

Chapter 02

Humane delightes are al vaine: 4. as gorgious buildinges, fruitful vinyards, plentie of fish, cattle, feruantes, filuer, gold, mufike: 11. not fatisfying mans defire. 18. Neither can anie man know, how his heyre wil behaue himfelf.

I fayde ^a)therfore in my hart: I wil goe, & flow in delightes, and enioy good thinges. ^b)And I faw that this alfo was vanitie. ² Laughter I haue reputed errorr: and to ioy I haue faide: Why art thou deceiued in vaine? ³ I haue thought in my hart, to withdraw my flesh from wine, that I might transferre my minde to wifdom, and might auoid follie, til I might fee what should be profitable for the children of men: what is nedeful to be done vnder the funne, in the number of the dayes of their life. ⁴ I haue magnified my workes, I haue built me houfes, & planted vineyards, ⁵ I haue made gardens, and orchards, and fet them with trees of al kindes, ⁶ and I haue made me ponds of waters, to watter the wood of fpringing trees, ⁷ I haue poffeffed menferuants and wemenferuants, and haue had a great familie: heardes alfo, and great flockes of shepe, aboue al that were before me in Ierufalem: ⁸ I haue heaped together to myfelf filuer, and gold, and the fubftance of kinges, and prouinces: I made me fingingmen, & finging-wemen, and the delightes of the children of men: cuppes, and goblets to ferue to powre out wines: ⁹ and I furpaffed in riches al, that were before me in Ierufalem: wifdom alfo hath perfeuered with me. ¹⁰ And al thinges, that myne eies defired, I haue not denied to them: neither haue I ftayed my hart, but that it enioyed al pleasure, & delighted itfelf in thefe thinges, which I had prepared:

^a A vvorldlie man may obiect, that feing vvifdom bringeth not felicitie in his life, it femeth beft to take his pleasure & ease, & not to labour for it.

^b But the wifeman cōfuteth this concept. Because vvorldlie ioy is fhort & vncertaine, neither is anie ioy that men haue in this life true ioy of the bleffed, but only a confolation in miferies.

and this I eftemed my portion, if I did vse my labour.
¹¹ And when I had turned myself to al the workes, which
my handes had done, & to the laboures, wherein I had
fwette in vaine, I faw in al thinges vanitie, and affliction
of minde, & nothing to be permanent vnder the funne.
¹² I paffed further to contemplate wifdom, and errors,
and follie (what is man, quoth I, that he can folow the
king his Maker?) ¹³ and I faw that wifdom fo much
excelled follie, as light differeth from darknes. ¹⁴ The
^aeyes of a wifeman are in his head: the foole walketh in
darknes: and I haue lerned that there was one death of
both. ¹⁵ And I fayd in my hart: If the fal of the foole &
myne shal be one, ^bwhat doth it profite me, that I haue
bestowed greater labour for wifdom? And fpeaking with
my minde, I perceiued that this alfo was vanitie. ¹⁶ For
there shal be no memorie of the wife in like maner as
of the foole for euer, and the times to come shal couer
al thinges together with obliuion: the lerned dieth in
like maner as the vnlearned. ¹⁷ And therefore I haue bene
wearie of my life, feing al thinges vnder the funne to
be euil, and al thinges vanitie and affliction of fpirite.
¹⁸ Againe I detefted al myne industrie, wherewith I haue
laboured vnder the funne moft ftudioufly, being like to
haue an heyre after me: ¹⁹ whom I know not, whether
he wil be a wifeman or a foole, and he shal rule in my
labours, wherewith I haue fwette and haue bene careful:
and is there anie thing fo vaine? ²⁰ Wherfore I ceafed,
and my hart hath renounced to labour anie more vnder
the funne. ²¹ For whereas one laboreth in wifdom, and
doctrine, and carefulnes, he leaueth the thinges gotten
to an idle man: and this therefore is vanitie, and great
euil. ²² For what profite shal be to a man of al his labour,
and affliction of fpirite, wherewith he is vexed vnder the
funne? ²³ Al his daies are ful of forowes and miferies,
neither by night doth he reft in minde, and is not this
vanitie? ²⁴ Is it not better to eate and drinke, and shew

^a Confideration is the directorie of al good workes.

^b The conceit of worldlie men not confidering the life to come.

vnto his foule good thinges of his laboures? ^{a)}& this is of the hand of God. ²⁵ Who shal fo deuour, and flow with delightes as I? ²⁶ To a man good in his fight, God hath geuen wifdom, and knowlege, and ioy: but to the finner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

^a It is better to vse that is honeftly gotten for our neceffitie, then to be ftill folicitous to get more.