



## Introduction

### 1. Talmud, Sanhedrin 94a

"למרבה המשרה ולשלום אין קץ וגו'" אמר רבי תנחום, דרש בר קפרא בציפורי: מפני מה כל מ"ם שבאמצע תיבה פתוח וזה סתום? ביקש הקב"ה לעשות חזקיהו משיח וסנחריב גוג ומגוג, אמרה מדת הדין לפני הקב"ה, רבש"ע! ומה דוד מלך ישראל שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח, חזקיהו שעשית לו כל הנסים הללו ולא אמר שירה לפניך תעשהו משיח? לכך נסתתם.

מיד פתחה הארץ ואמרה לפניו "רבש"ע אני אומרת לפניך שירה תחת צדיק זה ועשהו משיח!" פתחה ואמרה שירה לפניו, שנ' "מכנף הארץ זמרת שמענו." "צבי לצדיק וגו'" אמר שר העולם לפניו "רבש"ע צביונו עשה לצדיק זה!" יצאה בת קול ואמרה "רזי לי רזי לי." אמר נביא "אוי לי אוי לי, עד מתי?" יצאה בת קול ואמרה "בגדים בגדו ובגד בוגדים בגדו." ואמר רבא ואיתימא רבי יצחק עד דאתו בזווי ובזווי דבזווי.

Rabbi Tanchum said: Bar Kappara taught in Tzipori: Why is every mid-word *mem* open, and this one closed? Gd wanted to make Chizkiyahu into Mashiach and Sancherev into Gog uMagog. Justice said before Gd: Master of the Universe! David, King of Israel, sang many praises before You and You did not make him Mashiach; You performed all of these miracles for Chizkiyahu and he did not sing before You, shall You make him Mashiach? And so it was sealed. Immediately the earth opened and said before Him, "Master of the Universe! I will sing before You in place of this righteous one, and make him Mashiach!" She began to sing, as it says, "From the end of the earth, we heard music." "Tzvi for the righteous" – The *malach* of the world said before Him, "Master of the Universe, perform his desire for the righteous one!" A small voice emerged, saying, "My secret [*razi*] is for me, My secret is for me." The prophet said, "Oy for me, oy for me, until when?" A small voice emerged and said, "[When] traitors have betrayed, and the treason of traitors has betrayed." And Rava or Rabbi Yitzchak said: "Until the spoilers, and spoilers of spoilers, have come."

### 2. Yeshayah 38:9-20 (adapted from the Koren Jerusalem Bible tr.)

(ט) מִכְּתָב לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה בְּחִלְתּוֹ וַיְחִי מִחֲלָיו: (י) אֲנִי אֲמַרְתִּי בְּדַמִּי יָמֵי אֶלְכָה בְּשַׁעְרֵי שְׂאוֹל פִּקְדֹתַי יָתֵר שְׁנוֹתַי: (יא) אֲמַרְתִּי לֹא אֶרְאֶה קֶה קָה בְּאַרְצֵי הַחַיִּים לֹא אֶבִּיט אָדָם עוֹד עִם יוֹשְׁבֵי חָדָל: (יב) דּוֹרֵי נֹסֵעַ וְנִגְלָה מִנִּי פֶּאֶהֶל רַעִי קִפְדֹתַי כְּאֶרֶג חַיִּי מִדְּלָה יִבְצְעֵנִי מִיּוֹם עַד לַיְלָה תִּשְׁלִימֵנִי: (יג) שׁוֹיִתִּי עַד בִּקְרַךְ כְּאֶרֶי כֹּן יִשְׁבֵר כָּל עֲצָמוֹתַי מִיּוֹם עַד לַיְלָה תִּשְׁלִימֵנִי: (יד) כְּסוּס עֲגוּר כֹּן אֲצַפְצַף אֶהְגֶּה כִּיּוֹנָה דְלוּ עֵינַי לְמָרוֹם אֲדַנִּי עֲשָׂקָה לִי עֲרַבְנִי: (טו) מָה אֲדַבֵּר וְאֲמַר לִי וְהוּא עֲשֶׂה אֲדַדָּה כָּל שְׁנוֹתַי עַל מַר נִפְשִׁי: (טז) ד' עָלִיָּהֶם יִחִיו וְלִכְלֵ בָּהֶן חַיִּי רוּחִי וְתִשְׁלִימֵנִי וְהַחַיִּי: (יז) הִנֵּה לְשִׁלּוֹם מַר לִי מַר וְאַתָּה חֲשַׁקְתָּ נַפְשִׁי מִשְׁחַת בְּלִי כִּי הִשְׁלַכְתָּ אַחֲרַי גִּוְהַ כָּל חֲטָאִי: (יח) כִּי לֹא שְׂאוֹל תּוֹדֶךָ מִנֹּת יִהְלַךְ לֹא יִשְׁבְּרוּ יוֹרְדֵי בּוֹר אֶל אֲמַתְּךָ: (יט) סִי סִי הוּא יוֹדֶךָ כְּמוֹנֵי הַיּוֹם אֶב לְבָנִים יוֹדִיעַ אֶל אֲמַתְּךָ: (כ) ד' לְהוֹשִׁיעֵנִי וְנִגְנוֹתִי נִגְנוּ כָּל יָמֵי חַיִּינִי עַל בֵּית ד':

### 3. King Chizkiyahu's Record

- Does as David did (Melachim II 18:3, Divrei haYamim II 29:2)
- Eliminated idolatry (Melachim II 18:4)
- Trusted in Hashem, Clung to Hashem (Melachim II 18:5-6)
- Strengthened the service in the Beit haMikdash (Divrei haYamim II 29:3-11)
- Renewed the korban pesach (Divrei haYamim II 30)
- Established the kohanim and leviyim in their service (Divrei haYamim II 31:1-2)
- Restored tithing (Divrei haYamim II 31:3-21)
- Enforced universal Jewish education (Sanhedrin 94b, based on Yeshayah 32:1-5)

### 4. Rambam, Mishneh Torah, Hilchot Melachim 11:1, 4

א: המלך המשיח עתיד לעמוד ולהחזיר מלכות דוד ליושנה לממשלה הראשונה, ובונה המקדש ומקבץ נדחי ישראל...  
ד: ואם יעמוד מלך מבית דוד הוגה בתורה ועוסק במצוות כדוד אביו, כפי תורה שבכתב ושבועל פה, ויכוף כל ישראל לילך בה ולחזק בדקה, וילחם מלחמות ד', הרי זה בחזקת שהוא משיח, אם עשה והצליח ונצח כל האומות שסביביו ובנה מקדש במקומו וקבץ נדחי ישראל הרי זה משיח בודאי...

1: The king, Mashiach (or: the anointed king), will stand and restore the reign of David to its old, first power, building the Beit haMikdash and gathering the scattered of Israel...

4: And if a king were to arise from the house of David, speaking Torah and involved in mitzvot like his ancestor David, following the written and spoken Torah, and he would compel all Israel to follow it and strengthen it, he would fight the wars of Gd, he would be presumed to be Mashiach. If he were to act and be successful and defeat all of the nations around him and build the Temple in its place and gather the scattered of Israel, then he would definitely be Mashiach....

## The psychology of gratitude

### 5. Robert Emmons, Charles Shelton, *Gratitude and the Science of Positive Psychology*

Social psychologist Fritz Heider (1958) provided a commonsense view that people feel grateful when receiving a benefit that intentionally resulted from another's action. As a consequence, the Heiderian perspective sharpened the focus on the perceived intentionality of the sender as a critical element in shaping the recipient's sense of gratitude. Building on his viewpoint, in order to have gratitude, two elements are required. The first is an interpersonal context... Second, implicit in the experience of gratitude is the recipient's theory of mind from which he or she infers another's well-meaning intention, resulting in one's feeling loved and esteemed (see Shelton, 1990)... From this more expansive perspective, gratitude is fundamentally a moral affect with empathy at its foundation: In order to acknowledge the cost of the gift, the recipient must identify with the psychological state of the one who has provided it.

6. Prof. Robert C. Roberts, *Gratitude and Humility, Perspectives on Gratitude: An Interdisciplinary Approach*, Chap. 4 In his essay "Gifts", Ralph Waldo Emerson writes, "It is a great happiness to get off without injury and heart-burning, from one who has had the ill luck to be served by you. It is a very onerous business, this of being served, and the debtor naturally wishes to give you a slap."... Robert Solomon writes, "We (especially in this society [the United States]) do not like to think of ourselves as indebted." "Perhaps, on occasion, gratitude may feel good, and we do speak of heartfelt gratitude, but I think the more usual feeling is one of slight discomfort..." "[Shula Sommers] found that Americans in general ranked gratitude comparatively low on a scale of comfortable and uncomfortable emotions and that US men, in general, found gratitude to be a humiliating emotion (Sommers, 1984)" (Solomon 2004)

## Why King Chizkiyahu Cannot Sing

### 7. Divrei haYamim 32:1-8, 24-30 (adapted from the Koren Jerusalem Bible tr.)

(א) אֲחֵרֵי הַדְּבָרִים וְהָאֵמֶת הָאֵלֶּה בָּא סַנְחֵרִיב מֶלֶךְ אַשּׁוּר וַיָּבֵא בִיהוּדָה וַיִּסֶן עַל הָעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבַקְעָם אֲלֵיוֹ: (ב) וַיֵּרָא יְחִזְקִיָּהוּ כִּי בָא סַנְחֵרִיב וּפְנָיו לְמַלְחָמָה עַל יְרוּשָׁלַם: (ג) וַיִּנְעֵץ עִם שָׂרָיו וַגְּבָרָיו לְסָתוּם אֶת מִימֵי הָעֵינֹת אֲשֶׁר מִחוּץ לְעִיר וַיַּעֲזְרוּהוּ: (ד) וַיִּקְבְּצוּ עִם רַב וַיִּסְתַּמּוּ אֶת כָּל הַמַּעֲיָנוֹת וְאֶת הַנְּחֹל הַשּׁוֹטֵף בְּתוֹךְ הָאָרֶץ לֵאמֹר לָמָּה יָבוֹאוּ מַלְכֵי אַשּׁוּר וּמִצָּאוּ מִיָּם רַבִּים: (ה) וַיִּתְחַזַּק וַיִּבֶן אֶת כָּל הַחֹמָה הַפְּרוּצָה וַיַּעַל עַל הַמְּגִדָּלוֹת וַלְחֹצֵה הַחֹמָה אֲחֶרֶת וַיִּסְזַק אֶת הַמַּלְאוֹא עִיר דְּוִיד וַיַּעַשׂ שְׁלַח לָרֶב וּמַגְנִים: (ו) וַיִּתֵּן שָׂרֵי מַלְחָמוֹת עַל הָעָם וַיִּקְבְּצֵם אֲלָיו אֶל רְחוֹב שַׁעַר הָעִיר וַיְדַבֵּר עַל לִבְבָם לֵאמֹר: (ז) חֲזַקוּ וְאִמְצוּ אֵל תִּירְאוּ וְאֵל תַּחֲמוּ מִפְּנֵי מֶלֶךְ אַשּׁוּר וּמִלִּפְנֵי כָּל הַהֲמוֹן אֲשֶׁר עִמּוֹ כִּי עִמָּנוּ רַב מֵעַמּוֹ: (ח) עִמּוֹ זָרוּעַ בְּשָׁר וְעִמָּנוּ ד' אֱלֹהֵינוּ לְעֲזָרְנוּ וְלִהְלַחֵם מִלְחַמָּתָנוּ וַיִּסְמְכוּ הָעָם עַל דְּבָרֵי יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה:

After these things and these deeds of integrity, Sancherev king of Ashur came, and entered into Yehudah, and encamped against the fortified cities, and thought to win them for himself. And when Chizkiyahu saw that Sancherev had come, and that he intended to fight against Yerushalayim, he took counsel with his princes and his mighty men to stop the water of the springs which were outside the city: and they helped him. So a great many people were gathered together, who stopped up all the springs, and also the wadi that ran through the midst of the land, saying, Why should the kings of Ashur come, and find much water? Also he took courage, and built up all the wall that was broken, and raised it up to the towers, and another wall outside that, and he strengthened the Millo in the city of David, and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the road place at the gate of the city, and spoke encouragement to them saying, Be strong and courageous, be not afraid or dismayed on account of the king of Ashur, or on account of the multitude that is with him: for there are more with us than with him: with him is an arm of flesh; but with us is the Lord our Gd to help us, and to fight our battles. And the people took confidence from the words of Chizkiyahu king of Yehudah.

### 8. Yeshayah 22:8-11 (adapted from the Koren Jerusalem Bible tr.)

(ח) וַיִּגַּל אֶת מַסְךְ יְהוּדָה וַתִּבְטַשׂ בַּיּוֹם הַהוּא אֵל זָשֶׁק בֵּית הַיְצֵר: (ט) וְאֵת בְּקִיעֵי עִיר דְּוִד רָאִיתָם כִּי רַבּוּ וַתִּקְבְּצוּ אֶת מֵי הַבְּרֶכֶה הַתַּחְתּוֹנָה: (י) וְאֵת בְּתֵי יְרוּשָׁלַם סִפְרָתָם וַתִּמְצוּ הַבְּתִים לְבַצֵּר הַחֹמָה: (יא) וּמִקֹּה עֲשִׂיתֶם בֵּין הַחֲמַתִּים לְמֵי הַבְּרֶכֶה הַיְשָׁנָה וְלֹא הַבְּטַתֶּם אֶל עֲשִׂיָּהּ וַיִּצְרָה מְרַחוֹק לֹא רָאִיתֶם:

And he stripped the covering of Yehudah, that you did look on that day to the armour of the house of the forest. You saw also the breaches of the city of David, that they are many: and you gathered together the waters of the lower pool. And you numbered the houses of Yerushalayim, and the houses you broke down to fortify the wall. You made also a pond between the two walls for the water of the old pool: but you did not look to him who made it, nor did you see Him who fashioned it long ago.

9. A positive example: King Yehoshaphat, Divrei haYamim II 20

10. Divrei haYamim II 32:24-25

בַּיָּמִים הָהֵם חָלָה יְחִזְקִיָּהוּ עַד לְמוֹת וַיִּתְפַּלֵּל אֶל ד' וַיֹּאמֶר לוֹ וּמוֹפֶת נָתַן לוֹ: וְלֹא כַגְּמֹל עָלָיו הָשִׁיב יְחִזְקִיָּהוּ כִּי גָבַהּ לִבּוֹ וַיְהִי עָלָיו קֶצֶף וְעַל יְהוּדָה וִירוּשָׁלַיִם:

In those times, Chizkiyahu fell deathly ill, and he prayed to Gd, and He spoke to him, and He gave him a sign. But not like the good given to him did Chizkiyahu respond, for his heart was elevated, and there was anger against him, and against Yehudah and Yerushalayim.

Why does the lack of singing matter so much?

11. Dr. Georg Simmel, *The Sociology of Georg Simmel*, Vol. 10 pg. 388

Gratitude, as it were, is the moral memory of mankind. In this respect, it differs from faithfulness by being more practical and impulsive: although it may remain, of course, something purely internal, it may yet engender new actions. It is an ideal bridge which the soul comes across again and again, so to speak, and which, upon provocations too slight to throw a *new* bridge to the other person, it uses to come closer to him.

12. Rabbi Yitzchak Meir Alter, Chiddushei haRim to Parshat Vayetze

"ותקרא את שמו יהודה וגו'" וכל אחד מישראל נקרא יהודי על שמו, כי שמו הוא ע"ש שבח והודי כמ"ש "הפעם אודה את ד'" שכל יהודי צריך לדעת שכל מה שהוא לוקח הרי זה יותר ממה שמגיע לו.

"And she called his name Yehudah, etc." And every Jew is called a *Yehudi* in his name, for his name comes from *shevach* and *hodayah*, as [Leah said], "This time, I will thank Gd." Every *Yehudi* must know that everything he takes is more than is his due.

13. Midrash, Vayikra Rabbah 9:7

לעתיד לבא כל הקרבנות בטלין וקרבתן תודה אינו בטל כל התפלות בטלות ההודאה אינה בטלה הה"ד (ירמי' לג:יא) "קול ששון וקול שמחה קול חתן וקול כלה קול אומרים הודו את ד' צבקות וגו'" זו הודאה, "ומביאין תודה בית ד'" זה קרבן תודה.

In the future, all *korbanot* will be cancelled other than the *korban todah*, and all prayers will be cancelled other than prayers of thanks. It is written (Jeremiah 33:11), "The voice of joy, the voice of happiness, the voice of grooms, the voice of brides, the voice of those who say, 'Thank Gd!'" which is thanks, and [the verse continues] "And those who bring thanks to the house of Gd" which is the *korban todah*.

14. Rabbeinu Nisim, Derashot haRan 11

על דעתי הוא כך, שהם רצו שעיקר המשפט במה שבין אדם לחבירו יהיה נמשך מצד המלכות... ומפני זה אמר ד' לשמואל "לא אותך מאסו כי אותי מאסו ממלוך עליהם" (שם ז), כי הם בוחרים בתיקון ענינם הטבעי, משיחול בהם ענין האלקי.

In my opinion it is this: They wanted basic justice between parties to come from the throne... And therefore Gd said to Shemuel, "They did not reject you, but they rejected Me from reigning over them," for they chose natural running of their affairs, as opposed to Divine control.

15. Rambam, Mishneh Torah, Hilchot Melachim 3:1

בעת שישב המלך על כסא מלכותו, כותב לו ספר תורה לעצמו יתר על הספר שהניחו לו אבותיו... יוצא למלחמה והוא עמו, נכנס והוא עמו, יושב בדין והוא עמו, מיסב והוא כנגדו שנאמר והיתה עמו וקרא בו כל ימי חייו.

When the king sits upon the throne of his reign, he writes a Torah scroll for himself, in addition to the scroll left to him by his ancestors... He goes to war and it is with him, he comes back and it is with him, he sits in judgment and it is with him, he reclines and it is opposite him, as [Devarim 17] says, "And it shall be with him, and he will read it all his life."