

קהלת – נאום העמל 2X
ה:יב-ו:יב

5:12-6:12 (Alhatorah.org)

(12) There is a grievous evil which I have seen under the sun, wealth kept by its owner to his harm. (13) Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand. (14) As he came forth from his mother's womb, naked shall he go again as he came, and he shall take nothing for his labor which he may carry away in his hand. (15) This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind? (16) All his days he also eats in darkness; he is vexed and has sickness and wrath.

(17) Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor in which he labors under the sun all the days of his life which God has given him; for this is his portion. (18) Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor--this is the gift of God. (19) For he shall not often reflect on the days of his life; because God occupies him with the joy of his heart.

(1) There is an evil which I have seen under the sun, and it is heavy on men: (2) a man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but a foreigner eats it. This is vanity, and it is an evil disease. (3) If a man fathers 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 moreover he has no burial, I say, that a miscarriage is better than he; (4) for it comes in vanity, and departs in darkness, and its name is covered with darkness. (5) Moreover it has not seen the sun or known it. This has rest rather than the other.

(6) Yes, though he lives a thousand years twice told, and yet fails to enjoy good, do not all go to one place? (7) All the labor of man is for his mouth, and yet the appetite is not filled. (8) For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living?

(9) Better is the sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind. (10) Whatever has been, its name was given long ago; and it is known what man is. He cannot contend with him who is mightier than he. (11) For there are many words that create vanity. What does that profit man? (12) For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?

ה:יב-ו:יב

(יב) יֵשׁ רָעָה חוֹלָה רְאִיתִי תַּחַת הַשָּׁמֶשׁ עֹשֶׂה שְׁמֹר לְבַעְעָלוֹ לְרַעְתּוֹ: (יג) וְאֶבֶד הַעֲשֶׂה הֵהוּא בְּעֵינָיו רָע וְהוֹלִיד לְוֹ יֵאָוֶן בְּיָדוֹ מְאוּמָה: (יד) כְּאִשׁ יֵצֵא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לְלֶכֶת כְּשֶׁבָא וּמְאוּמָה לֹא־יֵשֵׂא בְּעַמְלּוֹ שִׁילָף בְּיָדוֹ: (טו) וְגַם־זֶה רָעָה חוֹלָה כְּלַעֲמַת שֶׁבָא כֹּן יִלְדֶּה וּמִה־יִתְּרוֹן לֹא שְׂיַעֲמַל לְרוּחַ: (טז) גַּם כְּלַיְמִיו בַּחֲשָׁף יֵאָכֵל וְכַעַס הַרְבֵּה וְחֻלְיוֹ נִקְחָף:

(יז) הִנֵּה אֲשֶׁר־רְאִיתִי אֲנִי טוֹב אֲשֶׁר־יִפְּה לְאֶכֹּל לְשִׂטוֹת וְלִרְאוֹת טוֹבָה בְּכַל־עַמְלּוֹ שְׂיַעֲמַל תַּחַת־ הַשָּׁמֶשׁ מִסֹּפֵר יְמֵי־חַיָּיו אֲשֶׁר־נִתְּרוֹ הַאֱלֹהִים כִּי־הוּא חֶלְקוֹ: (יח) גַּם כְּלַהֲאָדָם אֲשֶׁר נִתְּרוֹ הַאֱלֹהִים לְעֹשֶׂה וּנְכָסִים וְהַשְׁלִיטוֹ לְאֶכֵּל מִמֶּנּוּ וְלִשְׂאֵת אֶת־חֻלְקוֹ וְלִשְׂמַח בְּעַמְלּוֹ זֶה מִתַּת אֱלֹהִים הִיא: (יט) כִּי לֹא הַרְבֵּה יִזְכֹּר אֶת־יְמֵי חַיָּיו כִּי הַאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לְבוֹ:

(א) יֵשׁ רָעָה אֲשֶׁר רְאִיתִי תַּחַת הַשָּׁמֶשׁ וְרָבָה הִיא עַל־ הָאָדָם: (ב) אִישׁ אֵשׁ יִתְּרוֹ הַאֱלֹהִים לְעֹשֶׂה וּנְכָסִים וְכָבוֹד וְאִינְנו חֶסֶר לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְּאוֹהֶה וְלֹא־ יִשְׁלִיטֵנו הַאֱלֹהִים לְאֶכֵּל מִמֶּנּוּ כִּי אִישׁ נִכְרִי יֵאָכֵלֵנו זֶה הֶבֶל וְחֻלְיוֹ רָע הוּא: (ג) אִם־יֹולִיד אִישׁ מֵאָה וְשָׁנִים רַבּוֹת יִחַלֶּה וְרַבָּא שְׂיִהְיוּ יְמֵי־שָׁנָיו וְנִפְשׁוֹ לֹא־תִשְׁבַּע מִרְהֻטוֹבָה וְגַם־קְבוּרָה לֹא־תִהְיֶה לוֹ אִמְרַתִּי טוֹב מִמֶּנּוּ הַנֶּפֶל: (ד) כִּי־בִהְבֵּל בָּא וּבַחֲשָׁף יִלְדֶּה וּבַחֲשָׁף שָׁמוֹ יִכָּסֶה: (ה) גַּם־ שְׁמֵשׁ לֹא־רָאָה וְלֹא יִדַּע נַחַת לְזֶה מְזָה:

(ו) וְאֵלּוֹ חִלָּה אֶלְפֵי שָׁנִים פְּעַמִּים וְטוֹבָה לֹא רָאָה הֵלֵא אֶל־מְקוֹם אַחַד הַכֹּל הוֹלֵךְ: (ז) כְּלַעֲמַל הָאָדָם לְפִיָּהוּ וְגַם־הַנֶּפֶשׁ לֹא תִמְלֵא: (ח) כִּי מִה־יִוִּתֶר לְחַכְמָם מִן־ הַכְּסִיל מִה־לְעֵנִי יוֹדֵעַ לְהֵלֵךְ נִגְדַת הַחַיִּים:

(ט) טוֹב מְרֵאָה עֵינִים מִהֶלֶד־נֶפֶשׁ גַּם־זֶה הֶבֶל וְרַעוּת רוּחַ: (י) מִה־שֶׁהִלָּה כְּבֹר נִקְרָא שָׁמוֹ וְנוֹדַע אֲשֶׁר־הוּא אָדָם וְלֹא־יִוָּכַל לְדַוֵּן עִם שְׂתַקְיָו מִמֶּנּוּ: (יא) כִּי יֵשׁ־ דְּבָרִים הַרְבֵּה מִרְבִּים הֶבֶל מִה־יִתֵּר לְאָדָם: (יב) כִּי מִי יוֹדֵעַ מִה־טוֹב לְאָדָם בְּחַיִּים מִסֹּפֵר יְמֵי־חַיָּיו הֶבֶל וְיַעֲשֶׂם כְּצֵל אֲשֶׁר מִי־יִגִּיד לְאָדָם מִה־יְהִיָּה אַחֲרָיו תַּחַת הַשָּׁמֶשׁ:

שאלת היורש בדברי העמל		
No PURPOSE to leave it to ANYBODY	(יח) וְשָׂנְאתִי אֲנִי אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשֶּׁמֶשׁ שֶׁאֲנִי חֹנֵן לְאָדָם שֶׁיְהִי אַחֲרָי : I hated all my labor in which I labored under the sun, seeing that I must leave it to the one who comes after me.	<u>ב: יח</u>
NOBODY to leave it to!	(ח) יֵשׁ אֶחָד וְאִין שְׁנֵי גַם בֶּן וְאָח אֵינְלוּ ... וְלִמְיָא אֲנִי עֹמֵל... (8) If there is only one, and he has neither son nor brother... For whom then, do I labor...?	<u>ד: ח</u>
NOTHING to leave!	(יב) ... עֵשֶׂר שְׁמוֹר לְבַעְלֵיו לְרַעְתּוֹ : (יג) וְאֶבֶד הַעֵשֶׂר הַהוּא בְּעַנְיָן רַע וְהוֹלִיד בֶּן וְאִין בְּיָדוֹ מְאוֹמָה : (12) wealth kept by its owner to his harm... (13) Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand.	<u>ה: יב-יג</u>

Shabbat 129a

Rav Yehuda said that Shmuel said: a woman in childbirth, as long as the womb is open, whether she said: I need, whether she did not say: I need, one desecrates Shabbat for her. Once the womb closed (after birth), if she said: I need - one desecrates Shabbat for her. If she did not say: I need - one does not desecrate Shabbat for her.

שבת דף קכט.

אמר רב יהודה אמר שמואל: חיה כל זמן שהקבר פתוח, בין אמרה "צריכה אני", ובין אמרה "אין צריכה אני" - מחללין עליה את השבת. נסתם הקבר, אמרה "צריכה אני" - מחללין עליה את השבת. לא אמרה "צריכה אני" - אין מחללין עליה את השבת.

<u>ה: יז-יט – העמל</u>	<u>ג: יג (כב) הנהנתו</u>
(יז) הִנֵּה אֲשֶׁר־רָאִיתִי אֲנִי טוֹב אֲשֶׁר־יָפָה לְאֹכֹל וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֵל תַּחַת־הַשֶּׁמֶשׁ מִסָּפֵר מִיַּחֲדָיו אֲשֶׁר־גָּתְרוֹ הָאֱלֹהִים... (יח) זֶה מַתַּת אֱלֹהִים הִיא... (יט) כִּי לֹא הִרְבֵּה יִזְכֹּר אֶת־יָמָיו חַיָּו (17) Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor in which he labors under the sun all the days of his life which God has given him... this is the gift of God. (19) For he shall not often reflect on the days of his life...	וְגַם כָּל־הָאָדָם שִׂיאֲכַל וְשִׂתָּה וְרָאָה טוֹב בְּכָל־עֲמָלוֹ מַתַּת אֱלֹהִים הִיא : (כב) ... כִּי מִי וּבִיאָנוּ לְרְאוֹת בְּמָה שֶׁיְהִי אַחֲרָיו : (13) Also that every man should eat and drink, and enjoy good in all his labor, is the gift of God... For who can bring him to see what will be after him?

<u>ו: ב – העמל</u>	<u>ה: יח – העמל</u>
(ב) אִישׁ אֲשֶׁר יִתְּרוֹ הָאֱלֹהִים עֵשֶׂר וּנְכָסִים וְכָבוֹד וְאִינְנוּ חֹסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְּאוֹה וְלֹא־יִשְׁלִיטֵנוּ הָאֱלֹהִים לְאֹכַל מִמֶּנּוּ כִּי אִישׁ נִכְרִי לֹא־כָלְנוּ זֶה הֶבֶל וְחֲלִי רַע הוּא : A man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but a foreigner eats it. This is vanity, and it is a grievous evil.	(יח) גַּם כָּל־הָאָדָם אֲשֶׁר נִתְּרוֹ הָאֱלֹהִים עֵשֶׂר וּנְכָסִים וְהַשְׁלִיטוֹ לְאֹכַל מִמֶּנּוּ וְלִשְׂאֹת אֶת־חֲלָקוֹ וְלִשְׂמַח בְּעֲמָלוֹ זֶה מַתַּת אֱלֹהִים הִיא : Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor--this is the gift of God.