

The Magnitude of Gratitude

By Reb T

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The shiur is dedicated for the refuah sheleimah of Sarah odol bas chana leah, and for the refuah sheleimah of all those sick with Corona virus or other ailments—may they have a speedy refuah sheleimah—

As well as for the iluy neshamah of menucha Leah bas Rav Moshe Pesach Tzvi whose yartzheit was just on the last day of Pesach

Sources from sefaria.org

Way back when My wife and I were dating, interestingly one of the first topics that came up as a shared value was that of Hakarat hatov, gratitude and thanking people.

This to me was a fundamental core value lacking in society and in so many people. The “Please” and the “Thanks yous” seem to be so sorely lacking in our modern era that it boggles my mind, especially amongst children.

Anyone that every helps you at all should always be thanked. It is fundamental and core to our being as Jews “Yehudim” to do so, the key shores of the word meaning “hod” or thanks. Even if it is something small, no matter what it is that is done to help you in this world—a coffee from a barista, the mailman bringing mail, the sanitation workers taking your trash, everyone should be thanked.

Interestingly, Our oldest son’s school is doing gratitude week This week....coincidence? I think not: hashgacha. It’s a good idea for schools and families to have activities related to this theme (thank you signs for mailman/garbage men , money given to workers In hospitals, gifts for soldiers protecting us, etc.)—Kids need to see us do it though because kids learn through seeing the actions of parents/adults much more than what we say. Do as I do, not as I say. If kids see hakarat hatov modeled behavior with actions and words they will do so as well (example, when we get groceries and say thank you my oldest, 5, also says thank you and brings in all the items as he sees I do, one by one item—he’s grateful we have the items brought and wants to help). If we make it into a game/playful (i.e, how many workers can you say thank you too before me??), they’ll want to do so even more.

The question is, where does this value come from?

Let’s look at some sources of why it is so important.

From a Columnist for the Wall Street Journal, Melinda Beck , Lhavdil:

"Adults who feel GRATEFUL have more energy, more optimism, more social connections, and more happiness than those who do not, according to studies conducted over the past decade. They're also likely to be less depressed, envious, greedy, or alcoholics. "

From Rabbi Frand on torah.org:

I recently saw a beautiful insight in the Avudraham. When the Chazan says Modim, the congregation recites a prayer known as "The Rabbis' Modim". Why is that? The Avudraham says that for all blessings in the Shmoneh Esrei we can have an agent. For 'Heal Us', for 'Bless Us with a Good Year', and so forth we can have a messenger — the Shliach Tzibbur can say the blessing for us. However, there is one thing that no else one can say for us. We must say it for ourselves. That one thing is "Thank You". Hoda'ah has to come from ourselves. No one can be our agent to say 'Thank You'.

From www.ohrnaava.com/hakarashatov/

You lost your home, but your family is healthy.
You misplaced your car keys, but you do own a car.
Your children are exhausting, but you have children.
Shift the focus. Join the movement. Reap the benefits.

דברים כ"ג:ח'

לֹא־תִתְעַב אֲדָמִי בִּי אֲחִיקָהּ הִוא לֹא־תִתְעַב מִצָּרִי כִּי־גַר הָיִיתָ בְּאֶרֶץ־וְ: (ח)

רש"י - לא תתעב מצרי. מכל וכל, אף על פי שזרקו זכויריכם ליאור. מה טעם? שיהיו לכם אכסניא בשעת הדחק

במדבר ל"א:ב'

נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תִּאֲסַף אֶל־עַמִּיהֶ: (ב)

משרש תמחומא - אמר לו הקדוש ברוך הוא למשה, נקם נקמת בני ישראל, אתה בעצמך. והוא משלח אחרים. על שנתגדל במדנו, אמר, אינו דין שאני מציר להם, שעשו בי טובה. המשל אומר, באר ששתיית ממנו מים, אל תזרק בו אבן.

End of Dayenu, Pesach Haggadah:

וְעָשָׂה בָהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג אֶת־בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת־מִמּוֹנָם, וְקָרַע לָנוּ אֶת־הַיָּם, וְהִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה, וְשָׁקַע צָרְנוֹ בְּתוֹכוֹ, וְסָפַק צָרְפָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, וְהִאֲכִילָנוּ אֶת־הַמָּן, וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת, וְקָרַבְנוּ לְפָנֵי הַר סִינַי, וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וְהִקְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

From the jc.com:

A modern-day example is of the late Rabbi Yisrael Zeev Gustman, head of Yeshivat Netzach Yisrael, who used to water the bushes in front of the yeshivah. For when fleeing Vilna, he had hidden behind some bushes and always felt a debt of gratitude to them, be they in Vilna or Jerusalem. Neither Moses nor Rabbi Gustman credited water or bushes with the will to chose to save them, but they recognized that to destroy or disregard something that once helped you is indeed a base trait.

בראשית ג:י"ב (OPPOSITE) LACK OF GRATITUDE

וַיֹּאמֶר הָאֱדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא גָּתְנָה־לִּי מִן־הָעֵץ וְאָכַל: (יב)

רש"י - (א) אשר נתתה עמדי. כִּאֲן כָּפַר בְּטוֹבָה (עבודה זרה ה)

Beginning fo Sefer Shmot.: 1:8

Vayakam melech chadash al mitzrayim asher lo yadah es yosef.

Some say it was same king who didn't APPRECIATE or recognize what Yosef did.

"The what have you done for me now/lately" syndrome—short term memory vs long term

תוספות על שבת י"ב:ד"א"

הנותן מתנה לחברו צריך להודיעו

הנותן מתנה לחברו צריך להודיעו - ודוקא במתנה שנותן לו ע"י אהבה שאין המקבל מתבייש אבל הנותן צדקה: שהמקבל מתבייש מתן בסתר יכפה אף (משלי כא)

אמר רבי חנינא בר פפא כל הנהנה מן העולם הזה בלא ברכה כאילו גוזל להקדוש ברוך הוא וכנסת ישראל

[Berakhot 35b](#)

Rabbi Ḥanina bar Pappa said: Anyone who derives benefit from this world without a blessing, it is as if he stole from God and the community of Israel

Rabbi Joseph Telushkin, The Book of Jewish Values, p. 418

I know people who would never think of leaving a taxi or restaurant without thanking the driver or waitress, and leaving a generous tip. But, they are sometimes far stingier with grateful words to those who do the most to enhance their lives, their spouses, family members, and friends. They suffer from...an inability to express love and gratitude, to thank those dear to them for specific favors and kindnesses.

—>Every single act of gratitude or word of gratitude we do, leaves a spiritual imprint on us and makes us more grateful and kind people. Every single act of gratitude or words spoken of gratitude, fine tune us into more grateful people by nature.

This is analogous to what the Rambam explains on Pirkei Avon 3:15 about charitable acts:

*The parable with this is that when a man gives a thousand gold coins at one time to one man to whom it is fitting and he does not give anything to another man; the trait of generosity will not come into his hand with this great act, as [much as] it will come **to one who donates a thousand gold pieces a thousand times and gives each one of them out of generosity.** [This is] because this one repeated the act of generosity a thousand times and a strong acquisition of it came to him [in this way]. But [the other] only aroused his soul with a great arousal towards a good act, and afterwards it ceased from him.*

[בראשית כ"ט:ל"ה](#) Genesis 29:35

וַתֵּהָרֵם עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפֶּעַם אֹנְדָה אֶת־יְהוָה עַל־כֵּן קָרָאתָ שְׁמוֹ יְהוּדָה וַתַּעֲמֵד מְלָדָת:

She conceived again and bore a son, and declared, “This time I will praise the LORD.” Therefore she named him Judah. Then she stopped bearing.

[ברכות ז' ב:ה'5](#) Berakhot 7b:5

ואמר רבי יוחנן משום רבי שמעון בן יוסי: מיום שברא הקדוש ברוך הוא את עולמו לא היה אדם שהודה להקדוש ברוך הוא, עד שבאתה לאה והודתו, שנאמר: "הפעם אודה את ה'".

And Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: From the day the Holy One, Blessed be He, created the world, no one thanked the Holy One, Blessed be He, until Leah came and thanked Him, as it is stated: “And she became pregnant and gave birth to a son, and she said, ‘This time I will give thanks to God,’ and thus he was called Judah” ([Genesis 29:35](#)).

[רש"י על בראשית כ"ט:ל"ה:א':1' א'29:35:1' א'29:35:1' א'29:35:1' א'](#)

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הפעם אודה. שגטלתי יותר מהלקי, מעתה יש לי להודות

NOW WILL I PRAISE [THE LORD] — because I have assumed more than my share, from now on I should praise God ([Genesis Rabbah 71:4](#)).

From Shemot Rabbah tet and Shemot Rabbah yud:

ויאמר ה' אל משה אמר אל אהרן, אמר רבי תנחום למה לא לקו המים על ידי משה, אמר לו הקדוש ברוך הוא המים ששמרו בןששלקת ליאור אינו דין שילקו על ידו, חניף לא ילקו אלא על ידי אהרן.

ויאמר ה' אל משה אמר אל אהרן נטה את מטף ונהך את עפר הארץ, אמר רבי תנחום אמר לו הקדוש ברוך הוא למשה עפר שהגן עליה בשהרגת את המצרי אינו דין שילקה על ידו, לפיכך לקו שלש מכות אלו על ידי אהרן.

Why didn't Moshe bring forth the first three plagues? Answer The first two plagues, blood and Frogs, were associated with the Nile. Since the Nile protected Moshe when he was laced there as a baby, it would be wrong for Moshe to elicit plagues from it. Similarly, the plague of lice came from the earth of Egypt which aided Moshe when he slayed the Egyptian and buried him in the ground. Therefore, Aaron initiated these three plagues. (Added from congregation shevet achim)

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The Torah teaches to show gratitude, even to inanimate objects like water and earth. Surely then we must show gratitude to our fellow human beings for any and all favors they perform for us.

שמות ד

ויילך משה וישב | אל-יגתר התגו ויאמר לו אלכה נא ואשובה אל-אתי אשר-במצרים ואראה העודם תיים (יח) ויאמר יתרו למשה לה לשלום:

[Midrash Tanchuma, Shemot 16](#)

(1) **And Moses went and returned to Jethro, his father-in-law (Exod. 4:18).**

(3) At the time the Holy One, blessed be He, said to Moses, "*Now, go, and I will send you to Pharaoh*" (Exod. 3:10), Moses replied: "Master of the Universe, I cannot leave, for Jethro welcomed me and opened his home unto me, and I am like a son to him." If one opens his door to his friend, the friend owes him [in return]...

(5) So, Moses said to the Holy One, blessed be He: "Jethro welcomed me and treated me with kindness, I cannot leave without his permission." Therefore, it is written: *And Moses went and returned to Jethro, his father-in law* (Exod. 4:18). *And the Lord said to Moses in Midian* (ibid., v. 19). After He had spoken to him at the bush, He returned and spoke to him once again in Midian!...

Berakhot 54a:14

The Sages taught in a *baraita* a list of places where one is required to recite a blessing due to miracles that were performed there: **One who sees the crossings of the Red Sea**, where Israel crossed; **and the crossings of the Jordan... On all of these miracles one must give thanks and offer praise before God.**

[Berakhot 54b:12 ברכות ג"ד ב:יב](#)

אמר רב יהודה אמר רב: ארבעה צריכין להודות: יורדי הים, הולכי מדברות, ומי שהיה חולה ונתרפא, ומי שהיה חבוש בבית האסורים ויצא.

Rav Yehuda said that Rav said: Four must offer thanks to God with a thanks-offering and a special blessing. They are: Seafarers, those who walk in the desert, and one who was ill and recovered, and one who was incarcerated in prison and went out. All of these appear in the verses of a psalm ([Psalms 107](#)).

What blessing does he recite? Rav Yehuda said: "ברוך גומל חסדים טובים" אמר רב יהודה?

Blessed is... Who bestows acts of loving-kindness.

Melachim Aleph, Perek Bet, Pasuk Zayin

וְלִבְנֵי בְרוּלֵי הַגְּלֵעָדִי תַעֲשֶׂה-חֶסֶד וְהִנּוּ בְּאֵכָלִי שְׁלֹתֶנָּה כִּי-כֹל קָרַב וְאֵלֵי בְּרַחֲמֵי מִפְּנֵי אֲבִשְׁלוֹם אֲחִיקָה:

[Morning blessing upon waking, siddur, sefaria.org:](#)

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מודה [מודה] אני לפניך מלך חי וקיים, ששהחזרת בי נשמת בְּחַמְלָה, רַבָּה אַמּוּנָתְךָ:

I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.

[אורחות חיים להרא"ש ו' כ"ז](#)

קכט. אל תהי כפוי טובה, וכבד כל מי שפתח לך פתח לבקש די ספוקה (כז)

[Orchot Chaim L'HaRosh 6:27](#)

(27) Do not be oblivious to the good that others do for you. Acknowledge even those who do something as simple as opening a door for you⁷*Train your children to acknowledge other peoples' kindnesses by always saying "thank you" or by making some other obvious gesture such as nodding or waving in appreciation to a driver who stopped for them at a crosswalk. The very first thing we do when we awake each morning is say the very words "Modeh Ani" thanking God for returning our souls to our quiescent bodies. Hakarat Hatov is fundamental to Torah Im Derech Eretz. - RB, which you surely could have done on your own.*

[Rabbi Nachman of Breslov](#)

"Gratitude rejoices with her sister joy and is always ready to light a candle and have a party.

Gratitude doesn't much like the old cronies of boredom, despair, and taking life for **Granted**."

Look how closely these two diametrically opposing words/views are: Granted versus Gratitude. The first three letters are the same! They share a "T" and "E" as well! But the difference is in the "NITU", the letters that separate the two words. If you speak it out, it is basically saying "and I to you", with the selfish attitude of why should I help you or thank you? When you take things for granted, you feel you are owed things and you deserve things. But, Having gratitude is taking the selfishness, the NITU out of our own attitudes and appreciating others for what they do for us—not what we selfish do or need for others— but thanking others for what they do for us.

[Guide for the Perplexed, Part 1 54:4](#)

(4) ...**the chief aim of man should be to make himself, as far as possible, similar to God: that is to say, to make his acts similar to the acts of God, or as our Sages expressed it in explaining the verse, "You shall be holy" (Lev. 21:2): "He is gracious, so be you also gracious: He is merciful, so be you also merciful."**

[Berakhot 58a](#)

Ben Zoma would say: How much effort did Adam the first man exert before he found bread to eat: He plowed, sowed, reaped, sheaved, threshed, winnowed in the wind, separated the

grain from the chaff, **ground** the grain into flour, **sifted, kneaded, and baked** and only **thereafter he ate**. And I, on the other hand, **wake up and find all of these prepared for me**. Human society employs a division of labor and each individual benefits from the service of the entire world. Similarly, **how much effort did Adam the first man exert before he found a garment to wear?** He **sheared, laundered, combed, spun and wove**, and only **thereafter he found a garment to wear**. And I, on the other hand, **wake up and find all of these prepared for me**. Members of **all nations**, merchants, and craftsmen, **diligently come to the entrance of my home, and I wake up and find all of these before me**. Ben Zoma would say: A good guest, what does he say? How much effort did the host expend on my behalf, how much meat did the host bring before me? How much wine did he bring before me? How many loaves [*geluskaot*] did he bring before me. All the effort that he expended, he expended only for me. However, a bad guest, what does he say? What effort did the host expend? I ate only one piece of bread, I ate only one piece of meat and I drank only one cup of wine. All the effort that the homeowner expended he only expended on behalf of his wife and children.

—>It's not just about saying thank you and being full of gratitude but we should also be specific in what we thank for and detail each item we are thankful for, hence hundreds of brachot on each thing in life. There's a big difference between saying "thank you so much for everything you did for me" versus "Thank you for x, y, z, etc (ie flowers, card, gift or drink, food, dessert, etc).

[יסוד היראה, שער הכבודות ג'](#)

מטר גשם יקוצין בו בהתמד, / ואם נעצר יבקשוהו בהודות (ג)

[Yesod HaYirah, On Visiting and Its Abuse 3](#)

(3) "The rain which comes continuously makes people tired of it, whilst they welcome it with gratitude as soon as it is kept back."

If we are used to things, we take it for granted and don't think or realize it is special. Rain, living next to a supermarket or shut or holy site, living with spouses/kids—dont take for granted, realize its special. Thank others for all little things and list each.

[Duties of the Heart, Fourth Treatise on Trust 4:71](#)

(71) And if someone does something for you, you should thank the Creator who fulfilled your desire, and thank the person through whom it was done...

[בבא קמא צ"ב ב:י'](#)

חמרא למריה טיבותא לשקייה

[Bava Kamma 92b:10](#)

While **the wine belongs to its owner, the gratitude** is given to the one who pours it

Sifsei Chaim S.2 p.272 (Rav Chaim Friedlander)

...Meaning, it's incumbent on any recipient to recognize and appreciate the value of the giver, who had the merit to be chosen to be the conduit to benefit the recipient.

[Ramban on Exodus 20:2](#)

(2) And the reason it says "from the house of slavery" is because:

[prior to this] they were standing in Egypt in the house of servants, captives to Pharaoh, and the reason they become obligated to serve Hashem, is because He saved you from the slavery of Egypt...therefore G-d says to the Jewish people, " I am Hashem your G-d who took you out of the land of Egypt"...[meaning] Once I have taken you out of Egypt, and you are indebted with gratitude, [now] I am your G-d. [As a result of] the land of Egypt itself you accepted my commandments.

[שפתי חיים חלק ב. רעד](#)

הרי שיסוד כל המצוות כולן - יציאת מצרים. ויסוד יציאת מצרים הכרת הטוב

Sifsei Chaim S.2 p.274 (Rav Chaim Friedlander)

It comes out then, that the foundation of all the mitzvot is the Exodus from Egypt, and the foundation of the exodus from Egypt is appreciation.

[רש"י על דברים כ"ט:א'](#)

ו:לא נתן ה' לכם לב לדעת. להכיר את חסדי הקדוש ברוך הוא ולדבק בו (א)

[רש"י על דברים כ"ו:ג'ב'](#)

ו:ואמרת אליו. שאינך כפוי טובה (ב)

And we know that God's orientation from the beginning was to recognize the good.

The good, and the thing itself, do not exist without recognition. There can not be a continued realization of creation without a creature to recognize.

And it doesn't matter how much you have seen with your eyes, if there is not a heart to understand.

[ויקרא רבה ט'ז:7](#)

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רבי פנחס ורבי לוי ורבי יוחנן בשם רבי מנחם דגליא, לעתיד לבוא כל הקרבנות בטליון וקרבו תודה אינו בטל, כל התפלות בטלות, ההודאה אינה בטלה

[Siddur Ashkenaz, Weekday, Shacharit, Amidah, Thanksgiving 1, תפילת שחרית, ימי חול, עמידה, מודים א'](#)

+5

מודים אנחנו לך. שאַתָּה הוּא ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ. מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר: נוֹדָה לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל נְסִיָּה שְׂבָכָל יוֹם עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת. עֶרֶב וּבֹקֵר וְצַהֲרַיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תִמּוּ חַסְדֶּיךָ. מִעוֹלָם קִוִּינוּ לְךָ

We gratefully thank You, for You, O Lord our God, are our fathers' God for all eternity, our Rock, our Shield of salvation generation to generation. We thank You and recount Your praise for our lives. We trust our lives into Your loving hand. Our souls are in Your custody and Your miracles are with us every day and Your wonders and goodness are with us at all times: evening, morning and noon. You are good, for Your mercies never fail us, and the Compassionate One, for Your loving kindness never ceases; forever we have placed our hope in You.

—Think about Siddur Ashkenaz, Berachot, Birkat Hanehenin, Blessings on Sights Sounds and Smells 1-33—*lightning, thunder, rainbow, earthquake etc, ocean, beauty (tree fields etc), strange looking (field etc), trees bloom, torah scholar, king, lots of jews, life saved, destroyed shul, restored shul, scene of miracle, saved from danger, good news, bad news, new fruits, new garment, schehechayanu, before after fruit, rosh Hashanah night blessings, bris/pidyon/wedding blessings, cemetery*

—Think about Siddur Ashkenaz, Berachot, Morning blessings:

tallis, tsitsis, tefillin, torah, hands, bathroom, chose us, day/nights, jew, not slave, man/woman, sight, clothing, not bound, not bent, earth/water, given all needs, walk, gird Israel with strength, crown Israel with splendor, strength to weary, remove slumber

Blessings on mitzvot/throughout davening

[Bracha after using the restroom \(sefaria.org\)](#)

Blessed are You, God, our God, sovereign of the universe, who formed humans with wisdom and created within him many openings and many hollows. It is obvious in the presence of your glorious throne that if one of them were ruptured, or if one of them were blocked, it would be impossible to exist and stand in your presence. Blessed are You, God, who heals all flesh and performs wonders. [translation by Hazon]

Think Avraham and Avimelech, being all stopped up...

[ברכות נ"ח א:ג-ד'4:3 Berakhot 58a](#)

+2

תגו רבנן: הרוֹאֶה אוֹכְלוֹסֵי יִשְׂרָאֵל, אָמַר: "בְּרוּךְ ... חֲכַם הַרְזִים" — שֶׁאִין דַּעְתָּם דּוֹמָה זֶה לְזֶה, וְאִין פְּרָצוּפֵיהֶן דּוֹמִים זֶה לְזֶה. בְּן זוֹמָא רָאָה אוֹכְלוֹסָא עַל גַּב מַעְלָה בְּהַר הַבַּיִת, אָמַר: "בְּרוּךְ ... חֲכַם הַרְזִים וּבְרוּךְ ... שֶׁבְּרָא כָּל אֱלוֹ לְשִׁמְשָׁנִי".

The Sages taught in a *Tosefta*: One who sees multitudes of Israel recites: Blessed... Who knows all secrets. Why is this? He sees a whole nation whose minds are unlike each other and whose faces are unlike each other, and He Who knows all secrets, God, knows what is in each of their hearts. The Gemara relates: Ben Zoma once saw a multitude [*okhlosa*] of Israel while standing on a stair on the Temple Mount. He immediately recited: Blessed... Who knows all secrets and Blessed... Who created all these to serve me.

[משנה תורה, הלכות ברכות א:ד'4:1 Mishneh Torah, Blessings](#)

+4

נִמְצְאוּ כָּל הַבְּרָכוֹת כֶּלֶן שֶׁלִּשְׁפָה מִיָּנִיָּם. בְּרָכוֹת הַנְּיָהּ. וּבְרָכוֹת מְצוֹת. וּבְרָכוֹת הוֹדָאָה שֶׁהֵן דְּרוֹךְ שִׁבְחָה וְהוֹדָיָה וּבִקְשָׁה כְּדֵי לְזַכֵּר אֶת הַבּוֹרֵא תְּמִיד וּלְיִרְאָה מִמֶּנּוּ:

All blessings accordingly fall into three kinds; blessings recited when partaking of material enjoyments, blessings recited when fulfilling religious duties, and blessings of thanksgiving, which have the character of praise, thanksgiving and supplication, and the purpose of which is that we should always have the Creator in mind and revere Him.

[לנבוכי הדור ד:ט'9:4 For the Perplexed of the Generation](#)

+4

מְצִיאוֹת הַהוֹדָאָה וְהַכֶּרֶת טוֹבָה כְּשֶׁתַּחֲסֹר מֵהַמְצִיאוֹת יִשְׂאֵר רוּחַ הָאָדָם בְּלֹא זִיו וְזוּהָר, עַל כֵּן לֹא יִתְכַּן שֶׁתִּהְיֶה הַמְצִיאוֹת הַכִּלְלִית חֲסֵרָה הַשְּׁתַּלְמוֹת הַזֹּאת, שְׂאִינָה בָּאָה כִּי אִם בְּהִיּוֹת רִצּוֹן חֲפָשִׁי מִתַּעֲסֵק בְּטוֹבַת הַיְצוּר.

Were the existence of gratitude and recognition of the good lacking from existence, the spirit of man would be left without sparkle or shine. Therefore it is impossible for existence not to include this perfection, because it is only manifest when free will is engaged in benefiting the creation.

[מנחות מ"ג ב:ט"ו15:43b Menachot](#)

+4

תְּנִיא הִיָּה רַבִּי מֵאִיר אֹמֵר חַיִּיב אָדָם לְבָרֵךְ מֵאָה בְּרָכוֹת בְּכָל יוֹם שְׁנֵאמַר (דְּבָרִים י, יב) וַעֲתָה יִשְׂרָאֵל מַה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעַמְךָ

It is taught in a *baraita* that Rabbi Meir would say: A person is obligated to recite one hundred blessings every day, as it is stated in the verse: "And now, Israel, what [*ma*] does

the Lord your God require of you” ([Deuteronomy 10:12](#)). Rabbi Meir interprets the verse as though it said one hundred [*me'a*], rather than *ma*.

[משנה אבות ד'א'1:4 Pirkei Avot](#)

+3

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמד השכלתי פי עדותיך שיחה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר, השמח בתלכו. שנאמר (תהלים קכח) יגיע כפיך כי תאכל אשריך וטוב לך. אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובזי יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: “From all who taught me have I gained understanding” ([Psalms 119:99](#)). Who is mighty? He who subdues his [evil] inclination, as it is said: “He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city” ([Proverbs 16:3](#)). **Who is rich? He who rejoices in his lot**, as it is said: “You shall enjoy the fruit of your labors, you shall be happy and you shall prosper” ([Psalms 128:2](#)) “You shall be happy” in this world, “and you shall prosper” in the world to come. Who is he that is honored? He who honors his fellow human beings as it is said: “For I honor those that honor Me, but those who spurn Me shall be dishonored” ([I Samuel 2:30](#)).

—> **Appreciate and be grateful for all we already have to feel happy/content**

[דברים ח'י'י'17-10:8 Deuteronomy](#)

+3

ואכלת ושבעת וברכת את ה' אלהיך עליהארץ הטבה אשר נתן לך:

When you have eaten your fill, give thanks to the LORD your God for the good land which He has given you.

[איוב א'כ"א1:21 Job](#)

+3

ויאמר ערים יצתי [יצאתי] מבטן אמי וערם אשוב לשמה ה' נתן וה' לקח יתי נעם ה' מברך:

He said, “Naked came I out of my mother’s womb, and naked shall I return there; the LORD has given, and the LORD has taken away; blessed be the name of the LORD.”

[ברכות ס'ב'י"ב60b:12 Berakhot](#)

+2

אמר רב הונא אמר רב משום רבי מאיר, וכן תנא משמיה דרבי עקיבא: לעולם יהא אדם רגיל לומר: “כל דעביד רחמנא לקטב עביד”.

Rav Huna said that Rav said that Rabbi Meir said; and so it was taught in a baraita in the name of Rabbi Akiva: One must always accustom oneself to say: Everything that God does, He does for the best.

[דברים ה'ב'ט'15-12:5 Deuteronomy](#)

+3

שְׁמֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ ה' אֱלֹהֶיךָ.....

Observe the sabbath day and keep it holy, as the LORD your God has commanded you. ...

וְזָכַרְתָּ כִּי־עַבְדְּ הָיִיתָ | בְּאֶרֶץ מִצְרַיִם וַיֹּצִיאֲךָ ה' אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל־פְּנֵי צַדִּיק ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יְוֹם הַשַּׁבָּת: (ס)

Remember that you were a slave in the land of Egypt and the LORD your God freed you from there with a mighty hand and an outstretched arm; therefore the LORD your God has commanded you to observe the sabbath day.

[Radak on Genesis 29:35:1'א"ה:ט"ל:כ"ט:א'1'29:35:1'א"ה:ט"ל:כ"ט:א'1'29:35:1'א"ה:ט"ל:כ"ט:א'1'](#)

+2

אודה את ה', אין לי אלא להודות ולשבחו שנתן לי יותר ממה שבקשתי ממנו.

I can only continue to thank the Lord and to praise Him, Who has granted me more than I have requested from Him.

[תהילים ק"ז:א'-ל"א1-31:107:1-31:1'א"ה:ט"ל:כ"ט:א'1'107:1-31:1'א"ה:ט"ל:כ"ט:א'1'](#)

+2

הַדָּוָה לֵה' כִּי־טוֹב כִּי לַעֲוֹלָם חַסְדּוֹ:

“Praise the LORD, for He is good; His steadfast love is eternal!”

[Rashbam on Leviticus 23:43:1'א"ה:ט"ל:כ"ט:א'1'23:43:1'א"ה:ט"ל:כ"ט:א'1'](#)

40 years of miraculous existence in desert—clothes, food, safety, huts...

למען ידעו דורותיכם, the plain meaning of the text is in agreement with the view expressed in [Sukkah 11](#) according to which the word סוכה is to be understood literally. The meaning of the verse then would be: “construct for yourselves the festival of huts when you gather in your grain and grape harvest ([Deuteronomy 16,13](#)) You are to do this at the time you gather in the produce of the earth and your houses are filled with all the good things the earth produces such a grain, grape, wine and oil (olives). This is to be done in order that you will remember” כי בסוכות הושבתי *in the desert for a period of 40 years when they neither owned land nor found themselves in a cultivated part of the earth. Remembering all this you will have ample reason to be grateful to the One Who has provided you with all of your present wealth and comfort.* You must not fall into the trap of thinking that all this success is due to your own efforts. We find a similar thought expressed in [Deuteronomy 8,2-3](#) “you shall remember all the way which the

Lord your G'd has led you for these last 40 years...and He fed you the manna, etc.” Why do I command you to do all this? For the Lord your G'd brings you to a good ...and you will eat and be satisfied, etc. As a result your heart may become haughty and you will credit yourself with all this as your own achievement. ([Deuteronomy 8 7-18](#)) In order that this will not happen and to show that the Israelites G'd's part in their success they will move out of their solid houses as a reminder to the time when they had not been blessed with any of these benefits which they enjoy ever since inheriting the land of their forefathers. They acknowledge that it is G'd Who provides the Jewish people with the ability and valor.

From angelfire:

Ten songs of Tanach

1st Song	Mizmor Shir l'Yom Ha-Shabbos ("A Psalm for the Sabbath Day" in Hebrew): this is the Song that Adam sang after the Creation was completed.	Psalm 92
2nd Song	Shira Shel Yam or "Shirat Ha-Yam" or "Shiras Ha-Yam" ("The Song of the Sea" in Hebrew): this Song is sung by the Hebrews following the drowning of the Egyptian army in the "Sea of Reeds" or the "Red Sea" and the saving of the Hebrews from returning to slavery in Egypt.	Exodus 14:30-15:19
3rd Song	Shiras Ha-Be'er (literally: "Song of the Well" in Hebrew, where "Well" in this case refers to a source for water). This Song was sung as a result of the miracle that G-d created to save the Hebrews from being ambushed by the Amorites, who hid in caves as the Hebrews were preparing to cross the second mountain range of two mountain ranges that bordered the Arnon River [now known as: Wady Mojib (or Wady el-Mojib)] in what is now Jordan on their way to Canaan after 40 years of wandering in the Sinai Desert. Because those who carried the Ark of the Covenant preceded the Hebrews, it caused the mountains to sink and the valley to rise, crushing the Amorites in their hideouts in the caves. The Hebrews would not have noticed this if the Well of water which accompanied them did not throw up pieces of the corpses. Thus this miracle created by G-d with the Well resulted in the Hebrews bursting forth in the "Song of the Well" in commemoration of this miraculous event.	Book of Bamidbar or Book of Numbers (Numbers 21:16-18)

<p>4th Song</p>	<p>"Ha'azinu" ("to hear", "to listen" in Hebrew) in Parshas Ha'azinu or Parshat Ha'azinu (literally: "Weekly Torah Reading of Listening" or "Weekly Torah Reading of Hearing" in Hebrew): The word "ha'azinu", generally translated as "listen", or "hear", literally means to "give ear" in Hebrew, as in to actively hear or listen and understand what is being said to oneself. In the case of the Song "Ha'azinu", this means that the Hebrew/Jewish people must actively hear or listen to the message that is being said to them by Moses so that they will be able to pass this message down to future generations. Therefore, "Ha'azinu" was not sung by the Hebrews, but sung to the Hebrews by Moses so that they would hear and listen to what was sung to them. "Ha'azinu" was sung to the Hebrews by Moses prior to his death and at the conclusion of the Hebrews' 40-year wanderings in the Sinai Desert.</p> <p>This Song was sung by Moses to help assure the spiritual future of the Hebrews and included words of warning, of instruction, and of hope, and reaffirms G-d's care and love of the Hebrews to the Hebrews in all circumstances. "Ha'azinu" reflects the vicissitudes of the present and future destiny of Israel, the ups and downs, the rises and the declines. It is not a testimony to the past, but rather a warning for the present and the future. It was sung to a people who were mostly already born into physical freedom, so there was no need for the Hebrews to suddenly rejoice in song as at the "Sea of Reeds" or the "Red Sea", but rather, to listen and hear Moses in a restrained and dour manner. In contrast, the "Shiras Ha-Yam" or "Song of the Sea", sung a little over 40 years earlier by Moses and his sister Miriam at the "Sea of Reeds" or the "Red Sea", was sung as an instantaneous outburst of joy at the realization of the Hebrews' physical freedom after the miraculous event at the "Sea of Reeds" or the "Red Sea".</p>	<p>Deuteronomy 32:1 - 32:52</p>
<p>5th Song</p>	<p>"Shiras Ha-Givon" ("The Song of Givon", where "Givon" is a place in the valley of Ayalon near Jerusalem) in the Book of Yehoshua or Book of Joshua. Joshua was the leader commissioned to lead the conquest of Canaan, and he exhorted the "sun [to] stand still upon Gibeon/And you, the moon, in the valley of Ayalon" in order to enable him to wage war and to defeat Adoni-Zedek, king of Jerusalem and his allies and enable the Hebrews to enter Canaan and set up the divisions of land for each Hebrew tribe as well as establishing a sanctuary at Shiloh, which served as a holy city and stood for 200 years until the First Temple was built by King Solomon.</p>	<p>Referenced in: Joshua 10:12-15, however, this Song is actually taken from the Book of Jasher, Chapter 89</p>
<p>6th Song</p>	<p>Song of Devorah or Song of Deborah. This Song was sung by the Prophetess Deborah (or "Devorah" in Hebrew) after the Hebrew armies defeated the armies of Canaan, led by their general, Sisera. Devorah also sings about Yael, the wife of Heber the Keni, who used a spike and a hammer to drive the spike through the head of Sisera while he slept.</p>	<p>Judges 4:4-5:31</p>
<p>7th Song</p>	<p>Song of Chana or Song of Hannah. Hannah was the mother of the Prophet Samuel. The Song of Hannah calls attention to the "humiliation" and "misery" of a barren woman, namely Hannah herself (1 Samuel 1:11), who confides her pain to G-d. After her prayers are completed, she is then blessed with a child, Samuel. Essentially, the Song of Hannah is the story of a woman who was barren for a long time and then was blessed with a child.</p> <p>This is but one of many examples of the power of prayer in the Hebrew Bible.</p>	<p>1 Samuel 2:1-10</p>

<p>8th Song</p>	<p>Song of David or "Shirat David" in Hebrew. In this Song, which has the distinction of being the only Song of the 10 Songs or 10 Shirot to be mentioned twice in the Hebrew Bible, King David recounts the desperate state of his very survival and existence during parts of his long and varied career, and he sings a Song of praise to G-d and dedicates the Song to G-d after the G-d had saved him from the hands of all his enemies and from the hands of Saul, the King of Israel prior to David.</p>	<p>2 Samuel 22; Psalm 18 (minor differences from 2 Samuel 22)</p>
<p>9th Song</p>	<p>Song of Songs or Song of Solomon ("Shir Ha-Shirim" in Hebrew). The Song of Songs is traditionally seen to be an allegory for the relationship between G-d and Israel by utilizing the example of the love between a man and a woman.</p>	<p>The Song of Solomon or Song of Songs is a book in the Tanakh or Hebrew Bible, one of the five Torah scrolls, or five "megillot" in Hebrew.</p>
<p>10th Song</p>	<p>Song of Mashiach or Song of the Messiah: this Song has yet to be sung. It will be sung during the times of Mashiach or the Messiah, after Mashiach appears on Earth.</p>	<p>Isaiah 9:2-7, 26:1</p>