

Tishri 14 Erev Sukkot Messianic Service. Permission to copy freely is granted to
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Adonoi

atah (art thou)

baruch (Blessed)

ברוך אתה יהוה

Melech (King)

Eloheinu (Our G-d)

אלוהינו מלך

ashair (who)

HaOlam (of the Universe)

העולם אשר

B'mitzvosav (by His Commandments) kidshahnou (who has sanctified us)

קדשנו במצותיו

nayr (light) l'hadlik (to kindle) v'tzivanoo (and has commanded us)

וצונו להדליק נר

Yom [shabbat v' (Shabbos and)] shel (of)

של [שבת ו] יום

B'shem (in the Name of) tov

טוב בשם

Yehoshua

יהושע

the Messiah (HaMoshiach)

המשיח

Adonoi

atah (art thou)

baruch (Blessed)

ברוך אתה יהוה

Melech (King)

Eloheinu (Our G-d)

אלוהינו מלך

shehekheyanoo (and kept us alive)

HaOlam (of the Universe)

העולם שהחינו

v'heegeeahnnoo (and brought us) v'keeyehmahnnoo (and sustained us)

וקימנו והגיענו

hazeh (this) lazmann (to season)

לזמן הזה.

Adonoi (the L-rd)

et

Barkhoo (Bless)

ברכו את יהוה

ham'vorakh (who is to be blessed)

המברך

ham'vorakh (who is blessed) Adonoi (the L-rd) Baruch (Blessed)

ברוך יהוה המברך

va'ed (and ever) l'olam (for ever)

לעולם ועד.

Bais (House) olam (eternal)

ahavat (with love)

אהבת עולם בית

ammecha (your people)

Yisroel (Israel)

ישראל עמך

ahavtah (you have loved)

אהבת.

Adonoi

Yisroel (O Israel)

Shema (Hear)

שמע ישראל יהוה

Echad ([is] One) Adonoi

Eloheinu (Our G-d)

אלוהינו יהוה אחד

Kavod (Glorious)

Shem (Name)

Baruch (Bless)

ברוך שם כבוד

L'Olahm (for ever)

Malkhootoh (whose kingdom [is])

מלכותו לעולם

va'ed (and ever)

ועד

Eloheychah (thy G-d)

Adonoi

Ah-noh-chee (I [am])

אנכי יהוה אלוהיך

I'chah (to you) yee-h'yeh (thou shalt have)

loh (no)

לא יהיה לך

al (before)

ahchayrim (other)

elohim (g-ds)

אלוהים אחרים על

pah-nye (my face)

פני.

Shem (Name) et

tee-sah (take)

loh (not)

לא תשא את שם

Eloheychah (thy G-d)

Adonoi

יהוה אלוהיך

lah-shahv (in vain)

לשוא.

Yom (Day) et zah-chor (remember)

זכור את יום

l'kah-d'shoh (to keep it holy) HaShabbat (Shabbos)

השבת לקדשו.

v'et ah-vee-chah (thy father) et kah-beyd (Honor)

כבד את אביך ואת

eem-meh-cha (thy mother)

אמך.

teer-tzach (thou shalt murder)

loh (not)

לא תרצח.

teen-ahf (thou shalt commit adultery)

loh (not)

לא תנאף.

teeg-nohv (thou shalt steal)

loh (not)

לא תגנב.

v'ray-ah-chah (thy neighbor)

tah-ah-neh (thou shalt bear)

loh (not)

לא תענה ברעך

shah-ker (false)

ed (witness)

עד שקר.

toch-mode (thou shalt covet)

loh (not)

לא תחמד.

Adonoi

Yisroel (O Israel)

Shema (Hear)

שמע ישראל יהוה

Adonoi

Eloheynoo (our G-d)

אלוהינו יהוה

echad ([is] One)

אחד.

Kavod (Glorious)

Shem (Name)

Baruch (Bless)

ברוך שם כבוד

L'Olahm ([is] for ever) Malkhootoh (whose kingdom)

מלכותו לעולם

va'ed (and ever)

ועד.

HaMoshiach (the Messiah)

Yehoshua

יהושע המשיח

Adonoi (L-rd)

hoo (is)

הוא אֲדֹנָי.

Adonoi

et

v'ah-hav-tah (and thou shalt love)

ואהבת את יהוה

l'vahv-cha (thy heart) b'chol (with all) Eh-loh-heh-chah (thy G-d)

אלוהיך בכל לבבך

oo-v'chol (and with all) nahf-sh'cha (thy soul) oo-v'chol (and with all)

ובכל נפשך ובכל

m'oh-deh-cha (thy might)

מאדך.

bah-eh-leem (among the mighty ones) chah-moh-cha (is like unto thee) mee (who)

מי כמכה באלם

chah-moh-chah (is like unto thee) mee (who)

Adonoi

יהוה מי כמכה

noh-rah (awesome) bah-koh-desh (in holiness)

neh-dahr (glorious)

נאדר בקדש נורא

feh-leh (wonders) oh-seh (doing)

t'hee-loht (in praises)

תהלת עשה פלא.

atah (art thou)

Baruch (Blessed)

ברוך אתה

Yisroel (Israel)

Go-el (Redeemer)

Adonoi

יהוה גאל ישראל.

Adonoi

Hahsh-kee-vey-noo (cause us to lie down)

השכיבנו יהוה

I'shalom (in peace)

Eloheynoo (Our G-d)

אלוהינו לשלום

malkay-noo (o our King) v'hah-ah-mee-day-noo (and raise us up)

והעמידנו מלכנו

l'Chayyim (to Life)

לחיים.

Yisroel

Bnei

v'shamroo (and they shall keep)

ושמרו בני ישראל

lah-ah-sot (to observe)

HaShabbat

et

את השבת לעשות

I'doh-roh-tahm (throughout their generations)

HaShabbat

et

את השבת לדרתם

olam (everlasting)

brit (covenant)

ברית עלום.

oo-Moh-shee-ah (and Deliverer) oh-zayr (Helper)

Melech (King)

מלך עוזר ומושיע

atah

Baruch

oo-mah-gayn (and shield)

ומגן. ברוך אתה

Avraham

Mah-gain (Shield)

Adonoi

יהוה מגן אברהם.

shalom

oseh

עשה שלום

yah-ah-seh

hoo

beem-roh-mahv

במרמיו הוא יעשה

v'ahl

ah-ley-noo

shalom

שלום עלינו ועל

v'eem-roo

Yisroel

kol

כל ישראל ואמרו

o-main

אמן.

Adonoi

atah

Baruch

ברוך אתה יהוה

melech

Eloheynoo

אלוהינו מלך

notain

ashair

ha'Olahm

העולם אשר נתן

toratoh

et

lahn-noo

לנו את תורתו

atah

baruch

ברוך אתה

hatorah

no-tain

נתן התורה.

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MO'ADIM OF HASHEM: SUKKOT; SHEMINI ATZERES

Leviticus Chapter 23

| 33 | And Hashem spoke unto Moshe, saying,

| 34 | Speak unto the Bnei Yisroel, saying, The fifteenth day of this seventh month shall be the Chag HaSukkot for shivat yamim unto Hashem.

| 35 | On the Yom HaRishon shall be a mikra kodesh: ye shall do no melekhet avodah (laborious work) therein.

| 36 | Shivat yamim ye shall offer an offering made by eish unto Hashem: on the eighth day shall be a mikra kodesh unto you; and ye shall offer an offering made by eish unto Hashem: it is an atzeret (assembly); and ye shall do no melekhet avodah therein.

| 37 | These are the Mo'adim of Hashem, which ye shall proclaim to be mikra'ei kodesh, to offer an offering made by eish unto Hashem, a olah (burnt offering), and a minchah, a zevach, and nesakim, every required thing upon its day:

| 38 | Beside the Shabbatot of Hashem, and beside your mattenot, and beside all your nederim, and beside all your nedavot (freewill offerings), which ye give unto Hashem.

| 39 | Also in the fifteenth day of the seventh month, when ye have gathered in the crop of HaAretz, ye shall keep a chag (feast) unto Hashem shivat yamim: on the first day shall be a Shabbaton, and on the eighth day shall be a Shabbaton.

| 40 | And ye shall take you on the Yom HaRishon the fruit of the citron tree, branches of temarim (date palms), and twigs of plaited trees, and willows of the brook; and ye shall rejoice before Hashem Eloheichem shivat yamim.

|41| And ye shall keep it a Chag (Feast) unto Hashem shivat yamim in the shanah. It shall be a chukkat olam in your dorot: ye shall celebrate it in the seventh month.

|42| Ye shall dwell in sukkot shivat yamim; all that are the Ezrach Yisroel shall dwell in sukkot:

|43| That your dorot may know that I made the Bnei Yisroel to dwell in sukkot, when I brought them out of Eretz Mitzrayim: I am Hashem Eloheichem.

|44| And Moshe declared unto the Bnei Yisroel the Mo'adim of Hashem.

Deuteronomy Chapter 16

|13| Chag HaSukkot shalt thou observe shivat yamim, after that thou hast gathered in from thy threshing floor and from thy winepress:

|14| And thou shalt rejoice in thy chag (feast), thou, and thy ben, and thy bat, and thy eved, and thy maidservant, and the Levi, the ger, and the yatom (orphan), and the almanah, that are within thy she'arim.

|15| Shivat yamim shalt thou observe the chag (feast) unto Hashem Eloheicha in the place which Hashem shall choose: because Hashem Eloheicha shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

|16| Shalosh p'amim bashanah shall all thy males appear before Hashem Eloheicha in the place which He shall choose; in the Chag Matzot, and in the Chag HaShavu'os, and in the Chag HaSukkot: and they shall not appear before Hashem empty-handed:

|17| Every man shall give as he is able, according to the Birkat Hashem Eloheicha which He hath given thee.

A WORD TO YERUSHALAYIM; AFTER HER ORDEAL HER ENEMIES
WILL BE PLAGUED; THIS CONTAINS KEY TEXTS OF SECOND TEMPLE
APOCALYPTIC MESSIANIC JUDAISM

Zechariah Chapter 14 Hinei, a day cometh for Hashem, when the plunder taken from thee shall be divided in the midst of thee.

| 2 | For I will gather kol haGoyim against Yerushalayim for milchamah (battle, war); and HaIr (the City, Yerushalayim) shall be taken, and the batim (houses) plundered, and the women ravished; and half of HaIr shall go forth into the Golus (Exile), and the rest of the people shall not be cut off from HaIr.

| 3 | Then shall Hashem go forth, and fight against those Goyim, as He fights in the Yom Krav (Day of Battle).

| 4 | And in Yom HaHu, His raglayim (feet, [see Ac 1:11-12]) shall stand upon the Mount of Olives, which is east of Yerushalayim, and the Mount of Olives shall be split in two from east to west by a gey gedolah me'od (a very great valley), with half of the mountain moving to the north, and half of it to the south.

| 5 | And ye shall flee to the gey (valley) in the mountains; for the gey (valley) of the harim (mountains) shall extend unto Atzel: yea, ye shall flee, just as ye fled from before the ra'ash (earthquake) in the days of Uziyah Melech Yehudah: and Hashem Elohai shall come, and kol Kedoshim (all the Holy Ones) with you. [See Daniel 7:13-14]

| 6 | And it shall come to pass in Yom HaHu, that there shall no longer be cold or frost:

| 7 | But it shall be Yom Echad, known to Hashem, with no Yom, nor Lailah: but it shall come to pass, that at erev it shall be ohr.

| 8 | And it shall be in Yom HaHu, that mayim chayyim (living waters) shall go out from Yerushalayim; half toward the eastern sea [i.e. Dead Sea], and half toward the western sea [i.e. Mediterranean Sea]: in kayits (summer) and in choref (winter) shall it be.

| 9 | And Hashem shall be Melech Al Kol HaAretz (King Over All the Earth): in Yom HaHu (in That Day) shall Hashem be echad, and Shmo Echad.

| 10 | And kol ha'aretz shall be made like the Aravah from Geva to Rimmon in the Negev. Yerushalayim shall be lifted up, and inhabited in her place, from Sha'ar Binyamin unto the place of the Sha'ar Harishon (the First Gate), unto the Corner Gate; and from the Migdal Hanan'el unto the king's wine presses.

| 11 | And men shall inhabit her, and there shall be no more cherem (utter destruction, holy war); but Yerushalayim shall be inhabited labetach (in confidence, security).

| 12 | And this shall be the magefah (plague produced by Hashem) wherewith Hashem will smite kol ha'ammim (all the peoples) that have fought against Yerushalayim; their basar shall rot while they stand upon their feet, and their eyes shall rot in their sockets, and their tongue shall rot in their mouth.

| 13 | And in Yom HaHu it shall come to pass, that there shall be among them a mehumat Hashem (a panic from Hashem), and they shall seize every one the hand of his neighbor, and the hand of each shall rise up against the hand of his neighbor.

| 14 | And Yehudah also shall fight at Yerushalayim; and the wealth of kol HaGoyim round about shall be gathered together, zahav, and kesef, and apparel, in great abundance.

| 15 | And so shall be the magefat hasus (plague on the horse), on the mule, on the camel, and on the donkey, and on all the beasts that shall be in those camps, like this magefah (plague).

| 16 | And it shall come to pass, that all who are left of kol haGoyim which came against Yerushalayim shall even go up from year to year to worship HaMelech, Hashem Tzva'os, and to keep Chag HaSukkot.

| 17 | And it shall be, that whosoever will not make this aliyah from the mishpekhoh ha'aretz unto Yerushalayim to worship HaMelech, Hashem Tzva'os, even upon them shall be no geshem (rain).

| 18 | And if the mishpakhat Mitzrayim go not up, and come not, upon them shall fall the magefah (plague) wherewith Hashem will smite the Goyim that come not up to keep Chag HaSukkot.

| 19 | This shall be the punishment of Mitzrayim, and the punishment of kol haGoyim that come not up to keep Chag HaSukkot.

|20| In Yom HaHu shall there be upon the metzillot (bells) of the susim, KODESH L'HASHEM; and the sirot (cooking pots) in the Beis Hashem shall be like the mizrakim (libation bowls) before the mitzbe'ach.

|21| Yea, every sir (pot) in Yerushalayim and in Yehudah shall be KODESH L'HASHEM TZVA'OS: and all the zovechim (the ones sacrificing) shall come and take of them, and they shall cook in them: and in Yom HaHu there shall be no more Kena'ani (Canaanite, merchant, [see Mt 21:12-13; Mk 11:15-18]) in the Beis Hashem Tzva'os.

THE TIME: NEARLY 15 TISHRI; THE OCCASION: REBBE, MELECH
HAMOSHIACH REBUKES HIS HALF-BROTHERS (BNEI YOSEF
BEN DOVID) BECAUSE OF THEIR LACK OF EMUNAH; YA'AKOV
AND YEHUDA WOULD LATER BE LEADERS IN THE BRIT
CHADASHA KEHILLAH, YA'AKOV LATER BEING A SHLIACH
AND A LEADER IN THE MESSIANIC KEHILLAH IN
YERUSHALAYIM HAVING BECOME A WITNESS OF MOSHIACH'S
TECHIYAS HAMESIM (SEE I COR.15:7)

|2| Now the Chag of Sukkot was near.[Vayikra 23:34; Devarim 16:16]

|3| His achim then said to him, "Leave here and go away into the land of Yehudah, that also your talmidim will see your ma'asim which you do.

|4| For no one who seeks public notice does anything in besod (secretly). If these things you do, then manifest yourself to the Olam."

|5| For not even the achim of Rebbe, Melech HaMoshiach were believing in him. [Tehillim 69:8]

|6| Therefore, Rebbe, Melech HaMoshiach says to them, "My sha'ah has not yet come, but your time is always ready.

| 7| "The Olam HazeH is not capable of sin'ah (hatred) toward you, but the Olam HazeH hates me, and for this reason: I give solemn edut (testimony) about it because the ma'asim of the Olam HazeH are ra'im (evil). | 8| "You make aliyah leregel up to the Chag (Feast). I am not going up to this Chag (Feast), because my time has not yet been fulfilled." | 9| And having said these things, Rebbe, Melech HaMoshiach remained in the Galil.

REBBE, MELECH HAMOSHIACH AND THE FESTIVAL OF SUKKOT

| 10| But when the achim of him made aliyah leregel to the Chag (Feast), then also Rebbe, Melech HaMoshiach went up [Yochanan 5:30] not publicly but besod (secretly).

| 11| Then those of Yehudah were seeking Rebbe, Melech HaMoshiach in the Chag (Feast) and were saying, "Where is that man?"

| 12| And there was much telunnah (murmuring) about Rebbe, Melech HaMoshiach among the multitudes. Some were saying, "He is tov (good)," but others were saying "Lo, he deceives the multitude."

| 13| No one, however, was speaking openly about Rebbe, Melech HaMoshiach because of the fear of those of Yehudah.

| 14| But around the middle period of the Chag (Feast), Rebbe, Melech HaMoshiach went up to the Beis Hamikdash and was teaching. | 15|

Therefore, those of Yehudah were marveling, saying, "How has this man binah (understanding) of a Yeshiva yode'a sefer (scholar), not having

learned?"

| 16| Therefore, in reply, Rebbe, Melech HaMoshiach said, "My Torah (Teaching) is not mine but of the One having sent me.

| 17| "If anyone wants to do the ratson Hashem, he will have da'as about my Torah, whether it is of Hashem or I speak only from myself. [Tehillim 25:14; 92:16; Bamidbar 16:28]

| 18| "The one speaking from himself seeks his own kavod (glory), but he who is seeking the kavod of the One having sent him, this one is ne'eman and there is no avlah (injustice) in him.

| 19| "Has not Moshe given you the Torah? And, as far as the Torah is concerned, none of you is able to be shomer. Why are you seeking to kill me?" [Devarim 32:46; Mishle 20:9; Kohelet 7:20; Yeshayah 53:6]

| 20| The multitude said, "You have a shed (demon). Who is seeking to kill you?"

| 21| In reply, Rebbe, Melech HaMoshiach said to them, "Of the Pe'ulot of Hashem, I accomplished echad, one pe'ulah, and every one marvels."

| 22| "Moshe has given you bris milah—not that bris milah is of Moshe, but it is of the Avot, and on a Shabbos you perpetually perform bris milah. [Bereshis 17:10-14; 21:4; Vayikra 12:3]

| 23| "If a man receives bris milah on Shabbos—and lo tufar Torat Moshe (the Torah of Moses may not be broken, Bereshis 17:14)—are you angry with me because I gave a man refu'ah shleimah on Shabbos?

| 24| "Do not judge according to appearance but judge with mishpat tzedek."

[Zecharyah 7:9; Shmuel Alef 16:7; Yeshayah 11:3-4; Vayikra 19:15]

IS THIS THE REBBE, MELECH HAMOSHIACH?

|25| Therefore, some of the ones of Yerushalayim were saying, "Is it not this man whom they are seeking to kill?

|26| "And, hinei, he speaks publicly and they say nothing to him. Perhaps the manhigim (the gedolim of Judaism) have da'as that this man is the Rebbe, Melech HaMoshiach?

|27| "But this man, we have da'as where he is from; but the Rebbe, Melech HaMoshiach, whenever he comes, no one has da'as where he is from."

|28| Therefore, in the Beis Hamikdash while teaching, Rebbe, Melech HaMoshiach cried out, saying, "You have da'as of me, and you have da'as of where I am from. I have not come on my own, but the One who sent me is ne'eman. He is the One of whom you do not have da'as.

|29| "I have da'as of Him, because from Him Ani hu, and He is the One who sent me."

|30| Therefore, they were seeking to arrest him, and no one laid a hand on him, because his sha'ah (hour, time) had not yet come.

|31| From the multitude, however, many put their bittachon in him, and were saying, "The Rebbe, Melech HaMoshiach, whenever he comes, surely he will not do more otot (miraculous signs) than the things which this man did?"

PERUSHIM MOVE TO ARREST REBBE, MELECH HAMOSHIACH

| 32 | The Perushim heard the telunnah (murmuring) of these things from the multitude, the talk about Rebbe, Melech HaMoshiach, and they sent the Rashei Hakohanim and the mesharetim of the Perushim that they might arrest him.

| 33 | Therefore, Rebbe, Melech HaMoshiach said, "Yet a little time I am with you and I go away to the One having sent me.

| 34 | "You will seek me and not find me and where Ani hu you are not able to come."

| 35 | Therefore, those of Yehudah said to themselves, "Where is this man about to journey that we will not find him? Surely he is not about to sojourn to the Golus of the Yevanim (Greeks) to teach the Yevanim? [Mishle 1:28]

| 36 | What is this dvar which he said, "You will seek me and will not find me and where Ani hu, you are not able to come?"

REBBE, MELECH HAMOSHIACH AND THE MABBU'A MAYIM CHAYYIM (SPRING OF LIVING WATER)

| 37 | Now on the last day of the Chag, Hoshana Rabbah, Rebbe, Melech HaMoshiach cried out, saying, "If anyone thirsts let him come to me and drink." [Vayikra 23:36; Yeshayah 55:1; 12:3; 49:10]

| 38 | "The one with emunah in me, as the Kitvei Hakodesh said, `Out of the midst of him, rivers of MAYIM CHAYYIM [Zecharyah 14:8] will flow."

[Mishle 18:4; Yeshayah 44:3; 58:11; 43:19f, Yechezkel 47:1-12; Yoel 4:18; Shir HaShirim 4:15].

| 39 | But this Rebbe, Melech HaMoshiach said about the Ruach Hakodesh which the ones having emunah (faith) in him were about to receive, for the Ruach Hakodesh had not yet been given, because Rebbe, Melech HaMoshiach had not yet received kavod. [Yoel 2:28 (3:1)]

AM YISRAEL IS DIVIDED

| 40 | Some of the multitude, therefore, having heard these dvarim were saying, "This man is omein the Navi." [Devarim 18:15]

| 41 | Others were saying, "This man is the Rebbe, Melech HaMoshiach." But some were saying, "Surely the Rebbe, Melech HaMoshiach comes not from the Galil, does he?

| 42 | Has not the Kitvei Hakodesh said that the Rebbe, Melech HaMoshiach is from the zera Dovid and from Beit-Lechem, the shtetl where Dovid lived?" [Shmuel Bais 7:12; Tehillim 89:3-4; Michoh 5:1(2); Yirmeyah 23:5]

| 43 | A makhaloket (division of dissension), therefore, occurred among the multitude because of Rebbe, Melech HaMoshiach.

| 44 | And some of them were wanting to arrest him, but no one laid his hands on Rebbe, Melech HaMoshiach.

MANHIGIM HAVE NO EMUNAH (BUT SEE ACTS 6:7) BECAUSE
THEY HAVE DA'AS NEITHER OF THE KITVEI HAKODESH NOR
OF THE GEVURAH OF HASHEM, IGNORANT OF THE FACT THAT
REBBE, MELECH HAMOSHIACH YEHOSHUA WAS BORN IN
BEIT-LECHEM (MT.2:5-6; LU 2:4) AND RAISED IN THE GALIL
(YESHAYAH 8:23; 9:1) LIKE YONAH HANAVI, WHO AFTER
YAMIM SHLOSHA WAS MADE TO STAND UP ALIVE FROM A
WATERY GRAVE, AND CAME FROM GATH-HEPHER IN
GALILEAN ZEBULUN (MELACHIM BAIS 14:25; YONAH 1:17 [2:1])

| 45 | Then the avadim of the Rashei Hakohanim and Perushim came and
the Rashei Hakohanim and Perushim said to them, "Why did you not bring
him?"

| 46 | In reply, the avadim said, "Never Ish spoke like this Ish."

| 47 | In reply, therefore, the Perushim said, "Surely not you also have been deceived?"

| 48 | "Has any of the manhigim put their emunah (faith) in him, or any of
the Perushim?"

| 49 | "But this am ha'aretz crowd has no da'as of Torah and is cursed."

[Devarim 27:26]

| 50 | Rav Nakdimon, the one having come to Rebbe, Melech

HaMoshiach earlier, being one of their own, says to them,

| 51 | "Surely Torateinu (Our Torah) judges not the Man unless it hears first
from the Man himself and has da'as of what he does, does it?" [Devarim

1:16; 17:6; Shemot 23:1]

| 52 | They answered and said to Rav Nakdimon, "Surely not you also are from the Galil, are you? Search [the Kitvei Hakodesh] and see that from the Galil a Navi does not arise." [Melachim Bais 14:25]

| 53 | And they went each one to him bais.

SO WE CELEBRATE THE ZEMAN SIMCHATEYNU (THE TIME OF OUR REJOICING), WHEN WE DWELL IN THE SUKKAH AND MAKE OUR CIRCUITS OF THE SYNAGOGUE WITH THE FOUR SPECIES AND MAKE THE RECITATION ALSO OF THE HALLEL, ALWAYS REMEMBERING THAT THE WATER OF LIFE IS THE RUACH HAKODESH IN THE WATER-DRAWING FESTIVAL AND THE LIGHT OF THE BEIS HAMIKDASH IS MOSHIACH. ON SUKKOT WE HOLD THE LULAV AND THE ETROG IN OUR HANDS DURING THE HALLEL AND SHAKE THEM WHILE RECEITING PS.118:1-4,25, 29.

Adonoi

atah

Baruch

ברוך אתה יהוה

Melech

Eloheynu

אלוהינו מלך

kidshanu

ashair

HaOlam

העלם אשר קדשנו

v'tzivvanu (and commanded us)

v'mitzvotahv

במצותיו וצונו

basukkah (in the sukkah)

ley'shev (to dwell)

לישב בסכה

KOHELET (ECCLESIASTES)

NEED FOR A BRIE CHADASHA: THERE IS
NOTHING CHADASH UNDER THE SHEMAH;
THE HEVEL OF ALL HUMAN THINGS

CHAPTER 1 Divrei Kohelet, Ben Dovid, Melech in Yerushalayim.

|2| Hevel havalim, saith Kohelet, hevel havalim; all is hevel.

|3| What profit hath a man from all his amal (toil) which he hath toiled under the shemesh?

|4| Dor v'dor, generations come and go, passing away: but ha'aretz remaineth l'olam.

|5| The shemesh also ariseth, and the shemesh goeth down, and hasteth to its place, there to arise again.

|6| The ruach (wind) goeth toward the darom (south), and turneth about unto the tzafon (north); it whirleth about continually, and the ruach returneth again according to its circuits.

|7| All the neharot (rivers) run into the yam; yet the yam is not full; unto the place from whence the neharot come, thither they return to go again.

|8| All things are wearisome; no ish can express it: the ayin is not satisfied with seeing, nor the ozen full with hearing.

|9| The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is nothing chadash under the shemesh.

|10| Is there anything whereof it may be said, See, this is chadash? l'olamim (ages ago), which were before us, it hath been already.

|11| There is no zichron (remembrance) of former things; neither shall there be with those who come after any zikaron of things that are to come.

|12| I, Kohelet, was Melech over Yisroel in Yerushalayim.

|13| And I set my lev to seek and search out by chochmah concerning all things that are done under Shomayim: what grievous

task hath Elohim given to the bnei haAdam to be afflicted therewith.

| 14 | I have seen all the ma'asim that are done under the shemesh; and, hinei, all is hevel and chasing after ruach.

| 15 | That which is crooked cannot be made straight: and chesron (that which is lacking) cannot be numbered.

| 16 | I communed with mine own lev, saying, Hinei, I am come to greatness, even greater chochmah than all they that have been before me over Yerushalayim: yea, my lev had great experience of chochmah and da'as.

| 17 | And I applied my lev to have da'as of chochmah, and to have da'as of holelot (madness) and sichlut (folly): I perceived that this also is striving after ruach.

| 18 | For in much chochmah is much ka'as (grief, vexation): and he that increaseth da'as increaseth mach'ov (sorrow).

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CHOCHMAH AND SICHLUT HAVE ONE END

Chapter 2 I said in mine lev, Come now, I will test thee with simchah, therefore enjoy tov: and, hinei, this also is hevel.

| 2 | I said of laughter, It is mad: and of simchah, What doeth it accomplish?

| 3 | I searched in mine lev to draw my basar on with yayin, my mind guiding me with chochmah; and to lay hold on sichlut (folly), till I might see what was tov for bnei haAdam, which they should do under Shomayim all the few days of their life.

| 4 | I undertook me great works; I built me batim (houses); I planted me kramim (vineyards):

| 5 | I made me ganot (gardens) and parks, and I planted all kinds of fruit trees in them:

| 6 | I made me reservoirs of mayim, to water therewith the forest of trees tzomeiach (sprouting up):

| 7 | I bought me avadim and shfakhot, and had bnei bayit (avadim born in my bais); also I had great possessions of herds and tzon more than all that were in Yerushalayim before me:

| 8 | I amassed for me also kesef and zahav, and the treasure of melachim and of the provinces: I acquired for me men singers and women singers, and the delights of bnei haAdam, a harem of many concubines.

| 9 | So I was great, and excelled more than all that were before me in Yerushalayim: also my chochmah remained with me.

| 10 | And whatsoever mine eyes desired I kept not from them, I withheld not my lev from any simchah; for my lev rejoiced in all my amal (labor): and this was my chelek (portion) for all my amal.

| 11 | Then I looked on kol ma'asim that my hands had wrought, and on the amal that I had labored to do: and, hinei, all was hevel and chasing after ruach, and there was no profit under the shemesh.

| 12 | And I turned myself to consider chochmah, and holelot, and sichlut: for what can the adam do who cometh after HaMelech? even that which hath been done already.

| 13 | Then I saw that chochmah excelleth sichlut, as far as ohr excelleth choshech.

| 14 | The chacham (wise man) hath eyes in his rosh; but the kesil (fool) walketh in choshech: but I myself perceived also that the same mikreh (fortune) happeneth to them all.

| 15 | Then said I in my lev, As the mikreh befalls the kesil, so also will the same mikreh befall me: and wherein have I then been of more chochmah? Then I said in my lev, This also is hevel.

| 16 | For no zichron (remembrance) of the chacham--no less the kesil--remains l'olam; seeing that in hayamim haba'im (the days to come) all shall be forgotten. How dieth the chacham just like the kesil?

| 17 | Therefore I hated HaChayyim (Life); because the ma'aseh that is wrought under the shemesh is grievous unto me: for all is hevel and chasing after ruach.

| 18 | Yea, I hated all my amal for which I had toiled under the shemesh:
because I must leave it unto the adam that shall occupy my place after me.

| 19 | And who hath da'as whether he shall be a chacham or a kesil? nevertheless
shall he have shlitah (control, authority) over all my amal for which I
have toiled, and have poured out my chochmah under the shemesh.
This also is hevel.

| 20 | Therefore I turned aside to give up my lev to despair over all the
wearisome amal with which I toiled under the shemesh.

| 21 | For there is an adam whose amal is with chochmah, and da'as, and
kishron (skill); yet to an adam that hath not worked for it he must leave
it for his chelek. This also is hevel and a ra'ah rabbah.

| 22 | For what hath adam for all his amal, and for all the striving of
his lev, wherein he hath labored under the shemesh?

| 23 | For all his yamim are machovim (sorrows), and his travail ka'as (grief,
vexation); yea, his lev taketh not rest balailah. This also is hevel.

| 24 | There is nothing better for adam, than that he should eat and
drink, and that he should make his nefesh find satisfaction in his
amal. Also this I saw: even this was from the yad HaElohim.

| 25 | For who can eat, or who can find enjoyment without Hashem?

| 26 | For to the adam that is pleasing in his sight, Hashem gives chochmah,
and da'as, and simchah: but to the choteh (sinner) Hashem giveth
travail; Hashem giveth the work of gathering and storing up, that
Hashem may give to him that pleases HaElohim. This also is hevel
and chasing after ruach.

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A TIME FOR ALL THINGS

Chapter 3 To every thing there is a zeman (time), and an et (season) for every matter under Shomayim:

| 2 | An et (season) to be born, and an et (season) to die; an et (season) to plant, and an et (season) to uproot that which is planted;

| 3 | An et (season) to kill, and an et (season) to heal; an et (season) to tear down, and an et (season) to build up;

| 4 | An et (season) to weep, and an et (season) to laugh; an et (season) to mourn, and an et (season) to dance;

| 5 | An et (season) to throw stones away, and an et (season) to gather stones together; an et (season) to embrace, and an et (season) to refrain from embracing;

| 6 | An et (season) to look for, and an et (season) to lose; an et (season) to keep, and an et (season) to throw away;

| 7 | An et (season) to tear, and an et (season) to mend; an et (season) to keep silent, and an et (season) to speak;

| 8 | An et (season) to love, and an et (season) to hate; an et (season) of milchamah, and an et (season) of shalom.

| 9 | What profit hath the worker from his amal (labor)?

| 10 | I have seen the "occupation," which Elohim hath given to the bnei HaAdam to keep them occupied.

| 11 | Hashem hath made every thing yafeh in its et (season): also he hath

set HaOlam (Eternity) in their lev, yet so that no adam can find out the ma'aseh that HaElohim hath done from the beginning to the end.

| 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 l'olam (forever): nothing can be added to it, nor any thing taken from it: and 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 (the 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 beheimah 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?

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THE GOOD OF CONTENTMENT

Chapter 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 meirei'eihu (the envy of man of his neighbor). This also is hevel and 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 khoot 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 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.

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THE HEVEL OF OSHER (RICHES)

Chapter 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 cholom, so by a multitude of dvarim cometh the kol kesil (the voice of the fool).

| 4 (5:3) | When thou vowest a neder unto Elohim, defer not to pay it; for Hashem hath no pleasure in kesilim: pay that which thou hast vowed.

| 5 (5:4) | Better it is that thou shouldest not make a neder, than that thou shouldest vow and not fulfill the neder.

| 6 (5:5) | Suffer not thy mouth to lead thy basar into chet (sin); neither say thou before the malach Hashem, that it was a mistake: wherefore should HaElohim be angry at thy voice, and destroy the work of thine

hands?

| 7 (5:6) | For in the multitude of chalomot and many dvarim there are also divers havalim [see 1:2]: but fear thou HaElohim.

| 8 (5:7) | If thou seest the oppression of the poor, and violent perverting of mishpat and tzedek in a province, marvel not at the matter: for he that is higher watches over him that is high; and there be higher than they.

| 9 (5:8) | Moreover the profit of eretz is for all: Melech himself is served by the sadeh.

| 10 (5:9) | He that loveth kesef shall never have enough kesef; nor shall he that loveth abundance have enough increase: this also is hevel.

| 11 (5:10) | When hatovah (good things) increase, they are increased that consume them: and what kishron (useful result) is there to the baal (owner) thereof, except as an onlooker?

| 12 (5:11) | The sleep of the oved (working man) is sweet, whether he eat little or much: but the abundance of the osher (rich man) will not permit him to sleep.

| 13 (5:12) | There is a grievous ra'ah which I have seen under the shemesh: osher (riches) hoarded by the ba'al thereof to his hurt;

| 14 (5:13) | The same osher (riches) perish by an evil event: and he begetteth a ben; thus this one hath nothing in his hand.

| 15 (5:14) | As he came forth of the womb of his Em (Mother), arom (naked) shall he return to go as he came, and shall take nothing of his amal (labor), which he may carry away in his hand.

| 16 (5:15) | And this also is a grievous evil, that in every respect as he came, just so shall he go: and what profit hath he that hath toiled for the ruach (wind)?

| 17 (5:16) | All his yamim also he eateth in choshech, and he hath much ka'as (grief, vexation) and sickness and anger.

| 18 (5:17) | Hinei I have seen it is tov and yafeh for one to eat and to drink, and to find tovah in all his amal (labor)

that he toils under the shemesh all the few days of his life, which HaElohim giveth him: for it is his chelek.

| 19 (5:18) | Also kol haadam to whom HaElohim hath given osher and possessions, and hath given him power to eat thereof, and to take his chelek, and to rejoice in his amal; this is the gift of Elohim.

| 20 (5:19) | For he shall not much remember the days of his life; because HaElohim keeps him occupied with simchat libbo (gladness of his heart).

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THE CONCLUSION OF VANITIES

Chapter 6 There is a ra'ah which I have seen under the shemesh, and it is a great weight upon the adam:

| 2 | An ish to whom HaElohim hath given osher (riches), nekhasim (possessions), and kavod (honour), so that he wanteth nothing for his nefesh of all that he desireth, yet HaElohim giveth him not shlitah (empowerment) to have enjoyment thereof, but an ish nochri (stranger) hath the enjoyment thereof: this is hevel, and it is a grievous ill.

| 3 | If an ish beget a hundredfold, and live shanim rabbot, so that rav be the yamim of his shanim, and his nefesh be not filled with hatovah, and also that he have no kevurah (grave); I say, that a nefel (aborted fetus) is better than he.

| 4 | For he cometh in with hevel, and departeth in choshech, and his shem shall be shrouded with choshech.

| 5 | Moreover though he hath not seen the shemesh, nor known any thing,

this hath more nakhat (rest, quietness) than the other.

| 6 | Yea, though he live an elef shanim twice over, yet hath he seen no tovah. Do not all go to mekom echad?

| 7 | All the amal haAdam is for his mouth, and yet the nefesh is not satisfied.

| 8 | For what hath the chacham more than the kesil? what hath the poor, for his da'as of how to conduct himself before the living?

| 9 | Better what the eynayim see than the roving of the nefesh: this also is hevel and chasing after ruach.

| 10 | That which is, its shem hath already been named, and it is known what adam shall be: neither may he contend with what is stronger than he.

| 11 | Seeing there be many things that increase hevel, what profit is there for adam?

| 12 | For who has da'as what is tov for adam in this life, all the few days of his chayyei hevel which he spendeth as a shadow? for who can tell adam what shall be after him under the shemesh?

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REMEDIES AGAINST VANITIES

Chapter 7 A shem tov is better than precious ointment; and the yom hamavet than the day of one's birth.

| 2 | It is better to go to the bais evel (house of mourning), than to go to the bais mishteh (house of feasting): for that is the sof (end, conclusion, see 12:13) of kol haAdam; and the living will take it to heart.

| 3 | Ka'as (sorrow) is better than laughter: for sadness of the countenance is good for the lev.

| 4 | The lev of chachamim is in the bais evel (house of mourning); but the lev of kesilim is in the bais simchah.

| 5 | It is better to hear the rebuke of the chacham, than for an ish to hear the shir kesilim.

| 6 | For as is the crackling of thorns under a pot, so is the laughter of the kesil: this also is hevel.

| 7 | Surely oppression maketh a chacham mad; and a bribe corrupts the heart.

| 8 | Better is the acharit (end) of a thing than the reshit (beginning) thereof: and erech ruach (patience) is better than gavoah ruach (haughtiness).

| 9 | Be not hasty in thy ruach to be angry: for ka'as (anger) resteth in the kheyk (bosom) of kesilim.

| 10 | Say thou not, What is the cause that the yamim harishonim were better than these? for it is not because of chochmah that thou dost enquire concerning this.

| 11 | Chochmah is better than a nachalah (inheritance): and by it there is an advantage to them that see the shemesh.

| 12 | For chochmah is a protective tzel (shade), and kesef is as well: but the advantage of da'as is, that chochmah giveth chayyim (life) to them that possess it.

| 13 | Consider the ma'aseh HaElohim: for who can make straight what Hashem hath made crooked?

| 14 | In the yom tovah be joyful, but in the yom ra'ah consider: HaElohim also hath set the one over against the other in such a way that adam may not find out anything that will come after him.

| 15 | All things have I seen in the yamim of my hevel: there is a tzaddik that perisheth in his tzedakah, and there is a rasha that prolongeth his life in his ra'ah.

| 16 | Do not be over much the tzaddik nor over much the chacham: why cause thyself desolation?

| 17 | Be not over much resha, neither be thou foolish: why shouldest thou die before thy time?

| 18 | It is good that thou holdest fast to the one and withdrawest not thine hand from the other: for he is a yire Elohim

(G-d fearer) who shall fulfill both.

| 19 | Chochmah makes one chacham stronger than asarah shalitim (ten rulers) which are in the city.

| 20 | For there is not a tzaddik upon earth, that doeth tov, and sinneth not.

| 21 | Also take no heed unto kol dvarim that are spoken; lest thou hear thy eved curse thee:

| 22 | For oftentimes also thine own lev hath da'as that thou thyself likewise hast cursed others.

| 23 | I tested all this with chochmah: I said, I will be wise; but it was far from me.

| 24 | That which is far off, and exceeding deep, whose chochmah can find it out?

| 25 | I applied mine lev to have da'as, and to search, and to seek out chochmah, and the chesbon (scheme, plan) of things, and to have da'as of resha (wickedness) of kesel (stupidity), even of sichlut (folly) and holelot (madnesses).

| 26 | And I find more mar (bitter) than mavet the isha, whose lev is snares and traps, and her hands are as chains: whoso pleaseth HaElohim shall escape from her; but the choteh (sinner) shall be ensnared by her.

| 27 | Look, this have I discovered, saith Kohelet, adding one point to another to find out the cheshbon (the scheme, plan of things):

| 28 | Which yet my nefesh seeketh, but I have not found: one man among a thousand have I found; but a woman among all those have I not found.

| 29 | Lo, this only have I found, that HaElohim hath made man yashar (upright); but they have sought out chisvonot rabbim (many schemes).

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MELACHIM ARE TO BE RESPECTED

Chapter 8 Who is the chacham? and who knoweth the pesha (explanation) of a thing? a man's chochmah maketh his face bright, and the rudeness of his face is changed.

| 2 | I counsel thee to keep the king's commandment, and that because of the shevuat Elohim (the oath of G-d).

| 3 | Be not hasty to go out of his sight: stand not in a rah (an evil matter); for he executeth whatsoever pleaseth him.

| 4 | For the devar melech is shilton (supreme): and who may say unto him, What doest thou?

| 5 | Whoso is shomer mitzvah shall meet no harm: and a chacham's lev discerneth both et (time) and mishpat (judgment).

| 6 | Because every matter has its et (time) and mishpat (judgment), though the ra'at haAdam be great upon him.

| 7 | For he has no da'as of that which shall be: for who can tell him how it will be?

| 8 | There is no adam that hath power over the ruach to restrain ruach; neither hath he shilton (power) over the yom hamavet: and there is no discharge in war; neither shall resha deliver its possessor.

| 9 | All this have I seen, and applied my lev unto every ma'aseh (labor, work) that is done under the shemesh: to the time wherein one adam ruleth over another adam to the other's hurt.

| 10 | And so I saw the resha'im buried, who had come and gone out of the mekom kadosh (the holy place), and they were forgotten in the city where they had done such things: this is also hevel.

| 11 | Because pitgam (sentence) against a ma'aseh hara'ah (an evil work) is not executed speedily, therefore the lev of the bnei haAdam is fully set in them to do rah.

| 12 | Though a choteh do rah an hundred times, and his yamim be prolonged, yet surely I know that it shall be well with them that fear HaElohim, which fear before Hashem:

| 13 | But it shall not be well with the rasha, neither shall he lengthen his yamim like a tzel (shadow); because he feareth not before Elohim.

| 14 | There is a hevel which is done upon ha'aretz; that there be tzaddikim, unto whom it happeneth according to the ma'aseh haresha'im; again, there be resha'im, to whom it happeneth according to the ma'aseh hatzaddikim: I say that this also is hevel.

| 15 | Then I commended hasimchah, because a man hath no better thing under the shemesh, than to eat, and to drink, and to have simchah: for that shall accompany him in his amal the yamim of his life, which HaElohim giveth him under the shemesh.

| 16 | When I applied mine lev to have da'as of chochmah, and to see the business that is done upon ha'aretz, how one's eynayim see sleep neither yom nor lailah,

| 17 | then I beheld kol ma'aseh HaElohim, that haAdam cannot comprehend the ma'aseh that is done under the shemesh: because though haAdam labor to seek it out, yet he shall not comprehend it; yea farther; though a chacham claim to have da'as of it, yet shall he not be able to comprehend it.

CHOCHMAH IS BETTER THAN KOACH

Chapter 9 All this I took to my lev, explaining it all,
that the tzaddikim, and the chachamim, and their works, are
in the yad HaElohim: neither ahavah nor sinah stands in the
da'as of adam; all lies before them.

| 2 | All things come alike to all: there is one mikreh (fortune) to the
tzaddik, and to the rasha; to the tov and to the tahor,
and to the tameh; to him that sacrificeth, and to him that
sacrificeth not: as is the tov, so is the choteh; and he that
sweareth, as he that feareth a shevuah (an oath).

| 3 | This is a rah among all things that are done under the shemesh,
that there is one mikreh (fortune) unto all: yea, also the lev of the
bnei haAdam is full of rah, and holelot is in their lev
while they live, and after that they go to the mesim.

| 4 | For to him that is joined to all the living there is bitachon: for
a kelev chai (living dog) is better than an aryeh hamet (dead lion).

| 5 | For the living have da'as that they shall die: but the mesim do not
have da'as of anything, neither have they any more a sachar,
for the memory of them is forgotten.

| 6 | Also their ahavah, and their sinah, and their kina, is now
perished; neither have they any more a chelek l'olam in any
thing that is done under the shemesh.

| 7 | Go thy way, eat thy lechem with simchah, and drink thy yayin with a
lev tov; for HaElohim now accepteth thy ma'asim.

| 8 | Let thy garments be always white; and let thy head lack no
shemen (ointment).

| 9 | Live joyfully with the isha whom thou lovest all the days of
thy chayyei hevel, which he hath given thee under the
shemesh, all the days of thy hevel: for that is thy chelek in
this life, and in thy amal which thou laborest under the shemesh.

| 10 | Whatsoever thy hand findeth to do, do it with thy koach; for
there is no ma'aseh, nor cheshbon, nor da'as, nor chochmah, in
Sheol, whither thou goest.

| 11 | I returned, and saw under the shemesh, that the race is not to the swift, nor the battle to the gibborim, neither yet lechem to the chachamim, nor yet osher to the intelligent, nor yet chen (favor) to the experts; but et (time) and pega (chance) happeneth to them all.

| 12 | For haAdam also hath no da'as of his et (time): as the dagim that are caught in a metzodah rah (evil net), and as the birds that are trapped in the pach (snare); so are the bnei haAdam snared in an et ra'ah (evil time), when it falleth suddenly upon them.

| 13 | This chochmah have I seen also under the shemesh, and it seemed gedolah (great) unto me:

| 14 | There was an ir ketanah (little city), and few men within it; and there came a melech gadol against it, and besieged it, and built metzorim gedolim (huge siegeworks) against it:

| 15 | Now there was found in it a poor chacham, and he by his chochmah delivered the city; yet no man remembered that same poor man.

| 16 | Then said I, Chochmah is better than gevurah (strength): nevertheless the poor man's chochmah is despised, and his dvarim are not heard.

| 17 | Divrei chachamim in quiet are more to be heeded than the shouting of the moshel (one ruling) among kesilim.

| 18 | Chochmah is better than weapons of war: but one choteh destroyeth much good.

OF CHOCHMAH AND SICHLUT

Chapter 10 Dead flies cause the perfumer's shemen to send forth a foul odor: so doth a little sichlut outweigh chochmah and kavod.

| 2 | A chacham's lev is at his yamin (right hand); but a kesil's lev is at his semol (left hand).

| 3 | Yea also, when he that is a kesil even walketh along the derech, his sense faileth him, and he saith to every one that he is a kesil.

| 4 | If the ruach of the moshel rise up against thee, leave not thy mekom; for calmness pacifieth chata'im gedolim.

| 5 | There is a ra'ah which I have seen under the shemesh, the sort of error which proceedeth from a shalit (ruler):

| 6 | Sekhel (folly) is set in great dignity, and the rich sit in low place.

| 7 | I have seen avadim upon susim, and sarim (princes) walking as avadim upon ha'aretz.

| 8 | He that diggeth a gumatz (pit) shall fall into it; and whoso breaketh through a wall, a nachash shall bite him.

| 9 | Whoso pulleth out avanim (stones) may be hurt therewith; and he that cleaveth wood may be endangered thereby.

| 10 | If the barzel (iron [of the axe]) be blunt, and he do not whet the edge, then must more strength be marshaled: but chochmah brings success.

| 11 | If the nachash will bite before it is charmed, there is no use in a charmer.

| 12 | The words of a chacham's mouth are chen (gracious); but the lips of a kesil will swallow up himself.

| 13 | The beginning of the words of his mouth is sichlut: and the end of his talk is holelot ra'ah.

| 14 | A kesil also is full of dvarim: haAdam has no da'as of what shall be;

and what shall be after him, who can tell him?

| 15 | The amal of the kesilim wearieth him, because
he has no da'as of how to go to the city.

| 16 | Woe to thee, O eretz, when thy melech is a na'ar, and thy sarim
(princes) feast in the boker!

| 17 | Blessed art thou, O eretz, when thy melech is a nobleman,
and thy sarim (princes) eat in due season, for strength, and not for
drunkenness!

| 18 | By much atzlut (slothfulness) the rafters falleth; and through
idleness of the hands the bais leaketh.

| 19 | Lechem is made for laughter, and yayin maketh merry: but kesef
answereth everything.

| 20 | Curse not the Melech, no not in thy thought; and curse not the
osher in thy bedchamber: for an Of haShomayim may carry the
voice, and that which hath wings may report what you say.

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DIRECTIONS FOR AHAVAH

Chapter 11 Cast thy lechem upon the waters: for thou shalt find it after
many yamim.

| 2 | Give a chelek to shivah, and also to shmonah; for thou knowest

not what ra'ah shall be upon ha'aretz.

| 3 | If the clouds be full of geshem, they empty themselves upon haaretz:
and if the etz fall toward the darom (south), or toward the
tzafon (north), in the mekom where the etz falleth, there it lieth.

| 4 | He that observeth the ruach (wind) shall not sow; and he that
regardeth the clouds shall not reap.

| 5 | As thou knowest not what is the derech haruach, nor how the
bones do grow in the womb of her that is with child: even so
thou knowest not the ma'asei HaElohim who maketh all.

| 6 | In the boker sow thy zera, and in the erev do not let thine hand be
idle: for thou knowest not which shall prosper, either
this or that, or whether they both shall be alike tovim.

| 7 | Truly the ohr is sweet, and a pleasant thing it is for the
eynayim to behold the shemesh:

| 8 | But if haAdam live many shanim, and rejoice in them all; yet let
him remember the yamim of choshech; for they shall be many. All
that cometh is hevel.

| 9 | Rejoice, O bochur, in thy yaldut (youth); and let thy lev cheer
thee in the yamim of thy bechurim (youth), and walk in the ways of
thine lev, and in the sight of thine eynayim: but have da'as of this:
that for all these things HaElohim will bring thee into mishpat.

| 10 | Therefore banish ka'as (sorrow) from thy lev, and put away ra'ah from
thy basar: for yaldut and shacharut (prime of life) are hevel.

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KOHELET'S CARE TO EDIFY

Chapter 12 Remember now thy Bo're (Creator) in the yamim of thy bechurot,

while the yamei hara'ah come not, nor the shanim draw nigh, when thou shalt say, I have no chefetz (pleasure) in them;

| 2 | While the shemesh, or the ohr, or the yarei'ach, or the kokhavim, be not darkened, nor the clouds return after the rain:

| 3 | In the yom when the shomrei habayit shall tremble, and the strong men shall stoop, and the grinders cease because they are few, and those that look out of the windows grow dim,

| 4 | And the delatayim (doors) shall be shut in the street, when the sound of the grinding fades, and he shall rise up at the voice of the tzipor (bird), and all their banot hashir (daughters of song, singing) is hard to hear;

| 5 | Also when they shall be afraid of height, and fears shall be in the derech, and the almond tree shall blossom, and the grasshopper drags himself along, and desire shall fail: because haAdam goeth to his bais olam (eternal home), and the mourners go about the streets:

| 6 | Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the bor (cistern).

| 7 | Then shall the afahr return to ha'aretz as it was: and the ruach shall return unto HaElohim who gave it.

| 8 | Hevel havalim, saith Kohelet; all is hevel.

| 9 | And moreover, because Kohelet was chacham, he taught the people da'as; yea, he applied, and searched out, and set in order many meshalim (proverbs).

| 10 | Kohelet searched to find out devrei chefetz: and that which was written was yosher, even divrei emes.

| 11 | Divrei chachamim are like goads, and like nails firmly fixed are the collected sayings that are given by Ro'eh Echad.

| 12 | And further, by these, beni, be admonished: of making many sefarim there is no ketz; and much study is a weariness of the basar.

| 13 | Let us hear the sof (conclusion) of the whole matter:
Fear HaElohim, and of his commandments be shomer mitzvot:
for this is the whole duty of haAdam.

| 14 | For HaElohim shall bring kol ma'aseh into mishpat, with every
secret thing, whether it be tov, or whether it be rah.

Adonoi

Y'varechkhcha

יְבָרֵךְ יְהוָה

Adonoi

ya'ayr

v'yishm'recha

וַיִּשְׁמַרְךָ. יְהוָה

vikhoonekha

aylecha

panav

פניו אליך ויחנך.

panav

Adonoi

yisah

ישא יהוה פניו

l'kha

v'yasaym

aylekha

אליך וישם לך

(Num.6:24-26)

Shalom

שלום.