



WE ARE GRATEFUL TO YOU

GRATITUDE IS THE ATTITUDE



SHEMONEH ESREI SERIES



# AN ATTITUDE OF GRATITUDE

Silent Prayer- Thanksgiving	שמונה עשרה - מודים
<p>We give thanks to You, for You are the Lord our God and God of our ancestors forever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted into Your hand; for our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favors at all times, evening, morning and midday. You are good- for Your compassion never fails. You are compassionate- for Your loving kindnesses never cease. We have always placed our hope in You.</p>	<p>מודים אֲנַחְנוּ לָךְ. שְׂאֵתָהּ הוּא ה' אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ. מִגֵּן יִשְׁעֵנו אֵתָהּ הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נְסִיךְ שְׂבָכְל יוֹם עֲמָנוּ. וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְל עֵת. עֶרֶב וּבֹקֶר וְצָהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ. מְעוֹלָם קוִינּוּ לָךְ:</p>

## Do You Really Need to Say Thank You?

*Peter Bregman Published on November 21, 2012*

John, the CEO of a sales organization, sent an email to Tim, an employee several levels below, to compliment him on his performance in a recent meeting. Tim did not respond to the email.

About a week later, he was in John's office applying for an open position that would have been a promotion into a management role, when John asked him whether he had received the email. Yes, Tim said, he had. Why, John asked, hadn't he responded? Tim said he didn't see the need.

But Tim was wrong. John's email deserved, at the very least, a "thank you."

Tim didn't get the promotion. Was he passed over solely because he didn't thank John for the positive feedback? No. But was Tim's lack of response one piece of the Tim puzzle that convinced John he should choose a better candidate? Undoubtedly.

Before you accuse John of being trivial or over-sensitive, before you condemn his poor hiring judgment, consider what saying "thank you" represents.



Saying “thank you” is mostly an emotional act. It connects one person to another. Saying “thank you” doesn’t just acknowledge someone’s effort, thoughtfulness, intent, or action. It acknowledges the person himself.

Acknowledging other people is a critical responsibility — perhaps the critical responsibility — of a great manager, especially in sales. Actually great manager is too high a bar. I might say it’s the critical skill of a good manager but even that’s understating it.

**Acknowledging each other is our basic responsibility as human beings living in community with other human beings.**

This becomes more obvious if you take away the digital element. How would you feel if you complimented someone in person and he just walked away from you without saying anything? Weird, right?

Saying “thank you” — sincerely and with heart — feels good. Not just to the person receiving it, but also to the person offering it. And that’s part of work too. It’s hard to remember, as we process our hundredth email, that behind each message is a person.

Tim’s mistake was not appreciating John’s effort and not acknowledging his sentiment.

- ❖ DO YOU THINK JOHN, THE CEO, WAS JUSTIFIED IN NOT HIRING TIM? WHAT DOES A LACK OF APPRECIATION SAY ABOUT A PERSON?
- ❖ IS EXPRESSING APPRECIATION REALLY SO IMPORTANT?

*We are now in the third part of Shmoneh Esrei that focuses on thanking Hashem...*

**LEAH WAS THE FIRST**

<b>Bereishis 29:35</b>	<b>בראשית כט:לה</b>
And she [Leah] conceived again and bore a son, and she said, " <b>This time, I will thank the Lord!</b> Therefore, she named him Judah, and [then] she stopped bearing.	ותהר עוד ותלד בן ותאמר הפעם אודה את יהוה על כן קראה שמו יהודה ותעמד מלדת:
<b>Rashi’s Commentary</b>	<b>רשי בראשית כט:לה</b>
This time, I will thank: For I have taken more than my share, therefore, I must be thankful.	הפעם אודה:נטלתי יותר מחלקי, מעתה יש לי להודות.
<b>Talmud Bavli: Brachos 7b</b>	<b>תלמוד בבלי מסכת ברכות דף ז עמוד ב</b>
Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai, “From the day that Hashem created His world, there was no	אמר רבי יוחנן משום רבי שמעון בן יוחי : מיום שברא הקדוש ברוך הוא את עולמו לא היה אדם שהודה להקדוש ברוך הוא עד שבאתה לאה והודתו , שנאמר דהפעם אודה את ה'.

<p>person who offered thanks to Hashem until Leah came and thanked him. As the verse states 'This time I will thank Hashem.' (Bereishis 29)"</p>	
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❖ HOW IS IT POSSIBLE THAT FROM THE TIME OF ADAM HARISHON UNTIL LEAH NO ONE THANKED HASHEM?! WHAT DO YOU THINK THIS COULD MEAN?

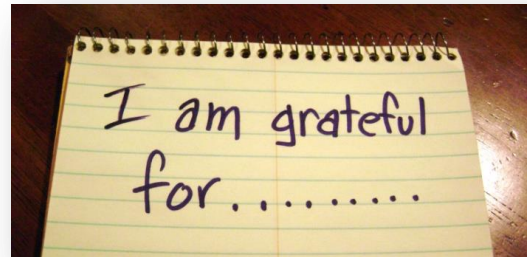


Shaarei Aharon	שערי אהרון בראשית כט:לה
<p>Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai, "From the day that Hashem created His world, there was no person who offered thanks to Hashem until Leah came and thanked him. As the verse states 'This time I will thank Hashem.' (Bereishis 29)". This needs explanation, because didn't Eliezer, the servant of Avraham thank Hashem {for helping him find Rivka} as it says "Blessed is Hashem, God of my master Avraham, Who has not withheld His kindness and truth from my master (Bereishis 24)." So it must be saying that no one yet has thanked Hashem using the word Hodaah, which translates as Hashem has given me more than I deserve. Its brought down in Rashi that Leah saw in Ruach Hakodesh that Yaakov was going to have twelve sons, and he had four wives. When she gave birth to her fourth son, she expressed Hodaah because she got more than the amount she thought was designated for her.</p>	<p>אמר רבי יוחנן משום רבי שמעון בן יוחי: מיום שברא הקדוש ברוך הוא את עולמו לא היה אדם שהודה להקדוש ברוך הוא עד שבאתה לאה והודתו, שנאמר "הפעם אודה את ה'." עד כאן. וצריך עיון והלא באליעזר עבד אברהם כתיב "ברוך ה' אלקי אדני אברהם אשר לא עזב חסדו ואמתו מעם אדני", ויש לומר דהכוונה הוא על מלת "הודאה", כלומר דמלת הודאה המוזכרת בקרא, משמעותה שהשם נתן יותר מהמגיע לי, וכן מבואר ברש"י, לפי שראתה ברוח הקדש שיעקב מעמיד י"ב שבטים ולו ארבע נשים, כיון שילדה בן רביעי, הודתה על חלקה שעלה יותר מן החשבון המגיע לה.</p>

- ❖ HAS THERE BEEN A TIME IN YOUR LIFE WHERE YOU HAVE RECEIVED MORE THAN YOU EXPECTED?
- ❖ DID IT INCREASE THE AMOUNT OF GRATITUDE THAT YOU FELT?
- ❖ HOW CAN WE FIND A WAY TO BE GRATEFUL FOR EVERYTHING- NOT JUST WHAT WE PERCEIVE AS EXTRA?

Chidushei HaRim	חידושי הרים בראשית כט:לד
Chidushei HaRim (Rabbi Yitzchak Meir Rothenberg Alter) explains that the source of Yehuda's name was Leah's feeling of overwhelming gratitude for having received more than she was truly entitled to and this is the hallmark of every believing Jew who recognizes that the entire universe is a gift from the Almighty and more than we deserve. In that sense we're all Yehudim regardless of from which tribe we originate.	וכל אחד מישראל נקרא יהודי על שמו, כי שמו הוא על שם שבח והודאה. כמו שכתוב "הפעם אודה את ה'" שכל יהודי צריך לדעת שכל מה שהוא לוקח הרי זה יותר ממה שמגיע לו, יהודה פי' רשי "נטלתי יותר מחלקי" היינו זהו יותר מחלקו המגיע לו.

**"One can thank God here for anything and everything: the people in our lives who care about us, our family, our relatives, our friends and acquaintances, the material comforts we have, the air we breathe. Sometimes we do not appreciate things enough until they are gone. Don't wait. Be thankful. What is on your list today?"**



-Rabbi Dr. Jay Goldmintz (The Koren Ani Tefilla Siddur)

Maimonides	רמבם הלכות תפילה פרק א הלכה ב
Women and servants are obligated in Prayer, because it is a positive commandment that is not time bound. The obligation of this commandment is that a person should praise Hashem, then ask for his needs, and then give thanks to God for the good which He has granted him. Each person should do this according to his ability.	נשים ועבדים חייבין בתפלה לפי שהיא מצות עשה שלא הזמן גרמא. אלא חיוב מצוה זו כך הוא שיהא אדם מתחנן ומתפלל בכל יום ומגיד שבחו של הקדוש ברוך הוא ואחר כך שואל צרכיו שהוא צריך להם בבקשה ובתחנה ואחר כך נותן שבח והודיה לה' על הטובה שהשפיע לו כל אחד לפי כחו.

## INDIVIDUAL THANKS

When the Chazzan says "Modim" during the repetition of the Shmoneh Esrei, we stand up and say "Modim d'Rabbanan" (the "Rabbi's" Modim). The Avudraham says that we can utilize a shaliach (representative) for all blessings in the Shmoneh Esrei except for Modim. When it comes to saying Thank You it has to be done by the person himself.



Adapted from Rabbi Yissocher Frand



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## EVEN TOWARDS INANIMATE OBJECTS

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**R**' Gustman was the Rosh Yeshiva of a Yeshiva called Netzach Yisrael in Jerusalem. The boys in his Yeshiva observed that the Rav used to personally water all the plants and trees in front of the Yeshiva. They asked him why he did it and they were given the following explanation.

When Rav Gustman was living in Europe before WWII, he lived in Vilna and spent time with R' Chaim Ozer Grodzinski, ZT"L. Once Rav Gustman had been walking in the forest with HaRav Chaim Ozer, they were speaking in learning and every five minutes, Rav Chaim Ozer would point to a plant and say, "that over there is poisonous and that other plant is fine to eat." At the time, Rav Gustman thought Rav Chaim Ozer's behavior was slightly bizarre. When the Nazis pillaged Vilna, Rav Gustman ZT"L was forced to escape to the forest and be on the run for two years. While in the forest he was able to survive using the knowledge about plants that Rav Chaim Ozer had taught him.



Rav Gustman explained, "I have a debt of gratitude to pay to bushes. I must show Hakaras Hatov, so I will water them myself. They saved me in Europe."

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## CONCLUDING THOUGHTS

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- ❖ When praying, begin with praising Hashem, then make your requests and conclude with expressing thanks.
- ❖ Leah was the first person to thank Hashem for giving her more than she thought she deserved.
- ❖ We need to realize that everything we have is a gift from Hashem, and we need to express our appreciation.

