

Mizmor 045

A Royal Marriage

Key Concepts

The mizmor is a song of *chizuk* (encouragement) and guidance for a Jewish man and woman on their wedding day. In the mizmor, the *chassan* (bridegroom) is referred to as a king and the *kallah* (bride) is his queen. The singer builds on the royal analogy, encouraging the young couple to live up to the ideal image of a noble king who stands up for the truth and a virtuous queen who reveals her true glory in *middos* and good works rather than in public display.

Exploring the Mizmor

PART 1. INTRODUCTION. the singer describes how he was moved to compose the mizmor.

(א) לְמַנְצַחַח עַל שְׁשׁוּנִים לְבָנֵי קֹרַח, מְשֻׁכֵּיל שִׁיר יְדִידוֹת: (ב) רָחַשׁ לְבַי דְּבַר טוֹב, אֲמַר
אֲנִי מַעֲשֵׂי לְמַלְךְ, לְשׁוֹנֵי עֵט סוֹפֵר מְהִיר:

(1) For the musician, on the [instrument called] shoshanim, by the sons of Korach, a thought-provoking song of loving friendship. (2) My heart is moved by a worthwhile thought. I recite my compositions [that are fitting] for a king. My tongue is [like the] pen of a skillful scribe.

PART 2. THE KING. The singer addresses the king, praising him for his noble qualities and great potential. The king has not yet had the opportunity to prove himself, but the singer encourages him to remain loyal to his ideals despite the many challenges ahead. Furthermore, although there are many young women who would like to be chosen as his queen, the singer tells him that only one special person will have the opportunity to stand at his side.

(ג) יִפְיִפִּיתָ מִבְּנֵי אָדָם הוֹצֵק חוֹ בְּשִׁפְתוֹתַיךָ עַל כֵּן בִּרְכָךְ אֶלְקִים לְעוֹלָם: (ד) חֲגוּר
חֲרָבָךְ עַל גֵּרָךְ גְּבוּר הוֹדֵךְ וְהִדְרָךְ: (ה) וְהִדְרָךְ צָלַח רָכַב עַל דְּבַר אֲמֶת וְעֲנֹה צָדֵק
וְתוֹרָךְ נִרְאוֹת יְמִינֶךָ: (ו) חֲצִיךָ שְׁנוּנִים עִמִּים תַּחְתִּיךָ יִפְלוּ בְּלֵב אוֹיְבֵי הַמְּלָךְ:

(3) [Speaking to the young king:] You are striking [in both appearance and intelligence, far more so] than other men. Graciousness is poured forth in [the words of] your lips. Therefore, G-d has blessed you throughout your

life. (4) Gird your sword upon [your] thigh, O mighty warrior. [Victory for Torah and truth will be] your triumph and your glory. (5) The glory of your success will be riding upon truth. Righteous humility at your right hand, will teach you awesome things. (6) Your arrows [of truth] are sharpened; nations will fall beneath you. [Your arrows] will fall into the heart of the foes of [Hashem,] the King.

(ז) כִּסְאֶךָ אֱלֹקִים עוֹלָם וְעַד שֶׁבֶט מִיִּשְׂרָאֵל שֶׁבֶט מַלְכוּתֶךָ: (ח) אָהֳבַת צְדָק וַתִּשְׁנֶא רָשָׁע עַל כֵּן מִשְׁחָךְ אֱלֹקִים אֶלְהִידֶךָ שְׁמֹן שְׁשׂוֹן מִחֲבֵרֶיךָ: (ט) מִר וְאַהֲלוֹת קִצְיֵעוֹת כָּל בְּגָדֶיךָ מִן הַיְכָלִי שֶׁן מִנִּי שִׁמְחוֹד: (י) בְּנוֹת מְלָכִים בִּיקְרוּתֶיךָ נִצְבָה שֶׁגַל לִימִינֶךָ בְּכַתֵּם אוֹפִיר:

(7) Your throne is [the truth that comes from the throne] of G-d, which is eternal. A scepter of integrity is the scepter of your kingdom. (8) You love righteousness and hate wickedness. Therefore, G-d is your G-d, He has anointed you [with the] oil of joy, [the joy that you receive] from [all] your friends. (9) [The fragrance of] myrrh, aloes, and cassia, [pervades] all your garments. [Greater] than ivory palaces are the varieties of [your] gladness. (10) Daughters of kings call on you, [but you have already chosen] a queen, standing at your right hand in the golden jewelry of Ophir.

PART 3. THE QUEEN. The singer then turns to the queen, who is beautiful in every way. She has grown up in a wealthy home and takes pride in the nobility of her heritage. Her first challenge will be to learn to start over, building a family in circumstances that are much more modest than what she was accustomed to. The singer tells her not to look for gratification in the false pretensions of society, but in the sheltered warmth of her home.

(יא) שְׁמַעִי בַת וִרְאִי וְהִטִּי אָזְנֶךָ וְשִׁכַּחִי עַמֶּךָ וּבֵית אָבִיךָ: (יב) וַיִּתְאוּ הַמְּלָךְ יַפְיֶךָ כִּי הוּא אֲדִנֶיךָ וְהִשְׁתַּחֲוִי לוֹ: (יג) וּבַת צַר בְּמִנְחָה פְּנִיךָ יִחַלוּ עֲשִׂירֵי עָם: (יד) כָּל כְּבוֹדֶהָ בַת מְלָךְ פְּנִימָה מִמְּשֻׁבָּצוֹת זָהָב לְבוּשָׁה:

(11) Hear, O daughter, and see. Incline your ear. Forget your people and your father's house. (12) The king will desire your [physical and spiritual] beauty for he is your [only] master. Show deference to him. (13) [Don't be seduced by] the power of temptation bearing a gift [of worldly luxury], sought by the richest of the nation. (14) The entire glory of the princess is within [her home]. Her garment [of chesed and middos] is made with golden settings.

PART 4. THE MARRIAGE. The singer now turns back to the king and encourages him to rejoice in the wedding celebrations and to appreciate the good wishes of all who pay their respects. The singer then concludes with a special blessing to the young couple,

that they may be granted virtuous offspring to carry on the mission of the Jewish people.

(טו) לְרַקְמוֹת תּוֹבֵל לְמֶלֶךְ בְּתוֹלוֹת אֶחָרֶיהָ רְעוּתֶיהָ מוֹבְאוֹת לָךְ: (טז) תּוֹבְלָנָה בְּשִׂמְחֹת וְגִיל תִּבְאֲיֶנָּה בְּהִיכַל מְלֶכְךָ: (יז) תַּחַת אֲבֹתֶיךָ יִהְיוּ בְּנֶיךָ תִּשְׂתַּמּוּ לְשָׂרִים בְּכָל הָאָרֶץ: (יח) אֲזַכֶּירָה שְׁמֶךָ בְּכָל דֹּר וְדָר עַל כֵּן עַמִּים יִהְיוּדָךְ לְעֹלָם וָעֶד:

(15) She will be led to the king in embroidered wedding apparel. Young maidens following in her train are her good friends, who have been brought for your sake, [O king]. (16) They have been brought with gladness and joy, entering the palace of the king. (17) May your sons be [worthy of stepping] into the place of your fathers. Set them as leaders in all the land. (18) I will make your name to be remembered in all generations. Therefore, all the [tribes of Yisrael] will acknowledge you forever and ever.

Additional Thoughts

This mizmor is presented in the form of a *mashal* (allegorical metaphor), although the king that it portrays resembles a particular historical figure such as Shlomo Hamelech. However, the analogy is not exact and the *meforshim* have widely differing opinions as to how the mizmor can best be understood. Thus, the king might be seen as Avraham Avinu, David Hamelech, or even the future Mashiach. Others see the king and queen as symbolic personalities representing Hashem and Yisrael, *talmidei chachamim* and the rest of the nation, or the *neshamah* of a person and his body.

We can reasonably assume that when David incorporated this mizmor in *Sefer Tehillim* he was aware of the many possible interpretations that would be introduced over the centuries. If that is so, David may have intended each individual who recites Tehillim today to have in mind the particular *perush* that is most meaningful for him.

With that idea in mind an interpretation based on the writings of the *Alshich* and Rav S. R. Hirsch has been chosen for the NAFSHI project. They see this as a wedding song, celebrating the coming together of a virtuous man and his bride. The wedding song teaches the young couple some important lessons about the challenges they will face in building a new home that will form an essential link in the chain of Jewish history.

Learning the Mizmor

PART 1. INTRODUCTION.

(א) לְמִנְצַחַּ עַל שְׁשָׁנִים

This mizmor was prepared **for the musician** — לְמִנְצַחַּ who will perform it **on the** instrument called **shoshanim** — עַל שְׁשָׁנִים. The *shoshanim* was a unique musical instrument shaped like a rose.

לְבָנֵי קֶרַח מִשְׁכִּיל
שִׁיר יְדִידוֹת:

The mizmor was composed **by the sons of Korach** — לְבָנֵי קֶרַח as a **thought-provoking song of loving friendship** — מִשְׁכִּיל שִׁיר יְדִידוֹת between the singer and the subjects of the song.

(ב) רָחַשׁ לְבִי דָבָר טוֹב
אֲמַר אָנִי מַעֲשֵׂי לְמֶלֶךְ
לְשׁוֹנִי עֵט סוֹפֵר מְהִיר:

My heart is **moved** by a **worthwhile thought** — רָחַשׁ לְבִי דָבָר טוֹב although I have not yet uttered it. And so **I** shall now **recite my poetic compositions that** are fitting **for a king** — אֲמַר אָנִי מַעֲשֵׂי לְמֶלֶךְ. I will make **my tongue** — לְשׁוֹנִי express my thoughts succinctly like the **pen of a skillful scribe** — עֵט סוֹפֵר מְהִיר who doesn't waste words. Just as the scribe is careful with the written word because many will read it, so will I choose my spoken words carefully.

PART 2. THE KING.

(ג) יִפְיֶיפִית מִבְּנֵי אָדָם
הוֹצַק חֵן בְּשִׁפְתוֹתֶיךָ
עַל כֵּן בֵּרַכְךָ אֱלֹקִים לְעוֹלָם:

[*Speaking to the young king:*] **You are far more striking** in appearance and intelligence, **than other men** — יִפְיֶיפִית מִבְּנֵי אָדָם. **Graciousness is poured forth** in the words of Torah from **your lips** — הוֹצַק חֵן בְּשִׁפְתוֹתֶיךָ. **Therefore** — עַל כֵּן, from these signs of nobility I conclude that **G-d has blessed you** — בֵּרַכְךָ אֱלֹקִים — **to be an inspiration to others throughout your life** — לְעוֹלָם.

(ד) חָגוֹר חֶרֶבְךָ עַל יָרֵךְ
גִּבּוֹר הוֹדְרָךְ וְהִדְרָךְ:

Gird your sword of Torah learning **upon** your **thigh** — חָגוֹר חֶרֶבְךָ עַל יָרֵךְ and prepare yourself for the challenges ahead. You will need to take vigorous action against your opponents, like a brave soldier. **O mighty warrior** — גִּבּוֹר, you have the potential to overcome all opposition to the Torah and truth. That victory will be **your triumph and your glory** — הוֹדְרָךְ וְהִדְרָךְ.

(ה) וְהִדְרָךְ צָלַח רִכְבֵּךְ
עַל דְּבַר אֱמֶת

You will find **your glory** — וְהִדְרָךְ, but not by riding into battle upon a powerful steed with the masses cheering you on. Rather, you will gain **success** — צָלַח by **riding** — רִכְבֵּךְ forth **upon** your commitment to **truth** — עַל דְּבַר אֱמֶת and integrity.

וְעֲנֵה צְדָקָה
וְתוֹרָךְ נִרְאֹת יְמִינֶךָ:

You will act with **righteous humility** — וְעֲנֵה צְדָקָה, rejecting deception, falsehood, and pride. And if you let your conscience be your **right hand**, it **will teach you awesome things** — וְתוֹרָךְ נִרְאֹת יְמִינֶךָ. You will find out that although truth and humility often seem at a disadvantage in this world, they are backed by the might of Hashem and will always be victorious in the end.

(ו) חֲצִיף שְׁנוּנִים
עַמִּים תַּחְתֶּיךָ יִפְּלוּ

Your well-reasoned responses to the enemies of truth will be like **sharpened arrows** — חֲצִיף שְׁנוּנִים and so your adversaries among the **nations will fall beneath you** — עַמִּים תַּחְתֶּיךָ יִפְּלוּ. They will be forced to acknowledge the validity of your truth.

[יִפְּלוּ] בְּלֵב אוֹיְבֵי הַמֶּלֶךְ:

The accuracy of your assertions will create confusion in their midst. In effect, your arrows **will fall into the heart of the foes of Hashem, the King** — יִפְּלוּ בְּלֵב אוֹיְבֵי הַמֶּלֶךְ.

(ז) כִּסֵּאֲךָ אֱלֹקִים עוֹלָם וָעֶד
שֵׁבֶט מִיֶּשֶׁר שֵׁבֶט מַלְכוּתְךָ:

Your throne is the truth that comes from the **throne of G-d** — **כִּסֵּאֲךָ אֱלֹקִים**, **which is eternal** — **עוֹלָם וָעֶד**. **A scepter of integrity** — **שֵׁבֶט מִיֶּשֶׁר** is the **scepter** by which you rule **your kingdom** — **שֵׁבֶט מַלְכוּתְךָ** of honest dealings.

(ח) אֶהְבֵּת צְדָק וְתִשְׂנֵא רָשָׁע

Your noble actions in the defense of truth and the sincere *teshuvah* that you have done in preparation for wedded life have had a wonderful effect on your own *middos*. As a result **you** have learned to **love** the **righteousness** — **אֶהְבֵּת צְדָק** of truth **and hate** the **wickedness** — **וְתִשְׂנֵא רָשָׁע** of falsehood.

עַל כֵּן מִשְׂחָךְ אֱלֹקִים אֱלֹקֶיךָ
שֶׁמֶן שִׂשׂוֹן מִחֲבֵרֶיךָ:

Therefore — **עַל כֵּן**, the true **G-d is your G-d** — **אֱלֹקִים אֱלֹקֶיךָ** and He will be loyal to you as you are loyal to Him. He has chosen you to have the title king at this time and so **He has anointed you** — **מִשְׂחָךְ** with the **oil of joy** — **שֶׁמֶן שִׂשׂוֹן**, the joy that you receive **from** all **your friends** — **מִחֲבֵרֶיךָ**, who rejoice to see your happiness.

(ט) מֵר וְאַהֲלוֹת קְצִיעוֹת
כֹּל בְּגָדְתֶיךָ

Your *middos* and good deeds are like sweet smelling clothing that enhances your physical body. It is as though the fragrance of **myrrh, aloes, and cassia**, pervades **all your garments** — **מֵר וְאַהֲלוֹת קְצִיעוֹת כֹּל בְּגָדְתֶיךָ**.

מִן הַיְכָלֵי שֵׁן
מִנֵּי שִׂמְחוֹךָ:

Greater **than ivory palaces** — **מִן הַיְכָלֵי שֵׁן** which enhance the serenity of a king, **are the varieties of gladness** — **מִנֵּי שִׂמְחוֹךָ** that you shall have.

(י) בָּנוֹת מְלָכִים בִּיקְרוּתֶיךָ
נִצְבָּה שֶׁגַל לִימִינְךָ בְּכֶתֶם אוֹפִיר:

Daughters of kings call on you — בָּנוֹת מְלָכִים בִּיקְרוּתֶיךָ, hoping to be taken as your wife, but you have already chosen **a queen**. She **stands at your right** hand — נִצְבָּה שֶׁגַל לִימִינְךָ. Your chosen one is as pleasing to you as though adorned **in the golden jewelry of Ophir** — בְּכֶתֶם אוֹפִיר, which is known to be superior to any other.

PART 3. THE QUEEN.

(יא) שְׁמְעֵי בַת וִרְאֵי
וְהִטֵּי אָזְנְךָ

Hear, O daughter — שְׁמְעֵי בַת; think about what I shall now tell you. Look around you **and see** — וִרְאֵי the reality of life. Don't be confused by youthful fantasies. **Incline your ear** — וְהִטֵּי אָזְנְךָ and prepare to receive the wisdom of those who have preceded you.

וְשִׁכְחֵי עַמְּךָ וּבֵית אָבִיךָ:

You are justifiably proud of the well-established home in which you were raised, but you are now about to build a new home. This is going to take some sacrifice on your part, even though it will be ultimately rewarding. Don't expect the comforts you have enjoyed up to now to continue undiminished. Don't expect your young husband to be able to compete in wealth and wisdom with your father. **Forget your people and your father's house** — וְשִׁכְחֵי עַמְּךָ וּבֵית אָבִיךָ and don't be constantly comparing life in your new home to what went before.

(יב) וַיִּתְּאוּ הַמֶּלֶךְ יָפִיךָ
כִּי הוּא אֲדֹנֶיךָ
וְהִשְׁתַּחֲוֵי לוֹ:

If you approach marriage with modesty and humility, then your new husband will be able to fill his role as the king and you will be his queen, even though your new home is established in modest circumstances. **The king will desire your beauty** — וַיִּתְּאוּ הַמֶּלֶךְ יָפִיךָ in all its physical and spiritual aspects, **for he** — כִּי הוּא is grateful that in your eyes he **is your** only **master** — אֲדֹנֶיךָ. It will be his responsibility to be the head of your family, so give him respect. Show deference **and bow to him** — וְהִשְׁתַּחֲוֵי לוֹ in your behavior and he will find the courage to

carry out his mission in life.

(יג) וּבַת צַר בְּמִנְחָה
פְּנִיךָ יַחֲלוּ עֲשִׂירֵי עָם:

But if you are dissatisfied with your lot, then in a foolish desire for wealth and social status you could be seduced by **the power of temptation** — **וּבַת צַר**, **bearing a treacherous gift** — **בְּמִנְחָה**. Don't be misled by that gift, even if it involves **your favor being sought by the richest of the nation** — **פְּנִיךָ יַחֲלוּ עֲשִׂירֵי עָם**.

(יד) כָּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה
מִמְשָׁבְצוֹת זָהָב לְבוּשָׁה:

Never forget that your true fulfillment is not to be found in the false sophistication of society or material wealth. **The entire glory of the princess is within** her home — **כָּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה** — **Her garment of chesed and middos is made with golden settings** — **מִמְשָׁבְצוֹת זָהָב לְבוּשָׁה** that are far more valuable than anything the outside world has to offer.

PART 4. MARRIAGE.

(טו) לְרֶקְמוֹת תּוּבֵל לְמֶלֶךְ

Your queen does not need finery to satisfy her vanity, but when you stand under the wedding canopy **she will be led to the king in** the splendor of her **embroidered wedding apparel** — **לְרֶקְמוֹת תּוּבֵל לְמֶלֶךְ**.

בְּתוּלוֹת אַחֲרֶיהָ
רְעוּתֶיהָ מוּבָאוֹת לָךְ:

To celebrate this important event in her life she will be accompanied by **young maidens** following **in her train** — **בְּתוּלוֹת אַחֲרֶיהָ**. **Her good friends have been brought** to the wedding hall **for your sake** — **רְעוּתֶיהָ מוּבָאוֹת לָךְ** so that they can show their devotion to your queen and ultimately help you appreciate the treasure you are about to acquire.

(טז) תּוּבֵלְנָה בְּשִׂמְחַת וָגִיל
תְּבֹאִינָה בְּהֵיכַל מֶלֶךְ:

They have been brought with gladness and joy — **תּוּבֵלְנָה בְּשִׂמְחַת וָגִיל**; and so they happily **enter** — **תְּבֹאִינָה** the wedding hall which has become **the palace of**

the king – בְּהִיכֵל מֶלֶךְ.

(יז) תַּחַת אֲבֹתֶיךָ יִהְיוּ בְּנֶיךָ

It is my blessing to you that you will have the joy of seeing your own parents live again in your children. **May your sons be** worthy of stepping **into the place of your fathers** – תַּחַת אֲבֹתֶיךָ יִהְיוּ בְּנֶיךָ.

תִּשְׁתַּמּוּ לְשָׂרִים בְּכָל הָאָרֶץ:

May you fulfill your own destiny of guiding them and helping them become established in life. As soon as they are ready, give them responsibility and **set them** – תִּשְׁתַּמּוּ where they can function **as leaders in all the land** – לְשָׂרִים בְּכָל הָאָרֶץ.

(יח) אֲזַכִּירָה שְׁמֶךָ בְּכָל דֹּר וְדֹר

עַל כֵּן עַמִּים יִהְיוּדָךְ לְעֹלָם וָעֶד:

I have devoted this mizmor to you because you have taken on the momentous responsibility of building a Jewish home. Together with your queen you are forming an essential link in the chain that stretches back to Har Sinai. Through this mizmor **I will make your name** a symbol of virtue that is **remembered in all generations** – אֲזַכִּירָה שְׁמֶךָ בְּכָל דֹּר וְדֹר. **Therefore, all** the tribes of Yisrael **will acknowledge you forever and ever** – עַל כֵּן עַמִּים יִהְיוּדָךְ לְעֹלָם וָעֶד.

Living the Mizmor

Listed below are some of the lessons that you can draw from this mizmor, as well as some of the thoughts you might have in mind when you say the words of the mizmor as a *tefillah*, expressing your devotion to Hashem.

Lessons for Life - Your Behavior.

[45:2] **SPEECH CONTROL.** – לְשׁוֹנִי עֵט סוֹפֵר מְהִיר – “*My tongue is [like the] pen of a skillful scribe.*” When you speak, choose your words carefully to say what you really mean, as though you were writing them for posterity.

[45:3] **MORALE BOOST.** – עַל כֵּן בְּרַכָּךְ אֱלֹקִים לְעוֹלָם – “*Therefore, G-d has blessed you throughout your life.*” Through carefully chosen words, boost the morale and give encouragement to a young couple entering marriage..

[45:4] PREPARATION FOR LIFE. – חָגוּר חֶרֶבְךָ עַל יָרֵךְ גִּבּוֹר הוֹדֵךְ וְהִדְרֵךְ – “Gird your sword upon [your] thigh, O mighty warrior. [Victory for Torah and truth will be] your triumph and your glory.” Prepare yourself for the responsibilities of building a home by learning Torah.

[45:9] GARBED IN GOODNESS. – מֵר וְאַהֲלוֹת קְצִיעוֹת כָּל בְּגָדֶיךָ – “[The fragrance of] myrrh, aloes, and cassia, [pervades] all your garments.” Let your *middos* and good deeds be like sweet smelling clothing that enhances your physical body.

[45:18] HISTORY. – אֲזַכִּירָה שְׁמֶךָ בְּכָל דּוֹר וָדוֹר – “I will make your name to be remembered in all generations.” Make a contribution to the world that Hashem created. Try to live your life so that it will be sufficiently worthy to be remembered by succeeding generations.

Lessons for Life - Your Attitude.

[45:5] HUMILITY. – וְעֵנָה צְדָק וְתוֹרָה נוֹרְאוֹת יְמִינֶךָ – “Righteous humility at your right hand will teach you awesome things.” Live your life with humility, rejecting deception, falsehood, and pride.

[45:7] TRUTH. – כִּסֵּאֲךָ אֱלֹקִים עוֹלָם וָעֶד – “Your throne is [the truth that comes from the throne] of G-d, which is eternal.” In building and administering your home let your guideline always be the truth of G-d.

[45:7] – שֵׁבֶט מִישׁוֹר שֵׁבֶט מַלְכוּתְךָ – “A scepter of integrity is the scepter of your kingdom.”

[45:11] LISTEN. – שְׁמַעִי בַת וִרְאִי וְהִטִּי אָזְנוֹךְ – “Hear, O daughter, and see. Incline your ear.” Be receptive to the wisdom of those who preceded you. Don't be confused by youthful fantasies.

[45:13] SIMPLE LIVING. – וְבַת צוֹר בְּמִנְחָה פָּנִיךָ יִחְלוּ עֲשִׂירֵי עָם – “[Don't be seduced by] the power of temptation bearing a gift [of worldly luxury], sought by the richest of the nation.” Don't be misled by the seductive temptations of luxury.

[45:14] TRUE FULFILLMENT. – כָּל כְּבוֹדָהּ בַּת מֶלֶךְ פְּנִימָה – “The entire glory of the princess is within her home.” Your true fulfillment is not to be found in the false sophistication of society or material wealth.

Tefillos for Life - Your Berachah.

[45:17] **WORTHY CHILDREN.** – תַּחַת אֲבוֹתֶיךָ יְהִיוּ בְּנֶיךָ – “*May your sons be [worthy of stepping] into the place of your fathers.*” Ask Hashem to bless you with worthy children that are able and willing to be living links in the chain of Torah tradition.

Sources

The primary sources used in the interpretation of the verses of this mizmor are listed below.

מזודות, אלשיך	א – רש"י, המאירי, רד"ק, מזודות, אלשיך
י – רש"י, רד"ק, מלבי"ם, נר לרגלי	ב – רש"י, רד"ק, ספורנו, באר אברהם, נר לרגלי
יא – באר אברהם, אלשיך	ג – רד"ק, המאירי, ספורנו, אבן יחייא, באר אברהם
יב – רש"י, רד"ק, מזודות, באר אברהם, אלשיך	ד – רש"י, רד"ק, המאירי, ספורנו, נר לרגלי
יג – באר אברהם, מלבי"ם, אלשיך	ה – רד"ק, המאירי, ספורנו, מזודות, מלבי"ם, רשר"ה
יד – נר לרגלי, אלשיך	ו – אבן עזרא, ספורנו, באר אברהם
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