

**Mizmor 073****Seeking Enlightenment****Key Concepts**

This mizmor addresses the troubling questions that any devoted servant of Hashem might have about why we often see wicked people (*resha'im*) enjoying prosperity while righteous people are sometimes forced to suffer.

The *mizmor* is especially concerned with the self-satisfied attitude of the *resha'im* who appear to be enjoying a tranquil life despite their lawlessness and their disregard for their Creator. The author of the mizmor describes his personal anguish at being disturbed by his questions and not having a ready answer. Although he feels confident these doubts will not undermine his own rock-solid faith he is concerned about the possible effect these issues may have upon the people as a whole. Therefore, he urgently seeks enlightenment to help him give guidance to others.

He describes how he went through a bout of painful soul-searching until he realized that he was unable to deal with his questions constructively on his own. Superficial answers which appeared to resolve his doubts at an intellectual level were not enough. He needed something deeper, which He found only after visiting Hashem's holy places to obtain spiritual guidance and inspiration. There he gained a profound spiritual enlightenment that opened his eyes to Hashem's view of the world. He then understood how we in this world have only a limited view of existence. To begin to truly understand the ways of Hashem one must have a sense of the expanded reality that extends far beyond this temporary world to encompass eternity in the World to Come.

**Navigating Tehillim.** This is one of 12 *mizmorim* that were authored by Asaph, reputed to have been one of the sons of Korach (*Vayikra Rabbah* 17:1). Asaph was enabled to compose these *mizmorim* through the power of nevuah (prophecy). They were subsequently incorporated by David into the Book of *Tehillim*. The first of Asaph's *mizmorim* to appear in *Tehillim* is mizmor 050 (Preparing for Judgment). The rest are in the series 073 through 083.

David also addresses the problem of seeing *resha'im* prosper. In Mizmor 037 (A Tapestry of enlightenment) he teaches his listeners that the success of the

evildoers is only temporary, whereas the righteous will be blessed with true and lasting happiness.

Furthermore, in Mizmor 039 David describes his own personal crisis of conscience in dealing with a painful illness that seemed to be endless. David resolved his crisis by regaining his perspective and his humility when he realized his own insignificance in comparison to the infinity of the Creator.

## Exploring the Mizmor

**PART 1. ENVY OF THE RESHA'IM.** Mizmor 073 opens by identifying Asaph as the composer. Then, in light of the sensitive issues Asaph is about to raise, he establishes as a premise his sincere *emunah* in the goodness of Hashem. And yet he admits being wracked by envy because of the apparently good life of the wicked (*resha'im*).

(א) מִזְמוֹר לְאַסָּף אֲדָ טוֹב לַיִשְׂרָאֵל אֱלֹקִים לְבָרִי לֵבָב: (ב) וְאֲנִי כְּמַעֲט (נטוּי) נָטִיּוּ  
 רַגְלִי כְּאֵין [שפכה] שָׁפְכוּ אֲשָׁרִי: (ג) כִּי־קִנְיַתִּי בְהוֹלְלִים שְׁלוֹם רְשָׁעִים אָרְאָה:  
 (1) A mizmor by Asaph. G-d is good to Yisrael, to the pure of heart. (2) But as for me, my feet had almost strayed; my steps nearly slipped off course.  
 (3) For I was envious of the self-indulgent when I saw the serenity of the resha'im.

**PART 2. ARROGANCE OF THE RESHA'IM.** Asaph elaborates upon the arrogance of the *resha'im* in what appears to be a pain-free and worry-free existence.

(ד) כִּי אֵין חֲרָצְבוֹת לְמוֹתָם וּבְרִיא אוֹלָם: (ה) בְּעַמִּל אָנֹשׁ אֵינָמוּ וְעַם־אָדָם לֹא  
 יִנְגַּעוּ: (ו) לָכוֹן עֲנֻקְתָּמוּ גֵאוּהָ יַעֲטֹף־שִׁית חָמָס לָמוּ: (ז) יֵצֵא מִחֻלָּב עֵינָמוּ עָבְרוּ  
 מִשְׁפִּיּוֹת לֵבָב: (ח) יִמִּיקוּ וַיִּדְבְּרוּ בְרָע עֲשָׂק מִמָּרוֹם יִדְבְּרוּ: (ט) שְׁתוּ בְשָׁמַיִם פִּיהֶם  
 וּלְשׁוֹנָם תִּהְלֹךְ בְּאֲרָץ:  
 (4) [When they die,] there are no [painful] chains to their death and their vitality is sound. (5) They are not involved in the wearisome toil of lowly mankind, and they are not victimized by painful diseases like other men.  
 (6) Therefore, arrogance is their necklace. They wrap themselves in lawlessness like an ornamental cloak. (7) Their eyes are blocked by fat; they have surpassed the fantasies of their heart. (8) They demoralize [and defraud their victims]; they boast about their wicked extortion. They speak [as if] from on high. (9) They set their mouth against Heaven and their

*tongue walks roughshod over everything on earth.*

**PART 3. PAINFUL QUESTIONS.** Asaph presents the questions that bother people about Hashem's ways in this world. How can it be that He treats the *reshai'im* well and makes the righteous suffer?

(י) לָכֵן [ישיב] יָשׁוּב עִמּוֹ הַלֵּם וּמִי מָלֵא יִמְצוּ לְמוֹ: (יא) וְאָמְרוּ אֵיכָה יִדְע־אֵל וַיֵּשׁ דְּעָה בְּעֵלְיוֹן: (יב) הִנֵּה־אֵלֶּה רְשָׁעִים וְשִׁלּוֹי עוֹלָם הַשְּׂגוּר־חַיִל: (יג) אֲדַרְיִק זְכִיתִי לְבָבִי וְאַרְחֵץ בְּנִקְיוֹן כְּפִי: (יד) וְאַהִי נָגוּעַ כָּל־הַיּוֹם וְתוֹכַחְתִּי לְבִקְרִים:

*(10) Therefore, His people keep returning here [to be disturbed by this issue]. The full [cup of bitter] waters are sucked up by them. (11) And they say, "How can G-d know [and allow it]? Is there knowledge [of this] in the Most High? (12) Look at these, the resha'im; they are ever at ease; they amass great wealth. (13) Surely it was for nothing that I purified my heart and washed my hands in cleanliness. (14) I have been stricken all day long and I have been rebuked every morning."*

**PART 4. SOUL-SEARCHING.** Asaph describes how he came to terms with the questions that were troubling him. He realized that he was unable to deal with them constructively on his own and he was concerned at the effect such issues would have on the other people of his nation. But when he went to Hashem's holy places and sought spiritual enlightenment he came to understand some of the concepts of Hashem's cosmic plan. He then gained insight at a deeper level into how Hashem's view of existence reaches far beyond this temporary world to encompass eternity in the World to Come.

(טו) אִם־אָמַרְתִּי אֲסַפְּרָה כְּמוֹ הַנֵּה דוֹר בְּנֵיךָ בְּגִדְתִּי: (טז) וְאַחֲשָׁבָה לְדַעַת זֹאת עִמָּל [היא] הוּא בְּעֵינַי: (יז) עַד־אָבוֹא אֶל־מִקְדָּשֵׁי־אֵל אֲבִינָה לְאַחֲרִיתָם:

*(15) If I had decided to tell it as it is [in people's thoughts], I would have been betraying a generation of Your children. (16) When I pondered [on how] to understand this, [I gave up because] it was a futile effort in my eyes... (17) ... until I came to the holy places of G-d. [There I came to] understand their fate [in the World to Come].*

**PART 5. FATE OF THE RESHA'IM.** With his new understanding Asaph elaborates on decisive end of the *resha'im*. Although their judgment seems to have been long delayed, when the end comes it will be shockingly quick. No one will even remember them.

(יח) אַךְ בַּחֲלָקוֹת תַּשִּׁית לָמוֹ הַפְּלִתָם לְמִשְׁוֹאוֹת: (יט) אֵיךְ הָיוּ לְשִׁמָּה כָּרְגַע סָפוּ תִנְמוּ מִן־בְּלֵהוֹת: (כ) כַּחֲלוֹם מִהִקִּיץ אֲדָנִי בְּעִיר צִלְמָם תִּבְּזֶה:

*(18) Indeed, [when] You set [the resha'im] on smooth places, You are casting them down to destruction. (19) [People will wonder:] How have they become desolate as if in an instant. They have reached the limit and now they are consumed in bewilderment. (20) Like a dream [that vanishes] upon awakening, O L-rd, in the city [where they achieved their renown] You will treat their image [of greatness] with contempt.*

**PART 6. PERSONAL RECOLLECTION.** Asaph looks back upon his tortuous experience of learning to understand Hashem's way. He realizes that it was possible only with the help of Hashem's right hand. However, he recalls that as bad as his crisis of conscience was, he always maintained an underlying *emunah* that his questions would ultimately be answered.

(כא) כִּי יִתְחַמֵּץ לִבִּי וְכִלְיוֹתַי אֲשַׁתּוֹנֵן: (כב) וְאֲנִי־בַעַר וְלֹא אֲדַע בְּהִמּוֹת הַיִּיתִי עִמָּךְ: (כג) וְאֲנִי תַמִּיד עִמָּךְ אַחֲזַתְּ בְיַד־יְמִינִי:

*(21) When my heart was in ferment and I would stab my kidneys [with painful thoughts] ... (22) ... I was an ignoramus and knew nothing. I was like [the mindless] animals before You, [serving you without real understanding]. (23) Still, I was always with You for You held onto my right hand.*

**PART 7. PLEA FOR GUIDANCE.** Asaph concludes the mizmor with a plea for Hashem's guidance to continue throughout his life. He declares his eternal devotion to Hashem and expresses his fervent desire to always be close to Him. And he commits himself to sharing the lessons of his experience with all of mankind.

(כד) בַּעֲצָתְךָ תִּנְחַנְנִי וְאַחַר כָּבוֹד תִּקְחַנְנִי: (כה) מִי־לִי בְּשָׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בְּאָרֶץ: (כו) כָּל־הַ שְׂאֵרֵי וּלְבָבִי צוּר־לְבָבִי וְחֻלְקֵי אֱלֹקִים לְעוֹלָם: (כז) כִּי־הִנֵּה רַחֲקִיךָ יִאֲבְדוּ הַצְמַתָּה כָּל־זוֹנֵה מִמֶּךָ: (כח) וְאֲנִי קִרְבַּת אֱלֹקִים לִי־טוֹב שְׁתִּי בְּאֲדָנִי ה' מִחֲסִי לְסִפּוֹר כָּל־מַלְאָכוֹתֶיךָ:

(24) [So now I ask that You] guide me with Your counsel and afterwards, take [my] soul [to You]. (25) Whom do I have in heaven [but You]? And when I am with You I desire nothing on earth. (26) My flesh and my heart will come to an end; but O G-d, [You will continue to be] the Rock of my heart and my Portion, forever. (27) For look, those who are far from You [will ultimately] perish; You cut down all who turn away from You. (28) But as for me, G-d's nearness is to me [the ultimate] good. I have placed my trust in Hashem/Elokim and [have become Your faithful emissary] to tell of all your miraculous works.

## Learning the Mizmor

### PART 1. ENVY OF THE RESHA'IM

#### א) מִזְמוֹר לְאַסָּף

This **mizmor** was composed by **Asaph** – מִזְמוֹר לְאַסָּף.

#### אֲדָ טוֹב לְיִשְׂרָאֵל אֱלֹקִים

**Even though** – אֲדָ I have questioned Yisrael's sufferings in Exile, I know that **G-d is good** and He is good **to Yisrael** – אֲדָ טוֹב לְיִשְׂרָאֵל אֱלֹקִים. Everything coming from Him is good. He even keeps a count of all the people's good deeds for which they will be repaid in the World to Come. Surely the pain they are now suffering will ultimately be for their benefit.

#### לְבָרִי לֵבָב:

Not everyone understands this but it is clear **to the pure of heart** – לְבָרִי לֵבָב who have the wisdom to use their sufferings to stimulate further character development. .

#### ב) וְאֲנִי כִמְעַט [נטוּי] נָטְיוּ רַגְלִי

#### כְּאִין [שִׁפְכָה] שִׁפְכוּ אֲשָׁרִי:

**But as for me** – וְאֲנִי, before I thought deeply into the ways of my Creator, **my feet had almost strayed** – כִּמְעַט נָטְיוּ רַגְלִי from my *emunah* in Hashem's way when I saw how *resha'im* were prospering while *tzadikim* were suffering. Not only was my *emunah* at risk, **my steps very nearly slipped off course** – כְּאִין שִׁפְכוּ אֲשָׁרִי and my behavior may have been corrupted.

(ג) כִּי קִנְיַתִּי בְּהוֹלְלִים  
שְׁלוֹם רְשָׁעִים אֶרְאֶה:

**For I was envious of the self-indulgent**, irresponsible people – **כִּי-קִנְיַתִּי בְּהוֹלְלִים**, when I saw the serenity of those *resha'im* – **שְׁלוֹם רְשָׁעִים אֶרְאֶה**. Even when they died, they did so peacefully, without pain. Though I remained aware that everything Hashem does is done intelligently, I had difficulty in accepting it all emotionally.

## PART 2. ARROGANCE OF THE RESHA'IM

(ד) כִּי אֵין חֲרָצְבוֹת לְמוֹתָם  
וּבְרִיא אוֹלָם:

Because even when their life is finished the *resha'im* pass away peacefully and painlessly. **There are no chains** between body and soul that must be painfully severed when they succumb **to their death** – **כִּי אֵין חֲרָצְבוֹת לְמוֹתָם** and this is not an indication of weakness for, **their vitality is sound** – **וּבְרִיא אוֹלָם** throughout their lifetime.

(ה) בְּעַמֵּל אָנוּשׁ אֵינָמוּ  
וְעַם אָדָם לֹא יִנְגְעוּ:

Since they are well off **they are not involved in the** wearisome **toil** that is the lot of lowly **mankind** – **בְּעַמֵּל אָנוּשׁ אֵינָמוּ**, and **they are not victimized by diseases like other men** – **וְעַם אָדָם לֹא יִנְגְעוּ**.

(ו) לָכֵן עֲנֻקְתָּמוּ גֵאוּהָ  
יַעֲטֹף שִׁית חֲמָס לָמוּ:

**Therefore** – **לָכֵן**, they are filled with pride and self-confidence because they don't suffer misfortune. **Arrogance is a necklace** – **עֲנֻקְתָּמוּ גֵאוּהָ** around their proud necks. **They wrap** themselves **in lawlessness** – **יַעֲטֹף שִׁית חֲמָס לָמוּ** as if it were an ornamental cloak.

(ז) יֵצֵא מִחֻלְבַּ עֵינָמוּ  
עֲבָרוּ מִשְׁפִּיּוֹת לָבָב:

**Their eyes bulge out with the fat** of their self-indulgence, – **יֵצֵא מִחֻלְבַּ עֵינָמוּ** blocking their vision. In fulfilling their every desire, **they have surpassed the**

**fantasies of their heart – עָבְרוּ מִשְׁפִּיּוֹת לִבָּב –**

(ח) יִמְיָקוּ וַיִּדְבְּרוּ בְרָע עֵשֶׂק  
מִמָּרוֹם יִדְבְּרוּ:

**They demoralize** and defraud their victims, **and they boast** shamelessly **about the wicked extortion – יִמְיָקוּ וַיִּדְבְּרוּ בְרָע עֵשֶׂק** that they perpetrate upon the helpless. **They speak** as if **from on high – מִמָּרוֹם יִדְבְּרוּ**, acting as if there were no authority above them.

(ט) שֵׁתוּ בְּשָׁמַיִם פִּיהֶם  
וּלְשׁוֹנָם תִּהְלֹךְ בְּאָרֶץ:

**They** are without fear of Hashem and even **set their mouth** to speak **against Heaven – שֵׁתוּ בְּשָׁמַיִם פִּיהֶם**, arguing that His authority does not extend to the earth. **And their tongue walks roughshod over everything on earth – וּלְשׁוֹנָם תִּהְלֹךְ בְּאָרֶץ**. They pass judgment on all things and all people and act as if they were the masters of the universe.

### PART 3. PAINFUL QUESTIONS

(י) לָכֵן [יִשְׁיב] יָשׁוּב עִמּוֹ הַלֵּם  
וַיְמִי מִלֵּא יִמְצוּ לָמוֹ:

**Therefore** because of the prosperity of the *resha'im*, **His people keep returning here – לָכֵן יָשׁוּב עִמּוֹ הַלֵּם** to be disturbed by this issue. As a result, the **full cup of bitter waters** of heresy **are** eagerly **sucked up by them – וַיְמִי מִלֵּא יִמְצוּ לָמוֹ**.

(יא) וְאָמְרוּ אֵיכָה יָדַע אֱלֹהִים  
וַיֵּשׁ דַּעָה בְּעֵלְיוֹן:

**And they say – וְאָמְרוּ**, "**How can** we believe that **G-d knows – אֵיכָה יָדַע אֱלֹהִים** the ways of man when we see the righteous suffer while the wicked prosper? Can the Torah be true? **Is there** indeed **knowledge in the Most High** of what is happening here on earth – **וַיֵּשׁ דַּעָה בְּעֵלְיוֹן** ? Are not the ways of men on earth much too insignificant for Him?"

(יב) הִנֵּה אֵלֶּה רְשָׁעִים  
וַיִּשְׁלְּוּ עוֹלָם הַשָּׁגוֹ חֵיל:

**"Look at these, the resha'im – הִנֵּה אֵלֶּה רְשָׁעִים**, who transgress His Torah. Life

is simple for them. Although **they are ever at ease, they** continue to **amass great wealth** – וְשִׁלְוֵי עוֹלָם הַשְּׂגוּרֵהוּל –

(יג) אַךְ רִיק זָפִיתִי לְבָבִי  
וְאַרְחֵץ בְּנִקְיוֹן כַּפָּי:

"Surely it was for nothing that I purified my heart – אַךְ רִיק זָפִיתִי לְבָבִי – of harmful thoughts, and washed my hands in cleanliness – וְאַרְחֵץ בְּנִקְיוֹן כַּפָּי – restraining myself from sinful actions. I took pains to return property that was of questionable legality. What good did all this do me?"

(יד) וְאַהִי נְגוּעַ כָּל הַיּוֹם  
וְתוֹכַחְתִּי לְבִקְרִים:

"For despite my efforts, I have been stricken by sorrow all day long – וְאַהִי נְגוּעַ כָּל הַיּוֹם – and I have been rebuked every morning – וְתוֹכַחְתִּי לְבִקְרִים – Every day I experienced a new mishap that showed me that I was not upon the right path."

#### PART 4. SOUL-SEARCHING

(טו) אִם אֶמְרֹתִי אֶסְפְּרָה כְּמוֹ  
הִנֵּה דוֹר בְּנֵיךָ בְּגִדְתִּי:

Asaph now says: I will say no more about this because **if I had decided** – אִם אֶמְרֹתִי – **to tell it all as it is** in the people's thoughts – אֶסְפְּרָה כְּמוֹ – that is, to present all their doubts and questions, **I would have been betraying a generation of Your children** – הִנֵּה דוֹר בְּנֵיךָ בְּגִדְתִּי – It would be an indictment against them. And even those who are still faithful to you might have been drawn away to rebellion.

(טז) וְאַחֲשָׁבָה לְדַעַת זֹאת  
עָמַל [היא] הוּא בְּעֵינַי:

I had decided not to speak of this issue, **but when I pondered** on how **to understand this** – וְאַחֲשָׁבָה לְדַעַת זֹאת – I gave up because **it was a futile effort in my eyes** – עָמַל הוּא בְּעֵינַי – I realized that I was questioning the principals of *emunah* for no constructive purpose ...

(יז) עַד אָבּוּא אֶל מְקוֹדְשֵׁי אֱלֹהִים  
אָבִינָה לְאַחֲרֵיתָם:

... until I came to the holy places of G-d – עַד אָבּוּא אֶל מְקוֹדְשֵׁי אֱלֹהִים where I could receive spiritual guidance and inspiration. There I learned to **understand** and deeply accept in my heart what **their end** will be – אָבִינָה לְאַחֲרֵיתָם in the World to Come. The righteous will receive their reward and wicked will receive their punishment.

#### PART 5. FATE OF THE RESHA'IM

(יח) אַךְ בְּחֻלְקוֹת תְּשִׁית לָמוֹ  
הִפְלַתָם לְמִשׁוּאוֹת:

**Indeed**, the wicked will not endure for although it looks as if you are being good to them when **You set them on smooth places** – אַךְ בְּחֻלְקוֹת תְּשִׁית לָמוֹ, they easily can slip and fall. Thus, **You are actually casting them down to eternal destruction** – הִפְלַתָם לְמִשׁוּאוֹת.

(יט) אֵיךְ הָיוּ לְשֹׁמֵה כְּרָגַע  
סָפוּ תַמּוּ מִן בְּלֵהוֹת:

When that day comes and people see what has happened to the *resha'im*, the onlookers will wonder: **How have they suddenly become desolate, as if in an instant** – אֵיךְ הָיוּ לְשֹׁמֵה כְּרָגַע – **They have suddenly reached the limit** – סָפוּ of their good fortune, **and now they are consumed in bewilderment** – תַמּוּ מִן בְּלֵהוֹת.

(כ) בְּחֻלּוֹם מִהֶקִיץ  
אֲדֹנָי בְּעִיר צִלְמָם תִּבְזֶה:

**Like a dream** that vanishes upon awakening – בְּחֻלּוֹם מִהֶקִיץ, so, **O L-rd, in the city** where the *resha'im* achieved their renown, **You will treat their image** of greatness **with contempt** – אֲדֹנָי בְּעִיר צִלְמָם תִּבְזֶה as You totally destroy them so that any remembrance of them is erased.

PART 6. PERSONAL RECOLLECTION

(כא) כִּי יִתְחַמֵּץ לִבִּי  
וְכִלְיוֹתַי אֲשַׁתּוֹנֵן:

Before I realized the truth, **when my heart was in ferment** – כִּי יִתְחַמֵּץ לִבִּי with conflicting emotions because of the prosperity of the wicked, **and I would stab my kidneys**, the seat of reasoning, with painful thoughts – וְכִלְיוֹתַי אֲשַׁתּוֹנֵן,

...

(כב) וְאֲנִי בֵּעַר וְלֹא אֵדָע  
בְּהֵמוֹת הָיִיתִי עִמָּךְ:

... **I was an ignoramus and knew nothing** – וְאֲנִי בֵּעַר וְלֹא אֵדָע. **I was like** the mindless **animals before You** – בְּהֵמוֹת הָיִיתִי עִמָּךְ, serving You without real understanding.

(כג) וְאֲנִי תָמִיד עִמָּךְ  
אֲחֻזָּתְךָ בְּיַד יְמִינִי:

**Still, I was always with You** – וְאֲנִי תָמִיד עִמָּךְ. Despite my doubts I remained faithful to you and continually placed my awareness of You before me. But I did not do this alone **You held onto my right hand** – אֲחֻזָּתְךָ בְּיַד יְמִינִי to help me keep from going astray.

PART 7. PLEA FOR GUIDANCE

(כד) בְּעֲצָתְךָ תִּנְחַנֵּי  
וְאַחַר כָּבוֹד תִּקְחֵנִי:

Just as You have enlightened me in my perplexity, I pray that You **guide me with Your counsel** – בְּעֲצָתְךָ תִּנְחַנֵּי throughout my remaining days. **And afterwards, take my soul** to You – וְאַחַר כָּבוֹד תִּקְחֵנִי.

(כה) מִי לִי בַשָּׁמַיִם  
וְעִמָּךְ לֹא חִפְצָתִי בָאָרֶץ:

I recognize no other power that can share Your glory in heaven or earth. **Whom do I have in heaven** but You – מִי לִי בַשָּׁמַיִם? **And when I am with You I desire nothing on earth** – וְעִמָּךְ לֹא חִפְצָתִי בָאָרֶץ.

(כו) כָּלָה שְׂאֲרֵי וּלְבָבִי  
צוֹר לְבָבִי וְחִלְקֵי אֱלֹקִים לְעוֹלָם:

Though **my flesh** (my physical body) **and my heart** (my earthly desires), will eventually **come to an end** — **כָּלָה שְׂאֲרֵי וּלְבָבִי**, **O G-d**, You will continue to be **the Rock of my heart** (my intellect), **and** You will be **my Portion**, (defining my relationship with You), **forever** — **צוֹר־לְבָבִי וְחִלְקֵי אֱלֹקִים לְעוֹלָם**.

(כז) כִּי הִנֵּה רְחִיקֶיךָ יֹאבְדוּ  
הַצְמַתָּה כָּל זֹנוֹהַ מִמֶּךָ:

**For look**, since You are Source of life, **those who are far from You** will ultimately **perish** — **כִּי־הִנֵּה רְחִיקֶיךָ יֹאבְדוּ**, even though they may be temporarily prospering. But also, through Your Heavenly judgment **You cut down all who turn away from You** in thought and deed — **הַצְמַתָּה כָּל־זֹנוֹהַ מִמֶּךָ**. After the death of their physical body, nothing will remain of their earthly existence.

(כח) וְאֲנִי קִרְבַּת אֱלֹקִים לִי טוֹב  
שְׁתִּי בְּאֲדֹנָי ה' מַחְסֵי לְסִפֵּר כָּל מַלְאָכוֹתֶיךָ:

**But as for me** — **וְאֲנִי**, I don't want to be far from You. **G-d's nearness is to me** the ultimate **good** — **קִרְבַּת אֱלֹקִים לִי־טוֹב**. **I have placed my trust in Hashem/Elokim** — **שְׁתִּי בְּאֲדֹנָי ה' מַחְסֵי** and have become Your faithful emissary, **to tell of all your miraculous works** — **לְסִפֵּר כָּל־מַלְאָכוֹתֶיךָ** to mankind.

## Sources

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

ט - המאירי, באר אברהם, רשר"ה	א - רש"י, רד"ק, המאירי, ספורנו, באר אברהם,
י - רש"י, רד"ק, המאירי, בן־רמוך, מצודות, מלבי"ם, רשר"ה	ב - רש"י, רד"ק, ספורנו, אבן יחיאל
יא - רש"י, רד"ק, מלבי"ם, רשר"ה	ג - מצודות, המאירי, אלשיך
יב - רש"י	ד - רד"ק, המאירי, בן־רמוך
יג - רש"י, בן־רמוך, מלבי"ם, נר לרגלי	ה - אבן עזרא, רד"ק, רשר"ה
יד - רש"י, רשר"ה	ו - רש"י, בן־רמוך, נר לרגלי
טו - רש"י, מצודות, מלבי"ם	ז - רש"י, רד"ק, המאירי
טז - רש"י, אבן עזרא, רד"ק, אבן יחיאל, מלבי"ם	ח - רש"י, אבן עזרא, רד"ק, המאירי

כג - רש"י, ספורנו  
כד - רד"ק, המאירי  
כה - רד"ק  
כו - רד"ק, המאירי  
כז - אבן עזרא, רד"ק, מלבי"ם  
כח - אבן עזרא, רד"ק, אלשיך, מצודות

יז - רש"י, אבן עזרא, בן-רמוך, אבן יחיאל, מצודות  
נר לרגלי, דעת סופרים  
יח - רש"י, רד"ק, מלבי"ם, רשר"ה  
יט - רד"ק, אבן יחיאל מצודות, רשר"ה,,  
כ - אבן עזרא, המאירי, נר לרגלי  
כא - רש"י, רד"ק, אלשיך  
כב - רש"י, רד"ק

© COPYRIGHT NOTICE

All rights to this document are reserved by the author. For further information contact Isaac Kirzner at [isaac@kirzner.com](mailto:isaac@kirzner.com)