

|5| Whoso is shomer mitzvah shall meet no harm; and a lev of a chacham 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 has been done under the shemesh 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 simchah, 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, though 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; moreover, though a chacham claim to have da'as of it, yet shall he not be able to comprehend it.

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; adam does not have da'as of whether it will be ahavah or sinah; all lies before him.

|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 (madness) 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 arveh 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 (toil) 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, hour, *but see Yn 13:1; 8:20; 7:30; 2:4 regarding the Moshiach's knowledge of his hour*); as the dagim