity of vanities (KJV)

Utter futility! (NJPS)

"Meaningless! Meaningless!" (NIV)

Ephemeral

Absurd

Senseless

Fleeting

Illusory

Frustration
Incomprehensible

קוהלת רבה א'ב'

(א)(ב) הַבֵּל הַבָּלִים אָמַר קֹהֶלֶת הַבֵּל
הַבָּלִים הַכֹּל הַבֵּל:

רַבִּי יְהוּדָה בֶּרַבִּי סִימּוֹן אָמַר: שְׁבַעֲהָ
הַבָּלִים שֶׁאָמַר קֹהֶלֶת כְּנֶגֶד שְׁבַעֲהָ יָמֵי
בְּרֵאשִׁית.

Kohelet Rabbah 1:2

(1) **“Vanity of vanities, said Kohelet;
vanity of vanities, everything is
vanity”** (Ecclesiastes 1:2).

Rabbi Yehuda ben Rabbi Simon said:
The seven vanities that Kohelet
mentioned correspond to the seven days
of Creation.

בראשית א'-ב'

(א) בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ: (ב) וְהָאָרֶץ הָיְתָה תֵהוֹ וְבָהוּ
וְחָשָׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: (ג) וַיֹּאמֶר
אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר: (ד) וַיֵּרָא
אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: (ה) וַיִּקְרָא
אֱלֹהִים ׀ לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד: {פ}(ו)
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם
וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם: {ז}(ז) וַיַּעַשׂ

Genesis 1-2

(1) When God began to create heaven
and earth— (2) the earth being
unformed and void, with darkness over
the surface of the deep and **a wind from
God** sweeping over the water— (3) **God
said, “Let there be light”**; and there was
light. (4) God saw that the light was
good, and God separated the light from
the darkness. (5) God called the light
Day and called the darkness Night. And
there was evening and there was
morning, a first day. (6) God said, “Let
there be an expanse in the midst of the
water, that it may separate water from

אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
 אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר
 מֵעַל לָרָקִיעַ וַיְהִי־כֵן: (ח) וַיִּקְרָא אֱלֹהִים
 לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 שֵׁנִי: (פ) {ט} וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם
 מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא
 הַיַּבְשָׁה וַיְהִי־כֵן: (י) וַיִּקְרָא אֱלֹהִים
 לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יָמִים
 וַיֵּרָא אֱלֹהִים כִּי־טוֹב: (יא) וַיֹּאמֶר אֱלֹהִים
 תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זֶרַע
 עֵץ פֶּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר זֶרְעוֹ־בּוֹ
 עַל־הָאָרֶץ וַיְהִי־כֵן: (יב) וַתֹּצֵא הָאָרֶץ
 דָּשָׂא עֵשֶׂב מִזֶּרַע זֶרַע לְמִינֵהוּ וְעֵץ
 עֹשֶׂה־פֶרִי אֲשֶׁר זֶרְעוֹ־בּוֹ לְמִינֵהוּ וַיֵּרָא
 אֱלֹהִים כִּי־טוֹב: (יג) וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
 יוֹם שְׁלִישִׁי: (יד) {פ} וַיֹּאמֶר אֱלֹהִים יְהִי
 מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם
 וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים
 וּלְיָמִים וּשְׁנָיִם: (טו) וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ
 הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן: (טז)
 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים
 אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם
 וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה
 וְאֵת הַכּוֹכָבִים: (יז) וַיִּתֵּן אֹתָם אֱלֹהִים

water.” (7) God made the expanse, and it
 separated the water which was below the
 expanse from the water which was above
 the expanse. And it was so. (8) God
 called the expanse Sky. And there was
 evening and there was morning, a
 second day. (9) God said, “Let the water
 below the sky be gathered into one area,
 that the dry land may appear.” And it
 was so. (10) God called the dry land
 Earth and called the gathering of waters
 Seas. And God saw that this was **good**.
 (11) And God said, “Let the earth sprout
 vegetation: seed-bearing plants, fruit
 trees of every kind on earth that bear
 fruit with the seed in it.” And it was so.
 (12) The earth brought forth vegetation:
 seed-bearing plants of every kind, and
 trees of every kind bearing fruit with the
 seed in it. And God saw that this was
good. (13) And there was evening and
 there was morning, a third day. (14) God
 said, “Let there be lights in the expanse
 of the sky to separate day from night;
 they shall serve as signs for the set times
 —the days and the years; (15) and they
 shall serve as lights in the expanse of the
 sky to shine upon the earth.” And it was
 so. (16) God made the two great lights,
 the greater light to dominate the day

בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: (יח)
 וְלִמְשָׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר
 וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: (יט)
 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רִבְעִי: {פ}(כ)
 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ
 חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רִקְיעַ
 הַשָּׁמַיִם: (כא) וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם
 הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה | הַרֹמֶשֶׁת
 אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף
 כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: (כב)
 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
 וּמְלֹאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבֶּה
 בָּאָרֶץ: (כג) וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 חֲמִישִׁי: {פ}(כד) וַיֹּאמֶר אֱלֹהִים תּוֹצֵא
 הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׁ
 וְחַי־תוֹ־אָרֶץ לְמִינָהּ וַיְהִי־כֵן: (כה) וַיַּעַשׂ
 אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ
 וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׁ
 הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 (כו) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
 כְּדֹמוֹתֵנוּ וְיִרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ
 וּבְכָל־הָרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ: (כז)
 וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ

and the lesser light to dominate the
 night, and the stars. (17) And God set
 them in the expanse of the sky to shine
 upon the earth, (18) to dominate the day
 and the night, and to separate light from
 darkness. And God saw that this was
 good. (19) And there was evening and
 there was morning, a fourth day. (20)
 God said, "Let the waters bring forth
 swarms of living creatures, and birds that
 fly above the earth across the expanse of
 the sky." (21) God created the great sea
 monsters, and all the living creatures of
 every kind that creep, which the waters
 brought forth in swarms, and all the
 winged birds of every kind. And God
 saw that this was good. (22) God blessed
 them, saying, "Be fertile and increase, fill
 the waters in the seas, and let the birds
 increase on the earth." (23) And there
 was evening and there was morning, a
 fifth day. (24) God said, "Let the earth
 bring forth every kind of living creature:
 cattle, creeping things, and wild beasts
 of every kind." And it was so. (25) God
 made wild beasts of every kind and
 cattle of every kind, and all kinds of
 creeping things of the earth. And God
 saw that this was good. (26) And God
 said, "Let us make humankind in our

בְּצִלְם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
בָּרָא אֹתָם: (כח) וַיְבָרֶךְ אֹתָם אֱלֹהִים
וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ
אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדּוּ בְּדִגְתַּי הַיָּם
וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּת הַרְמִשָּׁה
עַל־הָאָרֶץ: (כט) וַיֹּאמֶר אֱלֹהִים הִנֵּה
נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זֶרַע
אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ
אֲשֶׁר־בוֹ פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה
לֶאֱכֹלָה: (ל) וְלִכָּל־חַיַּת הָאָרֶץ וְלִכָּל־עוֹף
הַשָּׁמַיִם וְלִכָּל | רוֹמֵשׁ עַל־הָאָרֶץ
אֲשֶׁר־בוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֵרֶק עֵשֶׂב
לֶאֱכֹלָה וַיְהִי־כֵן: (לא) וַיֵּרָא אֱלֹהִים
אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד

(טו) וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם
וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעִבְדָּהּ...

image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth.”

(27) And God created humankind in the divine image, creating it in the image of God— creating them male and female.

(28) God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.” (29)

God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. (30)

And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food.” And it was so. (31) And God saw all that had been made, and found it very good.

(15) God יהוה settled placed the man in the garden of Eden, to work it...

קהלת א'

(א) דְּבַרִּי קֹהֶלֶת בֶּן־דָּוִד מֶלֶךְ בִּירוּשָׁלַם:
 (ב) הֵבֵל הֵבֵלִים אָמַר קֹהֶלֶת הֵבֵל
 הֵבֵלִים הֵבֵל: (ג) מִה־יִּתְרוֹן לָאָדָם
 בְּכָל־עֲמָלוֹ שְׂיַעֲמַל תַּחַת הַשָּׁמֶשׁ: (ד)
 דּוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם
 עֹמֶדֶת: (ה) וְזָרַח הַשָּׁמֶשׁ וּבָא הַשָּׁמֶשׁ
 וְאֶל־מְקוֹמוֹ שׁוֹאֵף זֹרֶחַ הוּא שָׁם: (ו)
 הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב
 סִבֵּב הוֹלֵךְ הָרוּחַ וְעַל־סִבִּיבָתוֹ שֵׁב
 הָרוּחַ: (ז) כָּל־הַנִּחָלִים הַלֵּכִים אֶל־הַיָּם
 וְהֵם אֵינָנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנִּחָלִים
 הַלֵּכִים שָׁם הֵם שָׁבִים לָלֶכֶת: (ח)
 כָּל־הַדְּבָרִים יִגְעִים לֹא־יִוָּכַל אִישׁ לְדַבֵּר
 לֹא־תִשְׁבַּע עֵין לְרֹאוֹת וְלֹא־תִמָּלֵא אָזֶן
 מִשְׁמַע: (ט) מִה־שִּׁהָיָה הוּא שִׁיְהִיָּה
 וּמִה־שֶׁנַּעֲשָׂה הוּא שְׂיַעֲשֶׂה וְאֵין
 כָּל־חֵדֶשׁ תַּחַת הַשָּׁמֶשׁ: (י) יֵשׁ דְּבַר
 שִׁיאֲמַר רֹאֵה־זֶה חֵדֶשׁ הוּא כְּבָר הָיָה
 לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנָיו: (יא) אֵין
 זְכוֹרֹן לְרֹאשִׁימִים וְגַם לְאַחֲרָנִים שִׁיְהִיו
 לֹא־יִהְיֶה לָהֶם זְכוֹרֹן עִם שִׁיְהִיו
 לְאַחֲרָנָה: (יב) אֲנִי קֹהֶלֶת הָיִיתִי מֶלֶךְ
 עַל־יִשְׂרָאֵל בִּירוּשָׁלַם: (יג) וְנָתַתִּי אֶת־לִבִּי

Ecclesiastes 1

(1) The words of Koheleth son of David, king in Jerusalem. (2) **Utter futility!**— **said Koheleth**— Utter futility! All is futile! (3) **What real value is there for a man In all the work he works** beneath the sun? (4) One generation goes, another comes, But the earth remains the same forever. (5) The sun rises, and the sun sets— And glides back to where it rises. (6) Southward blowing, Turning northward, Ever turning blows the wind; On its rounds the wind returns. (7) All streams flow into the sea, Yet the sea is never full; To the place [from] which they flow The streams flow back again. (8) All such things are wearisome: No man can ever state them; The eye never has enough of seeing, Nor the ear enough of hearing. (9) Only that shall happen Which has happened, Only that occur Which has occurred; There is nothing new Beneath the sun! (10) Sometimes there is a phenomenon of which they say, “Look, this one is new!”—it occurred long since, in ages that went by before us. (11) The earlier ones are not remembered; so too those that will occur later will no more be remembered than those that will occur

לְדַרוֹשׁ וּלְתוֹר בַּחֲכָמָה עַל כָּל־אֲשֶׁר
נַעֲשֶׂה תַּחַת הַשָּׁמַיִם הוּא | עֲנִין רָע נָתַן
אֱלֹהִים לְבִנֵי הָאָדָם לַעֲנוֹת בּוֹ: (יד)
רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת
הַשָּׁמַיִם וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ:
(טו) מַעֲשֵׂה לֹא־יֻכָּל לְתַקֵּן וְחֶסְרוֹן
לֹא־יֻכָּל לְהַמְנוֹת: (טז) דִּבַּרְתִּי אֲנִי
עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הַגְדַּלְתִּי
וְהוֹסַפְתִּי חֲכָמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי
עַל־יְרוּשָׁלַם וּלְבִי רָאָה הַרְבֵּה חֲכָמָה
וְדַעַת: (יז) וְאֶתְנָה לִבִּי לַדַּעַת חֲכָמָה
וְדַעַת הוֹלִלֹת וְשִׁכְלוֹת יִדְעֹתִי שָׁגַם־זֶה
הוּא רַעְיוֹן רוּחַ: (יח) כִּי בָרַב חֲכָמָה
רַב־כַּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:

at the very end. (12) I, Koheleth, was king in Jerusalem over Israel. (13) I set my mind to study and to probe with wisdom all that happens under the sun. —An unhappy business, that, which God gave men to be concerned with! (14) I observed all the happenings beneath the sun, and I found that all is futile and pursuit of wind: (15) A twisted thing that cannot be made straight, A lack that cannot be made good. (16) I said to myself: “Here I have grown richer and wiser than any that ruled before me over Jerusalem, and my mind has zealously absorbed wisdom and learning.” (17) And so I set my mind to appraise wisdom and to appraise madness and folly. And I learned—that this too was pursuit of wind: (18) For as wisdom grows, vexation grows; To increase learning is to increase heartache.

בראשית ב'-ג'

(טו) וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם
וַיְנַחֵהוּ בְּגֶן־עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ: (טז)
וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל
עֵץ־הַגֵּן אָכַל תֹּאכֵל: (יז) וּמִעֵץ הַדַּעַת
טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ

Genesis 2-3

(15) God יְהוָה settled the Human in the garden of Eden, to till it and tend it. (16) And God יְהוָה commanded the Human, saying, “Of every tree of the garden you are free to eat; (17) but as for the tree of knowledge of good and bad, you must

מִמָּוֶה מוֹת תָּמוּת:

(יז) וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ
וּתְאָכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא
תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ
בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ: (יח) וְקוֹץ
וְדַרְדָּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב
הַשָּׂדֶה: (יט) בְּזַעַת אַפֶּיךָ תֹאכַל לֶחֶם עַד
שׁוֹבוֹךְ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ
כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב:

(כג) וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן
לְעַבְדֹּת אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:
(כד) וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֹּן מִקֶּדֶם
לְגִן־עֵדֶן אֶת־הַכְּרִבִּים וְאֶת־לֶהֱטֵה הַחֶרֶב
הַמַּתְהַפֶּכֶת לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ־הַחַיִּים:

not eat of it; for as soon as you eat of it,
you shall die.”

(17) To Adam [God] said, “Because you
did as your wife said and ate of the tree
about which I commanded you, ‘You
shall not eat of it,’ Cursed be the ground
because of you; By hard labor shall you
eat of it All the days of your life: (18)
Thorns and thistles shall it sprout for
you. But your food shall be the grasses
of the field; (19) By the sweat of your
brow Shall you get bread to eat, Until
you return to the ground— For from it
you were taken. For dust you are, And to
dust you shall return.”

(23) So God יהוה banished humankind
from the garden of Eden, to till the
humus from which it was taken: (24) it
was driven out; and east of the garden of
Eden were stationed the cherubim and
the fiery ever-turning sword, to guard
the way to the tree of life.

(א) לְכֹל זְמַן וְעֵת לְכָל־חַפֵּץ תַּחַת
הַשָּׁמַיִם: (ב) {ס} עֵת לָלֶדֶת וְעֵת לָמוּת
עֵת לָטַעַת וְעֵת לַעֲקוֹר נְטוּעַ: (ג) עֵת
לְהַרְוֹג וְעֵת לְרַפֹּא עֵת לִפְרוֹץ וְעֵת
לִבְנוֹת: (ד) עֵת לִבְכוֹת וְעֵת לְשַׁחֵק עֵת
סָפֹד וְעֵת רִקּוּד: (ה) עֵת לְהַשְׁלִיךְ
אֲבָנִים וְעֵת כָּנוֹס אֲבָנִים עֵת לְחַבֹּק וְעֵת
לְרַחֵק מִחֻבֵּק: (ו) עֵת לִבְקֹשׁ וְעֵת לְאַבֹּד
עֵת לְשַׁמֹּר וְעֵת לְהַשְׁלִיךְ: (ז) עֵת לְקַרֹּעַ
וְעֵת לְתַפּוֹר עֵת לְחַשׂוֹת וְעֵת לְדַבֵּר: (ח)
עֵת לְאַהֲבַי וְעֵת לְשֹׂנְאָה עֵת מְלַחֲמָה וְעֵת
שָׁלוֹם:

(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 the 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.

(ט) מִה־יִּתְרוֹן הָעוֹשֶׂה בְּאִשֶּׁר הוּא עֹמֵל:
(י) רָאִיתִי אֶת־הָעֵנָן אֲשֶׁר נָתַן אֱלֹהִים
לְבְנֵי הָאָדָם לַעֲנוֹת בּוֹ: (יא) אֶת־הַכֹּל
עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֹלָם נָתַן
בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצָא הָאָדָם

(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.

אַת־הַמַּעֲשֵׂה אֲשֶׁר-עָשָׂה הָאֱלֹהִים
מִרְאֵשׁ וְעַד-סוֹף: