

## Ecclesiastes Chapter 1 קהלת 1

- א דברי קהלת בן-דוד, מלך בירושלם. 1 The words of Koheleth, the son of David, king in Jerusalem.
- ב הבל הבלים אמר קהלת, הבל הבלים הכל הבל. 2 Vanity of vanities, saith Koheleth; vanity of vanities, all is vanity.
- ג מה-יתרון, לאדם: בכל-עמלו שיעמל, תחת השמש. 3 What profit has man of all his labor wherein he labors under the sun?
- ד דור הלך ודור בא, והארץ לעולם עמדת. 4 One generation passes away, and another generation comes; and the earth abides for ever.
- ה וזרח השמש, ובא השמש; ואל-מקומו שואף זרח הוא, שם. 5 The sun also arises, and the sun goeth down, and hastens to his place where he arises.
- ו הולך, אל-דרום, וסובב, אל-צפון; סובב סבב הולך הרוח, ועל-סביבתיו שב הרוח. 6 The wind goeth toward the south, and turns about unto the north; it turns about continually in its circuit, and the wind returns again to its circuits.
- ז כל-הנחלים הלכים אל-הים, והים איננו מלא; אל-מקום, שהנחלים הלכים שם הם שבים, ללכת. 7 All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, there they go again.
- ח כל-הדברים יגעים, לא-יוכל איש לדבר; לא-תשבע עין לראות, ולא-תמלא אذن משמע. 8 All things toil to weariness; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing.
- ט מה-שהיה, הוא שיהיה, ומה-שנעשה, הוא שיעשה; ואין כל-חדש, תחת השמש. 9 That which has been is that which shall be, and that which has been done is that which shall be done; and there is nothing new under the sun.
- י יש דבר שיאמר ראה-זה, חדש הוא: כבר היה לעלמים, אשר היה מלפנינו. 10 Is there a thing of which it is said: "See, this is new?" It has been already, in the ages which were before us.

יא אין זכרון, לראשנים; וגם לאחרנים שיהיו, לא-יהיה להם זכרון עם שיהיו, לאחרנה.

יג ונתתי את-לבי, לדרוש ולתור בחכמה, על כל-אשר נעשה, תחת השמים; הוא ענין רע, נתן אלהים לבני האדם לענות בו.

יד ראיתי, את-כל-המעשים, שנעשו, תחת השמש; והנה הכל הבל, ורעות רוח.

יז ואהנה לבי לדעת חכמה, ודעת הוללת ושכלות: ידעתי, שגם-זה הוא רעיון רוח.

יח כי ברב חכמה, רב-כעס; ויוסף דעת, יוסף מכאוב.

11 There is no remembrance of them of former times; neither shall there be any remembrance of them of latter times that are to come, among those that shall come after.

13 And I applied my heart to seek and to search out by wisdom concerning all things that are done under heaven; it is a sore task that God has given to the sons of men to be humbled with.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

17 And I applied my heart to know wisdom, and to know madness and folly – I perceived that this also was a striving after wind.

18 For in much wisdom is much frustration; and he that increases knowledge increases sorrow.

## קהלת Chapter 2 Ecclesiastes

יז ושנאתי, את-החיים כי רע עלי המעשה, שנעשה תחת השמש: כי-הכל הבל, ורעות רוח.

17 So I hated life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind.

## קהלת Chapter 3 Ecclesiastes

א לכל, זמן; ועת לכל-חפץ, תחת השמים.

1 To every thing there is a season, and a time to every purpose under the heaven:

ב עֵת לֵלֶדֶת, וְעֵת לָמוּת;  
עֵת לִטְעַת, וְעֵת לַעֲקֹר נְטוּעַ.

ג עֵת לְהַרוֹג וְעֵת לְרַפֹּא,  
עֵת לִפְרוֹץ וְעֵת לִבְנוֹת.

ד עֵת לִבְכּוֹת וְעֵת לִשְׂחֹק,  
עֵת סִפּוּד וְעֵת רִקּוּד.

ה עֵת לְהַשְׁלִיךְ אֲבָנִים, וְעֵת כְּנוּס אֲבָנִים;  
עֵת לַחֲבֹק, וְעֵת לִרְחֹק מִחֲבִיק.

ו עֵת לִבְקֹשׁ וְעֵת לְאַבֵּד,  
עֵת לִשְׁמֹר וְעֵת לְהַשְׁלִיךְ.

ז עֵת לִקְרוֹעַ וְעֵת לְתַפּוֹר,  
עֵת לִחְשׂוֹת וְעֵת לְדַבֵּר.

ח עֵת לְאַהֲבָה וְעֵת לְשֹׂנְאָה,  
עֵת מִלְחָמָה וְעֵת שְׁלוֹמָה.

ט מֶה-יִתְרוֹן, הָעוֹשֶׂה, בְּאֶשֶׁר, הוּא עֹמֵל.

יֵא אֶת-הַכֹּל עָשָׂה, יָפָה בְּעֵתוֹ; גַּם אֶת-הָעֵלָם,  
נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא-יִמָּצֵא הָאָדָם  
אֶת-הַמַּעֲשֵׂה אֲשֶׁר-עָשָׂה הָאֱלֹהִים, מֵרֵאשִׁית  
וְעַד-סוֹף.

יֵד יָדַעְתִּי, כִּי כָל-אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא  
יִהְיֶה לְעוֹלָם עָלֵיו אֵין לְהוֹסִיף, וּמִמֶּנּוּ אֵין לְגַרֵעַ;  
וְהָאֱלֹהִים עָשָׂה, שִׂירָאוֹ מִלְּפָנָיו.

טו מֶה-נִּשְׁהִיָּה כָּבֵד הוּא, וְאֲשֶׁר לְהִיּוֹת כָּבֵד  
הָיָה; וְהָאֱלֹהִים, יִבְקֹשׁ אֶת-נִרְדָּף.

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to seek, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time for war, and a time for peace.

9 What profit has he that works in that he labors?

11 He has made every thing beautiful in its time; also He has set the world in their heart, yet so that man cannot find out the work that God has done from the beginning even to the end.

14 I know that, whatsoever God does, it shall be for ever; nothing can be added to it, nor any thing taken from it; and God has so made it, that men should fear before Him.

15 That which is has been long ago, and that which is to be has already been; and God seeks that which is pursued.

## קֹהֶלֶת Chapter 4 Ecclesiastes

**א** וְשָׁבֹתִי אֲנִי, וְאַרְאֶה אֶת-כָּל-הָעֲשֻׁקִים, אֲשֶׁר נַעֲשִׂים, תַּחַת הַשָּׁמֶשׁ; וְהִנֵּה דִמְעַת הָעֲשֻׁקִים, וְאִין לָהֶם מְנַחֵם, וּמִיד עֲשֻׁקֵיהֶם כֹּחַ, וְאִין לָהֶם מְנַחֵם.

**ב** וְשִׁפַּח אֲנִי אֶת-הַמֵּתִים, שְׁכָבָר מֵתוֹ מִן-הַחַיִּים, אֲשֶׁר הִמָּה חַיִּים עֲדָנָה.

**ג** וְטוֹב, מִשְׁנִיָּהֶם אֶת אֲשֶׁר-עָדוֹן, לֹא הָיָה: אֲשֶׁר לֹא-רָאָה אֶת-הַמַּעֲשֶׂה הָרָע, אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמֶשׁ.

**1** But I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.

**2** Wherefore I praised the dead that are already dead more than the living that are yet alive;

**3** but better than they both is he that has not yet been, who has not seen the evil work that is done under the sun.

## קֹהֶלֶת Chapter 9 Ecclesiastes

**יד** עִיר קְטַנָּה, וְאֲנָשִׁים בָּהּ מְעוֹט; וּבָא-אֵלֶיהָ מֶלֶךְ גָּדוֹל, וְסָבַב אֹתָהּ, וּבָנָה עָלֶיהָ, מְצוּדִים גְּדֹלִים.

**טו** וּמָצָא בָּהּ, אִישׁ מְסֻכֵּן חָכָם, וּמִלֵּט-הוּא אֶת-הָעִיר, בְּחִכְמָתוֹ; וְאָדָם לֹא זָכַר, אֶת-הָאִישׁ הַמְסֻכֵּן הַהוּא.

**14** there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it;

**15** now there was found in it a man poor and wise, and he by his wisdom delivered the city; yet no man remembered that same poor man.

**16** Then said I: "Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard."

## Ecclesiastes Chapter 12 קהלת 12

יג סוף דבר, הכל נשמע: את-האלהים ירא  
ואת-מצותיו שמור, כי-זה כל-האדם.

13 The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man.

יד כי, את-כל-מעשה, האלהים יבא במשפט, על  
כל-נעלם: אם-טוב, ואם-רע.

14 For God shall bring every work into the judgment concerning every hidden thing, whether it be good or whether it be evil.

### קצב של חיים

by Rabbi David Zaslow

לשם יחוד קודשא בריך הוא ושכינתיה

For the sake of the Unification of the Holy One Blessed be He AND the Shechinah

For the sake of recognizing the unity of the masculine (expansion)  
and feminine (contaction) principles in the universe:

Hope/hopelessness; health/illness; gain/loss; relationship/loneliness; joy/depression

והחיות רצוא ושוב כמראה הבזק

**Ezekiel 1:14** And the living creatures **ran** AND **returned**  
as the appearance of a flash of lightning  
רצוא שוב

צמצום  
**Constriction**

התפשטות  
**Expansion**

Through *tzimtzum*, God self-limits in order to allow for free will to exist.  
In this sense G-d seems to be transcendent and not in the world

Through *hitpashtut*, G-d's unlimited force there is only determinism.  
In this sense G-d is imminent in all of creation

**Free Will**

**Determinism**

**Pirke Avot 3:19** Rabbi Akiva taught "Everything is **foreseen**, AND **free will** is given  
הכל צפוי והרשות נתונה

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## שְׁנֵי שְׁעִירֵי עִזִּים

Two male kids (males - turbulent emotion) of she goat (female- strength)

### Sacrificial Goat

קָרְבָּן/חֲטָאת  
עֲכָשִׁיו

Drawn near because of sin

### Scapegoat

עֲזָאזֵל  
זָכְרוֹן

Separated and bears our sin

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שָׁעַר meaning “to storm, sweep away, shiver, dread, bristle (with horror), be very afraid, tempestuous.” Same letters as “gate.” עָזָז means “to be strong.”

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**Leviticus 16:21-22** And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities to a land not inhabited: and he shall let go the goat in the wilderness.

### Commentary

The goat we offer as קָרְבָּן represents our **free will**. We accept responsibility for our sins and can choose our internal freedom in any moment. The offering (sin offering) , drawing close, is constantly renewing because it is the **NOW**.

The goat sent out as עֲזָאזֵל is the (e)scapegoat – **determinism**: blaming biology, psychology, or sociology. No free will. No fault since “demographics is destiny.” *Azazel* עֲזָאזֵל means “entire removal; from *azal* אָזַל meaning separated used up, exhausted, evaporated.”

**Determinism** is cast out – held to be separate sent to wilderness, to a “place not inhabited,” a “decree place,” a “predestination place” (Talmud), a גִּזְרָה (Lev. 16:22), from גָּזַר “a land cut in two, divided by decree.” Life is drawn from the **PAST** which is “cut” from the present: smicha, viddui, sent away.

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(free will) נָדָב

*Nadav* means “offered freely”

אֲבִי הוּא (determinism)

*Abihu* means “He is my father”  
(e.g. biological determinism, etc.)

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אֵשׁ זָרָה

אֵשׁ

Strange fire or “Fire is strange” or “Fire disperses”

זָרָה

Fire for the offering

alienated, dispersed, strange

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**Lev. 10:1-3** And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered **strange fire** before the Holy One, which he commanded them not. And there went out fire from the the Holy One, and devoured them, and they died before the Holy One. Then Moses said unto Aaron, This is it that the Holy One spoke, saying,

**“I will be sanctified in them that come close me,  
and before all the people I will be glorified.”** And Aaron was dumb-silent.

וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן הוּא אֲשֶׁר דִּבֶּר יְהוָה לֵאמֹר  
בְּקִרְבִּי אֶקְדֹּשׁ וְעַל פָּנָי כָּל הָעָם אֶכָּבֵד. וַיָּדָם אֶהֱרֹן

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