

## Yisro said, “Blessed is Hashem, Who has rescued you from the hand of Egypt.” (18:10)

The *Talmud Sanhedrin* 94 notes that it was embarrassing for Moshe *Rabbeinu* and 600,000 Jews that Yisro was the first one to bless Hashem for saving them. This reality comprises a powerful critique of the Jewish People and their leadership. Imagine, no one had been moved to bless Hashem for all the incredible miracles which He had wrought for them until Yisro expressed his feelings of gratitude and praise. It almost does not make sense. But what about the *Shirah*, “the Song by the Sea” – a Song of Praise and gratitude, which Moshe and *Klal Yisrael* sang immediately after crossing the Red Sea? Was their adulation on a lower level than the few words of praise uttered by Yisro?

*Tiferes Shlomo* explains that while, indeed, *Klal Yisrael* had praised Hashem, thanking Him for all that He had wrought for **them**, Yisro was the first to praise the Almighty for the good that He showered upon **others**. Yisro was not directly affected by the Egyptian exodus and its ensuing miracles. He could have easily demurred, expressing praise by saying that it had nothing to do with him. Yet, he was the first to acknowledge that when Hashem performs miracles, even for others, one must acknowledge and express gratitude. We all derive benefit from Hashem’s beneficence. Some derive benefit directly, while others draw hope for themselves – hope which they can share with others.

Additionally, we are all part of one large collective. The benefit gained by one member of *Klal Yisrael* should be lauded by others. When one manifests the attitude, “What does it have to do with me?” it is an indication that he does not view all Jews as part of one aggregate body.

Furthermore, praising Hashem has nothing to do with being a beneficiary. We exalt the Almighty for His greatness, similar to the Heavenly angels who adulate Hashem. They certainly do not receive any “special treatment” from Him. Indeed, I would be so bold as to suggest that singing Hashem’s praises only when one is the personal recipient of His good fortune is egotistical and selfish. We praise Hashem because He deserves praise – not because we have benefited from Him.