

|12| I have da'as that there is nothing better for adam, than that they have simchah and do tov while they live.

|13| And also that kol haAdam should eat and drink, and enjoy the good of all his amal. This is a gift of Elohim.

|14| I have da'as that, all that HaElohim doeth will endure lolam; nothing can be added to it, nor any thing taken from it; HaElohim doeth it, that men should fear before Him.

|15| That which is hath been already; and that which is to be hath already been; and HaElohim will call that which is past to account.

|16| And moreover I saw under the shemesh that in the Mekom Mishpat (place of judgment) resha (wickedness) was there; and in the Mekom Tzedek, resha (wickedness) was there.

|17| I said in mine lev, HaElohim shall judge the tzaddik and the resha (wicked); for an et (season) for every matter and for every ma'aseh is there.

|18| I said in mine lev, As for bnei haAdam, HaElohim tests them, that they might see that they themselves are like beheimah.

|19| For bnei haAdam and beheimah share one and same mikreh (fortune); as the one dieth, so dieth the other; yea, they have all one breath; so that the adam hath no advantage above the beheimah; for all is hevel.

|20| All go unto mekom echad; all are of the afahr (dust), and all return to the afahr again.

|21| Who hath da'as of the ruach bnei haAdam that goeth upward, and the ruach habeheimah that goeth downward to ha'aretz [see 12:7]?

|22| Wherefore I perceive that there is nothing better than

that the adam find simchah in his ma'asim; for that is his chelek; for who shall bring him to see what shall be after him?

4 So I returned, and considered all the oppressions that are done under the shemesh, and, hinei, the tears of such as were oppressed, and they had no menachem (comforter); and on the side of their oppressors there was ko'ach (power); but they had no menachem (comforter).

|2| Wherefore I praised the mesim which are already dead more than the living ones which are yet alive.

|3| Yea, better is he than both they, which hath not yet been, who hath not seen the ma'aseh harah that is done under the shemesh.

|4| Again, I considered all amal, and every kishron hama'aseh (skillful achievement), that such is a simple derivative of kinat ish meire'eihu (the envy of man of his neighbor). This also is hevel, a chasing after ruach.

|5| The kesil foldeth his hands together, and eateth his own basar.

|6| Better is a handful with tranquility than both the hands full with amal and chasing after ruach.

|7| Then I returned, and I saw under the shemesh this hevel:

|8| There was a man all alone, and there was with him neither ben nor ach (brother); yet there was no ketz (end) to all his amal; neither was his ayin satisfied with osher (riches); neither saith he, For whom do I toil, and deprive my nefesh of tovah? This also is hevel, yea, it is an evil matter.

|9| Two are better than one because they have a sachar tov for their amal.

|10| For if they fall, the echad will lift up his partner, but woe to him that is alone when he falleth; for he hath not another to help him up.

|11| Also, if two lie down, then they have chom (heat), but how can one be warm alone?

|12| Though echad may be overpowered, shnayim shall withstand him; and a khoth hameshulash (threefold cord) is not quickly broken.

|13| Better is a poor and a wise yeled than an old and foolish melech, who will no more be admonished.

|14| For out of the bais hasohar he cometh to reign, although he was born a poor man in his malchut (kingdom).

|15| I considered all the living ones which walk under the shemesh in the throng of the yeled, that is, the second one that shall enter into the place of the former [*melech*].

|16| There is no ketz of kol haAm, all those at whose head he stands; and yet they who come after shall not rejoice in him. Surely this also is hevel and striving for ruach.

5 (4:17) Keep thy footing when thou goest to the Bais HaElohim, and be more ready to listen than to give the zevach of kesilim, for they have no da'as that they do rah.

|2 (5:1)| Be not rash with thy mouth, and let not thine lev be hasty to utter any thing before HaElohim; for HaElohim is in Shomayim, and thou upon ha'aretz; therefore let thy dvarim be few.

|3 (5:2)| As by a multitude of cares cometh a chalom, so by a multitude of dvarim