

# Mizmor 145

## In Praise of Hashem

### Mizmor 145 - In Praise of Hashem

Mizmor 145 is the only one of the entire *sefer Tehillim* that is titled *Tehillah L'David*, "Song of Praise by David." It thereby sets a tone of intense praise to Hashem which carries through the last six chapters of *Tehillim*.

The practice of praising Hashem is an essential component of our daily *tefillos* ("Pesukei D'zimrah"). By praising Hashem we are re-establishing and confirming the reality of His truth in our minds. Through reaffirming our *emunah* (belief) in this way we renew our determination to live our lives as He envisioned when He created us.

The key word in each of the 21 verses of Mizmor 145 begins with a corresponding letter of the *aleph-beis* to show the essential role of praise in the entire Book of Tehillim.

### Exploring the Mizmor

In the first part of the mizmor, David expresses his intention of praising Hashem despite his human limitations. In the second part, David explores the ways he can push the limits of the human condition and extend his praise of Hashem as far as it can possibly go. The actual words of praise begin in Part 3.

#### PART 1. HUMAN LIMITATIONS

David opens the mizmor with words of intense praise but quickly reminds himself that Hashem's greatness is beyond any measure that a human being can apply.

(א) תְהִלָּה לַדָּוִד אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד: (ב) בְּכָל יוֹם

אֶבְרַכְּךָ וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד: (ג) גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלֹגְדָלְתוֹ אֵין חֵקֶר:

(1) A song of praise by David. I raise You on high, my G-d, the King. And I bless Your Name forever and ever. (2) I bless You every day. I will praise Your Name forever and ever. (3) Hashem is great and exceedingly praised, but His greatness is beyond investigation.

The alphabetic key word that opens the first verse is "אֲרוֹמְמֶךָ", which literally

means "I will "raise You". Of course a person cannot presume to elevate Hashem in any absolute sense. But David is saying, I can elevate Hashem as He exists in my thoughts, in my *emunah*. Thus, the key concept of praise to Hashem is for me to strengthen my *emunah* by re-establishing the full force of Hashem's truth in my own mind and by declaring my devotion to that truth. This is what David is doing here.

## PART 2. BEYOND THE LIMITS

David now explores the means by which man can go beyond his limitation and extend his efforts at praise of Hashem.

(ד) דָּוִד לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ נְגִידוֹ: (ה) הַיָּדָר כְּבוֹד הַהוֹדָה וְדַבְרֵי

נִפְלְאוֹתֶיךָ אֲשִׁיחָה: (ו) וְעֵזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ [וגדולתך] וְגִדּוּלְתֶךָ אֲסַפְּרָנָה: (ז)

וְכָר רַב טוֹבָךָ יִבְיְעוּ וְצִדְקֹתֶךָ יִרְנְנוּ:

*(4) Generation after generation will praise Your acts. And they will tell of Your mighty wonders. (5) I will meditate upon the splendor of Your glorious majesty and the words [behind] Your deeds of wonder. (6) They will speak of the power of Your awesome deeds, and I will tell of Your ongoing greatness [as it is seen in nature]. (7) They will put into words their [continuing] recollection of Your abundant goodness and they will [gratefully] sing of Your generosity to them.*

**Tradition** (verse 4) - A human being is limited by his short life span but he can transmit the record of Hashem's wonders received from previous generations. That historical record continues to grow as each generation adds to the store of what mankind has witnessed and experienced.

**Layers of Mystery** (verse 5) - Man can be inspired to meditate upon the unseen layers of mystery that underlie the transition from the purely spiritual world to the physical world.

**Daily Miracles** (verse 6) - Man can go beyond the spectacular miracles that Hashem has performed for the benefit of Yisrael and meditate upon the ongoing miracles of nature that are reflected in the daily existence of the world.

**Daily Life** (verse 7) - Man can show his deep gratitude by actively maintaining a continuing awareness of Hashem's kindnesses to him and his people.

**PART 3. KINDNESS AND LOVE**

David's praise of Hashem begins with a statement of Hashem's all-inclusive love, a love upon which the entire existence of the world depends. David's statement here is an extract of the Thirteen Attributes of Mercy, the awesome tefillah that Hashem Himself taught Moshe at a time when it seemed Yisrael's sin was beyond forgiveness (*Shemos* 34:6). In that statement we see that Hashem's love is expressed through His kindness to all His creatures, even those who have sinned.

(ח) תַּנוּן וְרַחוּם ה' אֶרְךָ אַפַּיִם וְגָדֹל חַסְדּוֹ: (ט) טוֹב ה' לְכָל יְרַחֲמֵיו עַל כָּל מַעֲשָׂיו:

(8) Hashem is benevolent and compassionate, slow to anger and great in loving kindness. (9) Hashem is good to all and His compassion is upon all His creatures.

**PART 4. MAJESTY AND POWER**

David turns directly to Hashem, the King of the universe, and declares the universal recognition of His majestic power.

(י) יְדוּדָה ה' כָּל מַעֲשָׂיָהּ וְחַסִּידֶיהָ יְבָרְכוּהָ: (יא) כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ וְגִבּוֹרֹתָהּ

יְדַבְּרוּ: (יב) לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מְלְכוּתוֹ: (יג) מַלְכוּתָהּ

מְלָכּוֹת כָּל עֲלָמִים וּמִמְשַׁלְתָּהּ בְּכָל דּוֹר וָדוֹר:

(10) All Your creations will render homage to You, Hashem, and Your faithful ones will bless you. (11) They will speak of the sublime glory of Your kingdom and they will tell of Your power. (12) [Their mission is] to make known to the sons of men His mighty acts and the glorious splendor of His kingdom. (13) Your kingdom is a kingdom of all eternities and Your dominion exists through throughout every generation.

**PART 5. THE WAYS OF HASHEM**

David looks around him and sees how Hashem's kindness and power are evident in the way He guides and controls the world that He created. By contemplating the ways of Hashem David strengthens his relationship with Him. David is overcome with awe, gratitude, and love as he reflects upon the existence that Hashem has created and continues to re-create.

(יד) וַיֹּאמֶר ה' לְכָל הַנְּפִלִים וְזוֹקֵף לְכָל הַכַּפּוּפִּים: (טו) לַיְיָ כָּל אֱלֹהִים יִשְׁבְּרוּ וְאֲתָהּ

נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ: (טז) פֹּתֵחַ אֶת יָדָךְ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:

(14) Hashem [offers His hand] to prop up all who have fallen. He helps all who are bent over to stand up straight. (15) The eyes of all look to You expectantly for sustenance and You give them their food in its proper time. (16) You open Your hand and satisfy every living thing with desire.

(יז) צִדִּיק ה' בְּכָל דַּרְכָיו וְחֶסֶד בְּכָל מַעֲשָׂיו: (יח) קָרוֹב ה' לְכָל קוֹרְאֵיו לְכָל אֲשֶׁר

יִקְרָאֵהוּ בְּאֵמֶת: (יט) רְצוֹן יִרְאֵיו יַעֲשֶׂה וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִוֹשִׁיעֵם: (כ) שׁוֹמֵר ה' אֶת כָּל אֲהָבָיו וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

(17) Hashem is benevolent in all His ways and He is generous in all his acts. (18) Hashem is close to all who call upon Him, to all who call upon Him with sincerity. (19) He will fulfill the desires of those who fear Him. He will hear their cry and He will save them. (20) Hashgem protects all those who love Him, but all the wicked He will destroy.

## PART 6. CONCLUSION

David concludes the mizmor with a *tefillah* that he be given the privilege of continuing to participate in the praise of Hashem for all time, into the next world.

(כא) תְּהִלַּת ה' יִדְבַּר פִּי וּיְבָרֵךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

(21) Let my mouth declare the praise of Hashem; let all flesh bless His holy Name forever and ever.

## Learning the Mizmor

### PART 1. HUMAN LIMITATIONS

(א) תְּהִלָּה לַדָּוִד

This is a **song of** intense personal **praise** of Hashem **by David** — תְּהִלָּה לַדָּוִד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ

With these words **I raise on high** my devotion to **You** — אֲרוֹמַמְךָ from the depths of my heart. Although You are above all forms of praise that I can express, I

renew my personal commitment to You as **my G-d** — אֱלֹהֵי — and as **the only King** of the universe — הַמֶּלֶךְ.

וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד:

**And** in my gratitude for the continuing flow of Your kindness, **I** desperately want to **bless Your Name** — וְאֶבְרַכְּהָ שְׁמֶךָ which represents my limited perception of that flow of goodness, but which exists **forever and ever** — לְעוֹלָם וָעֶד.

(ב) בְּכֹל יוֹם אֶבְרַכְּךָ

וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

Because your kindnesses are renewed **every day** — בְּכֹל יוֹם, **I bless You** — אֶבְרַכְּךָ again in my gratitude with each passing day. **And** as a result **I will** continually **praise Your Name** to all mankind in a song of praise that extends through all generations **forever and ever** — וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

(ג) גָּדוֹל ה' וּמְהֻלָּל מְאֹד

וְלֹגְדָלְתוֹ אֵין חֵקֶר:

Men can say that **Hashem is great** — גָּדוֹל ה', **but** even if He is **exceedingly praised** — וּמְהֻלָּל מְאֹד by men, this greatness is a relative term, since it depends on what is being measured. In truth **His greatness is beyond** measure or **investigation** — וְלֹגְדָלְתוֹ אֵין חֵקֶר. Whatever we might be capable of proclaiming about Him is only an infinitely small part of His true greatness.

## PART 2. BEYOND THE LIMITS

(ד) דָּוִד לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ

וּגְבוּרֹתֶיךָ יִגִּידוּ:

*David cries out to Hashem:* Mankind's ability to praise You is limited to those of Your qualities that You have enabled us to perceive. We can only relate to what You have revealed, to the evidence before our eyes, but not to the inner workings of the Divine Spirit which have caused what we see and hear.

Nevertheless, the praise that people utter will be renewed and reinforced throughout human history. For **generation after generation** — דָּוִד לְדוֹר **will praise Your actions** — יִשְׁבַּח מַעֲשֵׂיךָ, each one adding the knowledge of the

wonders it has observed. **And so they will tell more of Your mighty wonders** — וגבורתיך יגידו, including what they have heard from previous generations as well as those which they themselves have experienced.

(ה) הַדָּר כְּבוֹד הַוָּדָד  
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

As for me, I am also prevented from exploring the depths of Your unseen mysteries. Nevertheless, I want to speak of the phenomenal beauty that exists in the many layers with which You have enveloped the transition from the abstract spiritual world to the physical, material world. I know that in these unseen layers there shines the **splendor of Your glorious majesty** — הַדָּר כְּבוֹד הַוָּדָד. **And so, I will confidently speak of this beauty at the same time that I meditate upon the words** that teach the lessons inherent **in Your deeds of wonder** — וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

(ו) וְעֵזוֹ נִרְאִיתֶךָ יֹאמְרוּ  
[וגדולתיך] וגדולתך אֲסַפְּרָנָה:

**And they will speak enthusiastically of the power of Your awesome deeds** — וְעֵזוֹ נִרְאִיתֶךָ יֹאמְרוּ, in which You performed wonders by spectacularly overriding the laws of nature. But I want to extend this praise to the miracles of daily life, which people tend to take for granted. And so I will **tell of Your ongoing greatness** — וגדולתך אֲסַפְּרָנָה, which is apparent only after patient meditation.

(ז) זְכָר רַב טוֹבָךָ יִבְיְעוּ

Through their continuing **recollection** — זְכָר **of Your abundant goodness** — רַב טוֹבָךָ they will experience an overwhelming sense of gratitude to You. The emotion will be so strong that their feelings will feel overflow into speech and they will **express** them **verbally** — יִבְיְעוּ.

וְצַדִּיקְתֶּךָ יִרְנְנוּ:

As they think of Your kindnesses to them as a community and as individuals, both in the present and in generations past **they will** be inspired to **sing of Your generosity** — וְצַדִּיקְתֶּךָ יִרְנְנוּ in treating them far better than they deserve.

**PART 3. KINDNESS AND LOVE**

## (ח) חֲנוּן וְרַחוּם ה'

**Hashem is benevolent and compassionate** — חֲנוּן וְרַחוּם ה', not just from time to time, for these quality are inherent in Him and in the world that He has created. In His benevolence Hashem even bestows upon His creatures the quality which they need to find favor in His eyes. That quality of charm (חן) is like the charm of an infant that motivates people to treat it well. And because of it, Hashem favors His creatures, satisfying their needs as an unearned gift (מִתְּנִית חֲנָם).

In His compassionate love Hashem protects people from danger, not only if they are worthy, but even if they have sinned against Him. This may be compared to a mother who has compassion upon her child. In her love she excuses the child even when he has behaved badly.

אָרֶךְ אַפַּיִם  
וּגְדֹל חֶסֶד:

Even when sinners neglect the opportunity to change their ways, Hashem **is slow to anger** — אָרֶךְ אַפַּיִם. Because He loves them, He gives them time to think about their mistakes and return to the right path. **And** He demonstrates the **greatness of** His love with His bountiful **kindness** — וּגְדֹל חֶסֶד. His love for people is unlimited, even if they are unworthy, and even if they continue to repeat their sin. He waits for them hoping that ultimately they will return His love, and so He has constructed the world as a means for their happiness. In fact, all the attributes of Hashem are expressions of his kindness, which originates in love.

## (ט) טוֹב ה' לְכָל

## וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

**Hashem is good to all** — טוֹב ה' לְכָל that He has created, not just to a favored few. And even when they are unaware of the wonders He performs for their benefit **His compassion is upon all His creatures** — וְרַחֲמָיו עַל כָּל מַעֲשָׂיו, upon everything that He has brought into being.

Even though individual plants and animals may be consumed by higher order creatures, Hashem protects the continuity of each species. We, in turn, are called upon to emulate His ways, taking care to protect and preserve everything that He has created. Although we are permitted to make constructive use of the world's bounty, we are forbidden to engage in mindless destruction.

PART 4. MAJESTY AND POWER

(י) יוֹדוּךָ ה' כָּל מַעֲשֵׂיךָ

וְחִסְדֵיךָ יְבָרְכוּכָה:

**All Your creations will render homage to You, Hashem** — יוֹדוּךָ ה' כָּל מַעֲשֵׂיךָ, each in its own way. Creatures without independent intelligence will render homage simply by acting as You have made them and fulfilling Your plan. Men with intelligence will reflect upon your wonders and appreciate Your unlimited wisdom.

**And Your devoted ones will bless you** — וְחִסְדֵיךָ יְבָרְכוּכָה so as to draw forth Your abundant goodness by voluntarily serving You and advancing the fulfillment of Your will.

(יא) כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ

וְגִבּוֹרֹתֶיךָ יְדַבְּרוּ:

In so doing, **they will speak of the sublime glory of Your kingdom** — כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, explaining that You are far removed from any ordinary concepts of royalty that man can conceive. It is a glory that it is revealed in the infinity variety of kindnesses that You provide to all creatures. **And they will tell of Your power** — וְגִבּוֹרֹתֶיךָ יְדַבְּרוּ, which maintains the ongoing existence and functioning of the entire universe. For it is only Your truly devoted ones, who serve You consciously and with voluntary devotion that can have a true understanding and concept of this dominion which unites the entire universe into one single Kingdom over which You reign supreme.

(יב) לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֹתֶיךָ

וְכְבוֹד הַדָּר מַלְכוּתֹךָ:

It is not enough that Your devoted servants reflect upon Your glory and Your power. They also have a mission to communicate this sublime wisdom to all men, to the extent that human beings are able to grasp it. Their duty is **to make** this wisdom **known to all the sons of men**, beginning with the overwhelming, earth-shaking spectacle of **His mighty acts** — לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, and extending into the inspiring beauty and **glorious splendor of His kingdom** — וְכְבוֹד הַדָּר מַלְכוּתֹךָ. Men should have a conception of the bliss inherent in knowing that every human being, even with his own tiny existence and striving, is also a part of the kingdom of this One Ruler, and of the joy it is to take every breath of one's life in



the faithful service of Hashem.

(יג) מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים

וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר:

Any kingdom of man is only an allegory to the absolute kingdom, which is Your existence. Not only is **Your kingdom** — מַלְכוּתְךָ — infinite in variety and extent. It **is a kingdom** — מַלְכוּת — that is unlimited in time. It never comes to an end for it spans **all eternities** — כָּל עֲלָמִים — including those measures of time that man can visualize and those that are beyond his imagination. **And** thus **Your dominion** rules **throughout every generation** of mankind — וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. Each generation is shown the wonders that are appropriate to it, whether it is a generation of the righteous or a generation of the wicked.

#### PART 5. THE WAYS OF HASHEM

(יד) סוּמָךְ ה' לְכָל הַנִּפְלִים

וְזוֹקֵף לְכָל הַכְּפוּפִים:

Hashem's compassion is accessible to all men. It is not limited to a select few. **Hashem** offers His hand **to prop up all** those **who have fallen** — סוּמָךְ ה' לְכָל הַנִּפְלִים — on bad times for whatever reason, so that they are kept from falling further. But he does not leave them there. **He helps all** those **who are bent over** with suffering so that they can **stand up straight** again — וְזוֹקֵף לְכָל הַכְּפוּפִים.

(טו) לַעֲיִנֵי כָל אֱלֹהִים יִשְׁבְּרוּ

וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ:

Hashem, through Your wisdom and compassion You have created a world in which all living things can seek and find the sustenance best suited to their needs. In effect, **the eyes of all** creatures **look to You expectantly for sustenance** — לַעֲיִנֵי וְאַתָּה נוֹתֵן — **and You give them their food in its proper time** — לְכָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ. The type of food that You provide varies with the season and each type of creature has come to expect the appropriate food at each time of the year. But no matter how much effort each creature expends in acquiring its particular food, it is ultimately a gift from You.

Furthermore, You have placed human beings into Your universal world order so that even if a person doesn't know from where his sustenance will appear, he should

pray to You to provide it. You will surely respond to his *tefillah* and he can be sure that his sustenance will be there in the right measure when he needs it.

(טז) פִּוֹתַח אֶת יָדְךָ

וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן:

**You open Your hand** with Your generosity — **פִּוֹתַח אֶת יָדְךָ**, and **satisfy every living thing** — **וּמִשְׁבִּיעַ לְכֹל חַי** by providing it **with** enough food and with a level and a quality of **desire** — **וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן**, that is appropriate for healthy and enjoyable nourishment. In Your kindness, You make the food look and smell good to each creature so that not only is the creature nourished, it experiences pleasure in consuming what You have provideed.

(יז) צַדִּיק ה' בְּכָל דְרָכָיו

**Hashem is benevolent in all his ways** — **צַדִּיק ה' בְּכָל דְרָכָיו**, that is, in all the general principles by which He governs the world. Even when it seems to us that a righteous person is being harshly treated, we should know that this treatment is serving a positive purpose for that individual. Furthermore, it is part of a larger plan, a plan that is totally benevolent.

וְחֶסֶד בְּכָל מַעֲשָׂיו:

**And** Hashem is not only benevolent in his ways, **He is generous in all his specific acts** — **וְחֶסֶד בְּכָל מַעֲשָׂיו**, that are needed to implement the general principles. Every aspect of the world brings pleasure and gratification to the creatures that dwell in it.

(יח) קָרוֹב ה' לְכֹל קֹרְאָיו

לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְאֵמֶת:

**Hashem** listens to every *tefillah* because He **is close to all who call upon Him** — **קָרוֹב ה' לְכֹל קֹרְאָיו**, which means to say, He is close **to all who call upon Him with sincerity** — **לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְאֵמֶת**. They come to Him in *tefillah* with a humble wish to serve Him rather than a selfish desire to satisfy their own wants.

(יט) רְצוֹן יִרְאֵיו יַעֲשֶׂה

וְאֵת שְׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:

**He will fulfil the desire of those who fear Him — רָצוֹן יִרְאוּ יַעֲשֶׂה** even before they ask it of Him because their desire is already consistent with what Hashem wants for them. And whenever there is calamity in the world and they are crying out in pain, He will come to their aid without the need for them to formulate specific pleas. **He will hear their cry — וְאֵת שׁוֹעֲתָם יִשְׁמַע** and **He will save them — וַיּוֹשִׁיעֵם**.

(כ) שׁוֹמֵר ה' אֶת כָּל אֲהַבָּיו

וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

And when calamity befalls the world in punishment for its sins, those who fear Hashem will be saved, but those who love Him will be protected so that they escape the calamity completely. **Hashem protects all those who love him — שׁוֹמֵר ה'** אֶת כָּל אֲהַבָּיו so that tragedy does not befall them at all. **And** in that future time, there will be no room for the wicked. Thus, **he will destroy all the wicked — וְאֵת** כָּל הַרְשָׁעִים יִשְׁמִיד.

## PART 6. CONCLUSION

(כא) תְּהַלֵּל ה' יְדָבָר פִּי

וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:

**תְּהַלֵּל ה' יְדָבָר פִּי** — **Let my mouth declare the praise of Hashem's** mighty acts in the presence of all mankind, even beyond my present life on earth. And even if the rest of mankind is not yet familiar with the details of Hashem's acts, **let all flesh bless His holy Name — וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קְדֹשׁוֹ**, which symbolizes all of his attributes, and may they do so **for ever and ever — לְעוֹלָם וָעֶד**.

## Sources

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

- |  |  |
|--|--|
| א - אבן עזרא, רד"ק, מלבי"ם, הללי נפשי        | א - אבן עזרא, רד"ק, מלבי"ם, הללי נפשי        |
| ב - מצודות, מלבי"ם, רשר"ה                    | ב - מצודות, מלבי"ם, רשר"ה                    |
| ג - אבן עזרא, רד"ק, רשר"ה                    | ג - אבן עזרא, רד"ק, רשר"ה                    |
| ד - אבן עזרא, רד"ק, המאירי, בן-דרמון, אלשיך, | ד - אבן עזרא, רד"ק, המאירי, בן-דרמון, אלשיך, |
| מלבי"ם                                       | מלבי"ם                                       |
| ה - בן-דרמון, אלשיך, רשר"ה                   | ה - בן-דרמון, אלשיך, רשר"ה                   |
| ו - אבן עזרא, הללי נפשי                      |  |
| ז - בן-דרמון, הללי נפשי                      |  |
| ח - רד"ק, המאירי, נר לרגלי, הללי נפשי        |  |
| ט - אבן עזרא, רד"ק, המאירי, רשר"ה, הללי נפשי |  |
| י - בן-דרמון, מלבי"ם, רשר"ה, הללי נפשי       |  |
| יא - אבן עזרא, בן-דרמון, רשר"ה, הללי נפשי    |  |

יז - אבן עזרא, אלשיך, מלבי"ם, הללי נפשי  
יח - אבן עזרא, רד"ק, המאירי, רשר"ה  
יט - רד"ק, מלבי"ם, נר לרגלי  
כ - אבן עזרא, רד"ק, בן-רמון  
כא - רד"ק, בן-רמון, מצודות, מלבי"ם

יב - רד"ק, אלשיך, מלבי"ם, רשר"ה, הללי נפשי  
יג - אבן עזרא, בן-רמון, רשר"ה, הללי נפשי  
יד - רש"י, אבן עזרא, רד"ק, המאירי  
טו - רד"ק, רשר"ה, נר לרגלי, הללי נפשי  
טז - אבן עזרא, רד"ק דעת סופרים, נר לרגלי,  
הללי נפשי

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