



Ecclesiastes

the unauthorized version

Mark Crawford

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the unauthorized version

Chapter 1 of 12

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Ecclesiastes

Chapter 1

"A Reinterpretation"

- 1 These are the words of King David's son, a dispeller of darkness. A knower of All Self.
- 2 'Vanity of Vanities', say the teachers, and they are correct, all things coveted by the flesh is futility, absurdity and foolishness.

"King James Version"

- 1 The words of the Preacher, the son of David, king in Jerusalem.
- 2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

The Vanity of Human Desire

- 3 What is it that we think to gain from the work we do here on earth? Do you think you can satisfy human desire?
- 4 Isn't it true that one generation departs and another takes its place? Yes it is true - individuals and nations alike come and go, the earth moves on without us.
- 5 The sun rises and the sets; then it rises again.
- 6 The wind comes from the south and then from the north constantly consistent in its duty.
- 7 Never do the rivers of the world cease to flow, and they all empty themselves into the sea, yet the sea is never full.

- 3 What profit hath a man of all his labour which he taketh under the sun?
- 4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.
- 5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.
- 6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.
- 7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

- 8 Yes my child, all human desire is like that sea, futile, and all words used to justify it are foolish. The eye of desire cannot be satisfied, not even by seeing, and never is the ear of flesh humbled by hearing its own praise.
- 8 All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.
- 9 What will be and that which is meant to be, according to the will of the One God, will be.
- 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* no new *thing* under the sun.
- 10 Is there anything of which it may be said, "I created this!?" No, there is not. For there have been civilizations far more advanced than our own, which has come and gone in the ancient times, civilizations beyond our understanding. God is infinite and the earth old beyond our belief.
- 10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.
- 11 Yes the earth is ancient beyond our sciences, and yes there were pre-adamite civilizations so ancient that we have no knowledge of them, and so it is, that there will be people after us, who will not believe that we were here... only God after. Knows it all.
- 11 *There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.
- 12 Me, I was king over Israel, in Jeru-salem,
- 12 I the Preacher was king over Israel in Jerusalem.
- 13 And I used every resource available to me, to include the fullness of my own mind, and all of my God-given wisdom to try and figure out the mysteries of the earth. Wisdom, a foolish toy the All has given to human beings to be busy with.
- 13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.
- 14 In my capacity as king, and with a kings resources I have endeavored to experience all that the earth has to offer, and I have learned that without an understanding of self, it is all futile emptiness... yes, the foolishness of a man who chases his mind.
- 14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 In all my wisdom and with all my resources I could not straighten that which fate i deemed crooked, nor could i count the innumerable things beyond human comprehension.

16 I read from the prophets and learned from the wisest of all the earthly scholars... yes I heard all and studied all, and as my reward I became the wisest of them all.

17 But when I applied all my learning and all my wisdom to understand the mysteries of the spirit, I fell short and gained only the insanity of the awakened. Yes, I am awake to the foolishness of it all, and in my drunken knowledge I am like the man who attempts to walk without feet.

18 The truth I implore you to hear is this: A person who has gained a knowledge of self, has all of the wisdom necessary to receive the gift of the holy spirit, for this gift is enlightenment. But I must warn you here and now that this gift is not a gift of happiness, but a gift of sorrow. To be awakened, to have a quickening of the self, to be enlightened, is to see the physical existence for its true value, its true purpose unto God. And I must confess to you that, in this clarity of sight, my heart bleeds, for I have seen the truth of the world for what it is. I now know that all I have learned, all I have had faith in, and all that I have written, to include this, is of my own vanity, my own ego. What I am trying to convey to you is a simple understanding gained from self-reflection: all things of the ego are foolishness...
I now understand that i have lived my life, a fool.

15 *That which* is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

Chapter 2

The Vanity Of Pleasure

"A Reinterpretation"

- 1 In my search for understanding concerning the "Soul-Self", I whole heartedly, and with unrequited zeal, explored each and every facet of my sense pleasures.
- 2 I studied laughter and happiness, and asked myself their purpose; I was confused at how some found the same happiness and laughter in the pursuit of the most heinous of undertakings, as others did in the most pious of undertakings. And I realized that laughter and happiness, as most know it, are not of God, but are subjectively based upon ones relative exposure to their own ego. I concluded that emotions are not an expression of Godliness, but an expression of the tainted human mind. Emotion is the enemy of true devotion. All emotion is the vanity of the ego.
- 3 Using all of my God-given wisdom I probed the deepest, darkest levels of my mind, trying to figure out the purpose of the sense pleasures. Realizing that I, like all of us, had been pre-programmed, by life, to live and act within a set of moral parameters, parameters that others had established and approved I used wine and herbs to take myself to the extremes of human emotion, desire and pleasure.
- 4 In that frame of mind, this exploration of the sense pleasures, I built for myself, not for others, not for the glory of God, but for me, houses and palaces of opulence. With these estates I planted beautiful vineyards for profit and for pleasure.

"King James Version"

- 1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.
- 2 I said of laughter, *It is* mad: and of mirth, What doeth it?
- 3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.
- 4 I made me great works; I builded me houses; I planted me vineyards:

- 5 For my own pleasure I constructed exotic gardens and magnificent parks within my lands using all manner of flower and trees of fruit, all ornaments of creation did I enjoy.
- 5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:
- 6 To further engage my sense pleasures, my dark ego, I constructed water reservoirs and irrigation systems to improve the woodlands and the arid spaces alike, turning them into productive possessions. I proved myself to be a great improver of the land.
- 6 I made me pools of water, to water therewith the wood that bringeth forth trees:
- 7 I then flattered myself with the acquisition of a multitude of slaves to care for these properties; their children became, like them, my property as well. I bought and bred vast herds of cattle and sheep, more of these did I have than any before me in the land of Jeru-Salem.
- 7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:
- 8 I, of my own cunning amassed large amounts of silver, gold and the treasures of past and present kings. With this wealth I bought all manner of musical pleasures, all possible voices and instruments did I enjoy. And with this wealth I explored all forms of male and female sexuality, all of the delights of pure-blood sons of man did I enjoy.
- 8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.
- 9 Yes, I accumulated and experienced the extremes of physical pleasure, more than all of the others who came before me, and in no way did these actions taint or diminish my wisdom.
- 9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.
- 10 Nothing that my eyes desired did I deny them, nor did I deprive myself of any physical pleasure. I will admit it here, I satisfied myself in every way possible, and my mind rejoiced in the fulfillment of these desires.
- 10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 But when I had explored the entirety of my accomplishments and sense pleasure, I once again found myself unfulfilled, lacking, incomplete. In this moment of reflection I turned inward to encounter the Self, and I had to admit that the pleasures of the flesh were fleeting and temporary, merely sweets upon the tongue of life, but tasteless within the belly of reality, and odorous to the development of spiritual self.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there* was no profit under the sun.

The End of the wise and the Foolish

12 However, what can a king do to find himself, but that which has been done by kings who came before him; except to delve deeper into the truth of existence by turning his wisdom inward.

12 And I turned myself to behold wisdom, and madness, and folly: for *what can* the man *do* that cometh after the king? *even* that which hath been already done.

13 And in my introspection I saw and experienced the elements of true pleasure; its value or quality was as far and different from flesh gratification, as light is from the dark.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 I had heard it said that "Wise people use their eyes to see the best course to travel, while the fool walks the path of life with his eyes closed". But I know that proverb to be based upon the flesh, for my inner-Self has revealed the truth, that death awaits both the wise and the foolish.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 So I said to myself, if the fool and I end up the same, what good is it to do the work necessary to become wise? What then is the value of seeking improvement? And once again it was proven to me that all accomplishments of the flesh are in truth the fleeting fantasies of the short-sighted human ego.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

- 16 For in the next life the wise person will have no memory of his former life, nor will the fool. You live, you die, you are reborn.
- 16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.
- 17 Therefore I cannot see the value of stressing over physical successes, since it seems, that all of our physical achievements here on earth, are useless.
- 17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.
- 18 When I look at my accomplishments it seems as though I spent my energy on things that I will have to leave behind for someone else when the day of my passing, comes.
- 18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.
- 19 And who knows if the people who will inherit my accomplishments will be worthy of them. Again, that is beyond my control, because whomever it is, it is. It is all the illusion of the dark ego.
- 19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.
- 20 With these thoughts, my heart of hearts, turned heavy over the matter.
- 20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.
- 21 For here am I, one who has worked and studied and learned and all that I have accomplished will become the property of another. All is ego, and in so it is that, physical attachment will hinder spiritual development.
- 21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil.
- 22 So what good can come from worrying about things beyond your control.
- 22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?
- 23 Day after day we worry about affairs, even at night we toss and turn over the activities of our life. This is the burden of the false ego.
- 23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 If the ego is removed from the motive, there is nothing wrong with humans being human in their pleasure, it is even advisable to enjoy the bodies we have been given. To enjoy the sense pleasures is pleasing to God, as long as it is done without the selfishness of the dark ego.

25 For life and all of its activities are a gift from God.

26 So, to those who put the desires of God above those of the ego is given a mystical understanding, and a special privilege concerning the usage of sense pleasures. But to those who seek only the desires of the flesh, God allows the vanity of their own dark ego to consume them.

24 *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him* that is good before God. This also *is* vanity and vexation of spirit.

Chapter 3

Everything Has its Time

"A Reinterpretation"

- 1 To everything there is a season, a time for every purpose under heaven:
- 2 A time to be born, and a time to die; a time to plant and a time to pluck what 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; a time to embrace, and a time to refrain from embracing;
- 6 A time to gain, and a time to lose; a time to keep, and a time to throw away;
- 7 A time to tear, 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 of war, and a time of peace.
- 9 So you might be wondering, "What is the benefit of working your life away?"

"King James Version"

- 1 To every *thing there is* a season, and a time to every purpose under the heaven:
- 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 get, 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 of war, and a time of peace.
- 9 What profit hath he that worketh in that wherein he laboureth?

10 I too wondered about this, and have been blessed to see the divine purpose God has built into the business of physical labor concerning the sons of man. And I have been given the wisdom to likewise see the negative agenda put forth by the evil deeds of the Watcher offspring.

11 I have also been shown that God is in complete control and has ordained everything according to purpose. But know this: God has hidden that purpose from the masses, just as the knowledge of eternity has likewise been hidden.

12 I recognize that there is nothing better than to have faith, and to enjoy the life God has given.

13 The fact that we can enjoy the pleasantries of our own physical labor, is a gift.

14 So I tell you now that what God has given to us is meted out according to our karmic earnings; there is nothing that you or I can do to add to it, or take away from it.

15 What God has given to humanity is a gift to those willing to use willpower to control their desires, or a curse to those who do not. This is not a new revelation, personal accountability, has always been the message of God.

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for a *man* to rejoice, and to do good in his life

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Injustice Seems to Prevail

16 Yes, I have been awakened under the flames of suffering; I have seen into humanities Justice System, and once there I saw only injustice.

16 And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 Having witnessed mans bastardization of truth, I tell you now, that man is a fool to think himself worthy to pass judgment, one on the other.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

18 In my heart I understand that our decisions in life are not for humanity to understand or judge, for all of life's tribulations are vehicles designed for us by the Holy Spirit to bring about a set of circumstances meant to awaken us to the reality of our true Self.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts

19 We are the Soul/Self, that entity within, but the flesh is an animal no different than the beasts of the field.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

20 Both the beast of the field and the beast of humanity, upon death, returns to the dust of the earth. The flesh is the vehicle of both the dark ego and light ego.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who among us knows that our Soul/Self is different of higher than the soul of the other creatures on earth? We do not, only God knows our purpose, only God knows theirs.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Therefore I say that we should not focus on the mysteries of those things controlled by God. Keep yourself busy doing the task set before you. Stop creating negative Karma by being positive in thought and action. That is your mission, that is your lineage, that is your heritage.

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

Chapter 4

"A Reinterpretation"

- 1 There is a spiritual war happening around us and our bodies are the battlefield; most are looking for comfort where there is none. It is from a misguided ego that causes the flesh to revel in ignorance. For this reason, salvation cannot be found in the flesh.
- 2 The human ego is a powerful enemy, so powerful that only in death can one escape it completely.
- 3 In fact it is better yet to remain unborn where ones Soul/Self is not exposed to the wickedness of the physical dimension.

"King James Version"

- 1 So 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 which are already dead more than the living which are yet alive.
- 3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

The Vanity of Selfish Toil

- 4 When I examined myself, my life on earth, I came to the realization that all I had done in name of racial identity, political identity and religious identity, was in some way motivated by my ego... it was all the vanity of my dark ego.
 - 5 I was the fool who thought himself righteous, pious and wise...
 - 6 But the truly righteous and wise care nothing about being wise, or righteous, or pious, recognizing as the Masters do, that these are the things of the flesh, and the fruits of the dark ego.
- 4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.
 - 5 The fool foldeth his hands together, and eateth his own flesh.
 - 6 Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 Once again I returned to my body, and using the knowledge I brought back, I examined my life and saw that my quest for riches was all for nothing.

8 I who have everything, am alone... no child, no siblings, only riches. No matter how much treasure I accumulate, I cant stop my desire for more. Why? Who am I collecting it for? It is all a waste of effort.

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

Advice: Two are Better Than One

9 It is better to have a loving mate, one to share your life with, one to share your success with.

10 And if you fall upon hard times, with love and encouragement your mate will lift you up: but woe to you if you ignore the importance of a mate, because if you are alone, you will have no one to help you in times of need.

11 Also, to sleep alone, is to be alone.

12 To be, and to have a faithful mate, makes one impervious to the sorrows that destroy the solitary person.

9 Two are better than one; because they have a good reward for their labour.

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

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

On Justice and Pleasure in Life

13 Do not follow the multitude for I tell you that they are lost. It is better to be poor but wise, than to be a foolish king.

13 Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 A wise man can rise from prison to become a king, and so too a foolish king can become a prisoner.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 Yes, I have seen all manner of people in prison and none of them are without a chance to gain the Crown of Glory, and I have seen all manner of folk who consider themselves righteous, and likewise none of them are beyond the possibility of prison.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 It is true, there is no end to the number of people who fall afoul of mans punitive Justice System, and some of them will use that tribulation to open their minds and will overcome misfortune to do marvelous things, but, in truth, most will not. Most prisoners and most of those who think themselves righteous, will live and die in shackles. The ego is the slave master we are all fighting to escape.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

Chapter 5

Use Caution in Your Worship

"A Reinterpretation"

- 1 Walk carefully when you go to places that proport to speak for God. Listen carefully so that you are not mislead by follish opinion, because it is easy to be mislead by people consumed with emotion; those who do not realize that what they have been taught is false.
- 2 Do not be like the fools who speak about things of which they are ignorant, especially when it comes to spiritual matters.
- 3 For the imaginations of the ego is the business of the multitude, and their teachings, even if well intended, are the words of a fool.
- 4 If you make a vow to the Self, you must do all within your power to keep it. For it is in the Soul/Self that one finds God.
- 5 In reality, it is better that you make no promises at all, than to make promises you do not keep.
- 6 Dont let your mouth speak words your heart has not written; neither say that the mistakes in your life are the fault of another, for this type of deceit fools no one except yourself.
- 7 This type of behavior is of the ego, the ego of the fool who thinks himself clever, who denies his own spiritual laziness.

"King James Version"

- 1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil
- 2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.
- 3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.
- 4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.
- 5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.
- 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?
- 7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

The Vanity of Gain and Honor

- 8 When you see the oppression of the poor and the perversion of the Justice System, be thee of no concern, pay no heed to them, for they are in both the giving and receiving, the manifestation of karma.
- 8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.
- 9 It is hard to understand, even harder to see, but the ups and downs of human life are equal for all. In this life you are a judge in the next a prisoner. In one life rich, in another poor. All of life's experiences are exactly as they should be according to God's purpose.
- 9 Moreover the profit of the earth is for all: the king *himself* is served by the field.
- 10 Do not concern yourself with the mechanics of this physical dimension. To think you understand it is vanity, and vanity is of the ego.
- 10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.
- 11 When your life is bountiful, enjoy it. When you are less fortunate and must labour to survive, understand the purpose of your sorrow.
- 11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?
- 12 For the short sleep of the night and the long sleep of rebirth can only be fully purposeful when you are inburdened by the fantasies of the ego.
- 12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.
- 13 The evil we face in this dimension can be seen as the false securities of the dark ego.
- 13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.
- 14 To covet the false illusion of happiness brought about by material possessions will, in the end, profit you nothing.
- 14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.
- 15 For naked we come into this world and naked shall we leave it, taking nothing of our earthy riches with us when we die.
- 15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 It is true. As we came, so too shall we go.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 It is true that most of humanity lives in the darkness of sorrow and pain as a result of their own self-induced sickness... the sickness of the false ego.

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 Therefore I say to you that it is the wise person who appreciates whatever form their life has taken. Enjoy the fruits of your labors and successes, for your life plan is according to Gods will. If you find yourself poor or oppressed look through the apparent struggle and find the morsel of happiness hidden in that struggle and find your peace in the knowledge that everything in your life is by design and therefore purposeful. Your life is as it should be to facilitate your spiritual growth, according to your own karmic design, and therefore according to Gods own plan.

18 Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for *it is* his portion.

19 Likewise if you find yourself given riches and health, be appreciative also, for this too is your portion according to your karma, and therefore according to Gods plan.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 The false ego is never satisfied and it is in this state of unfulfilled expectations that one falls prey to the sin of complaint. If you want happiness in this life and in the next, put aside the illusions of the false ego and find the precious gems of faith and acceptance concerning the spiritual reality that your life, and the world in which it exists, is a perfect manifestation of Gods own plan.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

Chapter 6

"A Reinterpretation"

- 1 The greatest most destructive force on earth is the negative fear-based propaganda created by the emotional imbalance of the false ego.
- 2 If a person has been given health, wealth and happiness so that they want for nothing, but do not acknowledge these as karmic rewards... as gifts from God, they will be easily swayed by the false ego and will fall into practices which will diminish them in their next life.
- 3 What does it profit you to have a hundred children and a long life if your Soul/Self is a slave to the desires of the flesh? The answer is: nothing, because to be a slave to the false ego of the flesh, is to forfeit the purpose of this life...
- 4 For you have submitted yourself to vanity and will depart this life with less than you came into it with, and darkness.
- 5 You have not seen nor learned the lessons you were intended to learn and thereby wasted a lifetime.
- 6 Yes, it is vanity to live a thousand years, to have a hundred children, if you do so without advancing the cause of goodness upon the earth.
- 7 The selfish labor of the false ego in and of itself is unfulfilling to the true Self.

"King James Version"

- 1 There is an evil which I have seen under the sun, and it *is* common among men:
- 2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.
- 3 If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.
- 4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.
- 5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.
- 6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?
- 7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

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| 8 In the eyes of God, what can the false ego of a wise man create that the pure ego of the imbecile cannot? | 8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? |
| 9 I tell you these things because I want you to understand that you must learn to control the vanity of the false ego and not let it stunt your spiritual development. | 9 Better <i>is</i> the sight of the eyes than the wandering of the desire: this <i>is</i> also vanity and vexation of spirit. |

Conclusion

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| 10 Your life is part of Gods plan and should not be squandered. | 10 That which hath been is named already, and it is known that it <i>is</i> man: neither may he contend with him that is mightier than he. |
| 11 To complain in word or action about your circumstances in life, when it is you who have remained unwilling to adapt the personal discipline necessary to enact Gods plan for you, is to deny the fact that God is omniscient. | 11 Seeing there be many things that increase vanity, what <i>is</i> man the better? |
| 12 For who except God knows what is best for you? Who except God has all of the facts concerning your spiritual development? You must have faith concerning this... Faith in the Order of Things is the Key to the Kingdom of Self, the Kingdom of God. | 12 For who knoweth what <i>is</i> good for man in <i>this</i> life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun? |

Chapter 7

Six better Things of Life

"A Reinterpretation"

- 1 It is better to die with an honorable reputation than be born with a good name.
- 2 It is better to live your life knowing that it will someday end, than it is to go through life carelessly: many are they who will not achieve their full potential, and many are they who will. because of their own spiritual slothfulness, put the, same failures into the heart of their children.
- 3 Sorrow is better than laughter: for it is with the hands of struggle that one builds the walls of their inner-castle.
- 4 The heart of the self beats loudest in the chest of those who persevere in tribulation; in those who house of mirth. Face their vices and overcome them in battle. But the heart of the fool swims in the fast moving rivers of merriment and addiction.
- 5 It is better to hear the truth about your shortcomings than to hear false praises which serve only to bolster the false reality of the dark ego.
- 6 Because foolish praises and the laughter of the party life is all vanity, and vanity serves only to bolster the worlds false ego.

"King James Version"

- 1 A good name *is* better than precious ointment; and the day of death than the day of one's birth.
- 2 *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.
- 3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.
- 4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.
- 5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.
- 6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

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| <p>7 And a world driven concept of a false reality can make even a wise person a fool, for the false reality of the dark ego and its illusionary gifts, destroy the heart energy, the seat and essence of the Soul/Self.</p> | <p>7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.</p> |
| <p>8 It is better to learn from the worlds mistakes and to move on the wiser, than it is to not learn from them and be condemned to the matrix of spiritual ignorance. It is better to recognize our lack of understanding concerning spiritual matters than it is to speak about spiritual things we don't know... for this is religious pride and religious pride is a tool of the false ego.</p> | <p>8 Better <i>is</i> the end of a thing than the beginning thereof: <i>and</i> the patient in spirit <i>is</i> better than the proud in spirit.</p> |

Advice

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| <p>9 Don't be quick to anger, not because it is harmful to be angry, just the opposite, there are many things that warrant an angry response, the harm in the matter of anger comes when that anger is reached hastily.</p> | <p>9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.</p> |
| <p>10 Don't be one of those foolish people who live in the past, believing that the "good ol days" were somehow better than those of today. For the wise among us know that all is the will of God, and only God understands the entire mechanisms of karmic activity.</p> | <p>10 Say not thou, What is <i>the cause</i> that the former days were better than these? for thou dost not enquire wisely concerning this.</p> |
| <p>11 Each of us has inherited our own rewards, be they filled with laughter or be they filled with sorrow... blessed is the one who understands this.</p> | <p>11 Wisdom <i>is</i> good with an inheritance: and <i>by it there is</i> profit to them that see the sun.</p> |
| <p>12 Wisdom and fortune are blessings and so too are Ignorance and Suffering, but truly blessed are they who understand why they have received them.</p> | <p>12 For wisdom <i>is</i> a defence, <i>and</i> money <i>is</i> a defence: but the excellency of knowledge <i>is, that</i> wisdom giveth life to them that have it.</p> |

13 Trust in the wisdom of God, for who among us can make that straight, which God hath made crooked?

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In prosperity be joyful, grateful and disciplined; in adversity be thoughtful, reflective and considerate of your own karma as it plays its roll in helping to bring about a spiritual response.

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

Critique of Sages on Justice and Wickedness

15 I too have seen the good suffer and the wicked prosper.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that longeth *his life* in his wickedness.

16 Do not be over analytical concerning these things, because emotions concerning them will inhibit your spiritual development.

16 Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?

17 Do not fall into the trap believing only the wicked prosper, to do so will put you in the unhappy grave of an unhappy spirit.

17 Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?

18 I am not telling to to be stoic about life, nor to be unsympathetic to the downtrodden, what I am saying is: trust that Gods purpose is being done in all matters of life.

18 *It is* good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 To understand this is wisdom,

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 Because there is not one person on earth so righteous that they do not have karmic responsibility

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

- 21 Therefore be careful of your actions concerning things you do not understand lest you add negative karma to your own account.
- 21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:
- 22 For your actions in any matter of the dark ego will have an affect on others, often times in an unforeseen negative way. Any intercession or interjection of your own desires into the life of another will have consequences on, not only that person, but on your karmic debt as well.
- 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.
- 23 Even I who have been given the gift of wisdom have fallen prey to the emotional quicksand of the dark ego.
- 23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.
- 24 It is true that the matters of the spirit are exceedingly deep.
- 24 That which is far off, and exceeding deep, who can find it out?
- 25 It is true, being the fool I am, I applied my ego in an effort to understand the ways of the world; all of its foolishness did I covet.
- 25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:
- 26 And these experiences has taught me nothing of value, except, that the love of the flesh is a snare.
- 26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.
- 27 So now, as a teacher, a Dispeller of Darkness, I tell you to walk the middle path; do not become a slave to the sirens of your physical body.
- 27 Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:
- 28 I have learned that not one in a thousand can develop the personal discipline needed to follow these teachings, yet I am bound by honor to tell them.
- 28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 This is the final word: God, and only God, has all the facts. Therefore only God is justified to cast judgment on what is good and what is evil. However, humanity, has been given the spiritual tools needed to improve themselves. Unfortunately most of humanity has come to believe themselves to be the body in which they reside and in this state of illusion are lost.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Chapter 8

"A Reinterpretation"

- 1 Who among us knows the real truth of things? Who among us can honestly claim wisdom? Very few is the answer. True wisdom is not something learned from books, true wisdom is a gift of the spirit, true wisdom is not heard in words, true wisdom can be seen illumined in the face.

"King James Version"

- 1 Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

Obey Authorities for Gods Sake

- 2 Observe the rules of authority in keeping with your commitment to God.

- 2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

- 3 Be mindful, do not stand for things that are negative; don't be in a hurry to deny things that are spiritual, even if you don't don't agree of understand them.

- 3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

- 4 For the words of all Spiritual Masters are powerful but most often we don't understand them because they are personalized and directed towards a specific person or need.

- 4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

- 5 An awakened person understands the necessity of the Masters teachings concerning personal accountability and judgment, and therefore keep commandments of the guru concerning the evil of negative actions.

- 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

- 6 Yes, there is a time and a judgment for our thoughts and actions, just as there is a life beyond this one in which we will reap what we sew.

- 6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

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| <p>7 Many are they who are ignorant to the law of physical recompense and their skulls are dense to the Masters teaching on, "every jot and title."</p> | <p>7 For he knoweth not that which shall be: for who can tell him when it shall be?</p> |
| <p>8 But it matters not what they believe, for not one of us has the power to expunge sin without first having to take responsibility for them. Just as none among us can command a spirit to remain in a physical body after that body has served its karmic purpose.</p> | <p>8 <i>There is</i> no man that hath power over the spirit to retain the spirit; neither <i>hath he</i> power in the day of death: and <i>there is</i> no discharge in <i>that</i> war; neither shall wickedness deliver those that are given to it.</p> |
| <p>9 All of these spiritual truths I have seen and applied the lessons of in my own life, but even so, I have of my own self, on occasion, fallen short and created negative karma. For this I ask forgiveness.</p> | <p>9 All this have I seen, and applied my heart unto every work that is done under the sun: <i>there is</i> a time wherein one man ruleth over another to his own hurt.</p> |

Death Comes to All

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| <p>10 Even the Watcher Angels who came directly from the spirit realm to conquer humanity could not avoid the laws of karma and will be held accountable for their actions.</p> | <p>10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: <i>this is</i> also vanity.</p> |
| <p>11 Just because the retribution of karmic debt is not always executed quickly, humans tend to doubt its existence.</p> | <p>11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.</p> |
| <p>12 Even though you see people who live long lives without apparent consequences for their evil deeds, be not deceived, for God shall deliver to them there just reward, according to their own actions. Justice comes to us all.</p> | <p>12 Though a sinner do evil an hundred times, and his <i>days</i> be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:</p> |
| <p>13 Even worse shall the day of judgment be for the Fallen Watcher Angels, for their time is measured like the shadows of the earth in a setting sun.</p> | <p>13 But it shall not be well with the wicked, neither shall he prolong <i>his</i> days, <i>which are</i> as a shadow; because he feareth not before God.</p> |

- 14 There are those who seem just, but are treated as though they are evil, and those who appear wicked, but treated as though they had been just. Do not fall prey to the false belief that you can understand the truth in either case, for only God knows the inner workings of a persons deepest charity or their most hidden depravities.
- 14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.
- 15 This is why I try to find acceptance concerning the things I don't understand, for the mechanisms of life are too deep for the mortal mind. My advice is to find happiness in whatever your circumstances may be.
- 15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.
- 16 I went within my heart to seek council from the Soul/Self concerning the business of life and redemption; to help me to understand the spiritual laws.
- 16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)
- 17 And there saw all things as the work of God - a play of consciousness beyond our comprehension. In the end I have learned to trust in the validation of righteousness.
- 17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

Chapter 9

"A Reinterpretation"

- 1 I have contemplated all of these things and have come to all the conclusion that no person and no angel, no one except the All, has complete knowledge, all of the information necessary to truly say what is Good and what is Evil, what is love and what is hatred, therefore only God is qualified to judge.
- 2 Under God, there is justice for all: there is Gods purpose in the life of the righteous, just as there is Gods purpose in the life we perceive as wicked, purpose to the clean and the un-clean; to those who worship and those who do not. All under God is just and purposeful.
- 3 Yes, there is madness and evil in the hearts and minds of the people who do not understand the perfect order to chaos.
- 4 All have purpose according to Gods plan for life: a living pauper serving Gods purpose, is more valuable than a king who is spiritually indifferent until death
- 5 For the living can increase their good works and enjoy the memories of their life, whereas the dead, when they reembody, cannot bring with them the memories of their last life.
- 6 Yes, the memories of their loves and hatreds are gone, not to be remembered in later lives.

"King James Version"

- 1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.
- 2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.
- 3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.
- 4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.
- 5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.
- 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

- 7 With the knowledge that all lives are being lived according to their own karma, live your life to its fullest. Eat, drink and be happy, for God has blessed you.
- 7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.
- 8 But in doing so you must also remember to keep your thoughts pure and let your actions reflect your comprehension of spiritual wisdom.
- 8 Let thy garments be always white; and let thy head lack no ointment.
- 9 Be mindful and thankful for your mate, for they were given to you, not only according to their own karma, but according to your own karmic rewards or debts
- 9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.
- 10 Yes, be mindful and enjoy this life and the entirety of its workings, for once you die, so too do the memories of it.
- 10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.
- 11 Be thee wise in these word: Be diligent in your awakening, for the race of life is not won by the swift, nor the battle by the strong, neither wisdom to the educated, nor riches to the smartest; for time and chance act according to the will of God and not according to the deeds of men.
- 11 I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.
- 12 No one knows for certain the will of God in their lives anymore than the fish knows the purpose of the net that catches them. So do not get caught-up in trying to decipher your time or your purpose on earth, but instead, live everyday doing the things your heart tells you are right according to God.
- 12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.
- 13 Here also is a little story to further illustrate the wisdom that my experiences have taught me.
- 13 This wisdom have I seen also under the sun, and it *seemed* great unto me:
- 14 There was once a little city with few inhabitants. One day there came a great king against it, and besieged it, and built bulwarks against it.
- 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 In this little city there was a poor but wise man, and he, by his wisdom, delivered the city; yet no one even remembers the man.

16 Seems unfair, but that is life, life in which oftentimes the wise are ignored.

17 But the truth is that a person is not remembered in the spirit world for their verbosity, but for the quietness of their positive achievements.

18 Therefore, be mindful of your daily thoughts and actions, for they have everlasting consequences for which you will surely be held accountable.

15 Now there was found in it a poor wise man, 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.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

Chapter 10

"A Reinterpretation"

- 1 Here in the Middle East flies are so abundant that it is likely they will destroy any ointment or food left uncovered. The lesson here is: a little carelessness can destroy the reputation of a person known for wisdom and honor, just as a dead fly can spoil the ointment of the apothecary.
- 2 The heart of the wise persons sense of understanding is always on the middle path, ready to aid him when needed; but the heart of a fool is controlled by his emotions and therefore swings out of control like a leaf in the wind.
- 3 Yes, it is a foolish person who lacks control of his or her emotions and even more so when they do not recognize it as so.
- 4 When the power of an unjust government brings its might down upon you, be calm, do not panic.
- 5 For in the world of men, fools oftentimes sit in high places of judgment.
- 6 But in the end, these tyrants who abuse their power will receive their just reward.
- 7 Yes in the end, through karma, we all get our just reward. In the kingdom of God the forgiving will be forgiven and those who have practiced punitive actions here, will themselves live again in the same punishment they meted out.

"King James Version"

- 1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.
- 2 A wise man's heart *is* at his right hand; but a fool's heart at his left.
- 3 Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that* he is a fool.
- 4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.
- 5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:
- 6 Folly is set in great dignity, and the rich sit in low place.
- 7 I have seen servants upon horses, and princes walking as servants upon the earth.

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| <p>8 Likewise, those who dig pits for themselves shall certainly fall into them, and those who break down the fragile defenses of another with less faith, shall themselves be bitten by the serpent of torment.</p> | <p>8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.</p> |
| <p>9 That is the law of recompense, the laws of karma, so be vigilant, keep your thoughts and actions in check, because it is the stone of morality that you remove from the wall of stability, that will cause it to fall and crush you; be vigilant, for it is the tree that you yourself chop down that has the potential to fall on you.</p> | <p>9 Whoso removeth stones shall be hurt therewith; <i>and</i> he that cleaveth wood shall be endangered thereby.</p> |
| <p>10 Just as it is wise for the physical craftsman to keep their tools in good working order, it is wise for the spiritual craftsman to keep their spiritual tools in good working order.</p> | <p>10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom <i>is</i> profitable to direct.</p> |

Wisdom

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| <p>11 The words of gossip bite as surely as a snake.</p> | <p>11 Surely the serpent will bite without enchantment; and a babbler is no better.</p> |
| <p>12 A fool is proven by his words, as surely as a wise person is proven by theirs.</p> | <p>12 The words of a wise man's mouth <i>are</i> gracious; but the lips of a fool will swallow up himself.</p> |
| <p>13 You can tell a fool by his first words as surely as you can his last words.</p> | <p>13 The beginning of the words of his mouth <i>is</i> foolishness: and the end of his talk <i>is</i> mischievous madness.</p> |
| <p>14 The biggest fools of all are those who say they know the truth about Gods will; none know the will of God anymore than they know the will of the wind.</p> | <p>14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?</p> |

15 Yes, it is foolish to talk about things like heaven and hell, because we have no clue about them, and no one amongst us knows the road that leads to either. Only God knows for certain.

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

No Ones Knows

16 Woe to a people who follow the teachings of spiritual infants; teachers who cannot quench the appetite of the seekers who look to them for wisdom.

16 Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 But blessed are a people when their teachers are learned in diverse ways, and whose leaders accept the gifts of the Holy spirit.

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 Remember, it takes hard work to find the Inner Castle, so hard in fact, that most will not find it in this life.

18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 Yes, parties bring laughter, and alcohol brings a party: but the currency that buys true happiness are the treasures of the spirit.

19 A feast is made for laughter, and wine maketh merry: but money answereth all *things*.

20 So covet the things that really matter in the end. Guard your thoughts and think nothing negative towards another. Because thoughts are actions and you will be held responsible for them.

20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Chapter 11

"A Reinterpretation"

- 1 Cast your thoughts and actions upon the life-giving waters of good deeds, and goodness will be returned to you when most needed.
- 2 When you provide good will to the multitudes you are helping yourself most of all; for no one knows when they will need good will from another.
- 3 For just as nature is unwavering in its duty, so too is the person who guards their thoughts and focuses not upon the foolishness of the false ego.
- 4 You can trust with certainty that unseen tests in life come from God, and the person who does not have the faith to weather the storm will not survive it.
- 5 We must understand that everything that you see happening around you, both good and bad, is the result of one's own actions; their own individual past and present karma.
- 6 Therefore, do not be fooled into thinking that your actions are without responsibility. The seeds you plant in your life will always produce its fruit, if not in this life, then in the next. Plant carefully so that the rewards of your actions will be spiritually positive.
- 7 Truly the fruit of actions nurtured in the light of positive energy, is a pleasant and sweet fruit indeed.

"King James Version"

- 1 Cast thy bread upon the waters: for thou shalt find it after many days.
- 2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.
- 3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
- 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.
- 5 As thou knowest not what is the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.
- 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.
- 7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 So, do not forget that this is but one life in a one chain of many, and that we will all be held accountable for the actions of our flesh (2 Corth. 5:9-10).

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

Seek Go in Early Life

9 Yes, rejoice in the gift of life, be thee rich or poor, healthy or invalid, brilliant or dim. And do not waste the years of your youth committing actions that will have a negative impact on you in the next life, or in the final judgment.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore put away the desires of the flesh and focus your thoughts and actions on producing positive effects, not only on your own life, but on the world in which you live.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

Chapter12

"A Reinterpretation"

- 1 Remember in your youth that divinity has a purpose for your life, and in all life around you. Then in times of sorrow, you will be wise in understanding its purpose
- 2 Learn these things now while the light of the Holy Spirit is available to you, for one does not know when this offer will be withdrawn and replaced with a darkness never-ending.

"King James Version"

- 1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;
- 2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Remember, death is certain

- 3 A day is coming when the arms and hands of the body shall shake and the legs themselves will be unable to hold the weight of the body. A day when the teeth will be so few that they cannot be used, a day when the windows of the world will be shut because of blindness.
- 4 A day is coming when the doors of your hearing and speaking will closed and you can no longer hear or sing the music you once allowed to control your mind. A day when you cannot even speak the name of the woman you once coveted above all other things.
- 5 Yes, a day is coming when you shall fear dying because in your heart, you fear that you have failed to perform to your full potential.

- 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
- 4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;
- 5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

- 6 Yes, you will fear the day that the silver cord of your soul is severed from the body, when the golden bowl of your light force is broken, when the pitcher holding your spirit is shattered, when the wheels of your chakras stop turning.
- 7 A day when the body you once identified with shall die and return to the dust of the earth: a day when your true being, your Self/Soul returns to God who gave it existence.
- 8 Yes, it is important to remember that the body is a temporary vehicle, one that will break down and be discarded.
- 9 Listen to the words of the wise when they tell you not to identify with the body, because you are not what you see in the mirror, but the beautiful soul within it.
- 10 The great teacher, in me, has sought to find ways to open your eyes to the truth of the ages.
- 11 So let these words be deciphered here and now, so that you can know the one God, the All.
- 12 And be warned: Be careful of the many teachers and many books who themselves have been deceived; they are a waste of time and will stunt your spiritual growth.
- 13 This is the conclusion of the lesson: Understand who God is and do not fall victim to the illusions of the false ego; understand the purpose of divinity in your life.
- 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 cistern.
- 7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.
- 8 Vanity of vanities, saith the preacher; all *is* vanity.
- 9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.
- 10 The preacher sought to find out acceptable words: and *that which* was written *was* upright, *even* words of truth.
- 11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.
- 12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.
- 13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For everyone who lives shall also die, and on that day you will be held accountable for all of your actions, be they positive or be they negative.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Authors Note

A Word From The Author

My first recollection of the Ecclesiastes was when the Byrds quoted a few lines of them in their song "Turn, Turn, Turn." I loved the song, but when I tried to read them for myself, I simply could not make any sense of the majority of what the author was trying to say. I mean, I understand the overarching message, but for the most part they seemed like poorly written undecipherable babbling.

However, over the years to come my life would drastically change until the cold reality of prison forced me to release all of my preconceived notions concerning the material world I had so coveted. Under the whip of sorrow and self-reflection I was awakened from "The Vanity" as the author so artfully calls it.

In this state of higher consciousness I began to see the unifying thread of God so lovingly weaved, not only in the religion I had been born into, but in the other world religions as well. Once I lost my fear of other ideals, and accepted the fact that my God was the same as their God, the God of all things, even those I did not understand, I began to focus, not on our differences, but on our common beliefs; the spiritual mysteries we all shared in common. After many years of practice and study I came to realize the ultimate truth: I had lived the greater portion of my life, a complete fool.

When at long last I accepted the reality that I knew absolutely nothing about God except that which others had taught me, I suddenly became the wise man who is wise for no reason other than he realizes that he is ignorant. It was then, in a revelation, that I understood that the author of the Ecclesiastes was conveying that exact experience... he, had realized, over two-thousand years ago what I had just now, in this lifetime, come to understand. With this in mind I re-read the authors words and saw in them what he had so cryptically put there for me to find.

And so it is that I have put forth this translation which I call "The Unauthorized Version" for open consumption, criticism, or debate.

Peace be with you, Mark Crawford

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The King James Version

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