

## **If he shall offer it for a Thanksgiving-offering. (7:12)**

The *Midrash* teaches that *le'asid lavoh*, after the advent of *Moshiach Tzidkeinu*, all the *korbanos*, offerings, which effect atonement will be eliminated except for the *Korban Todah*, Thanksgiving-offering, which will continue. In a perfect world, sin will no longer exist. Yet, gratitude and thanksgiving will never be cancelled. While this statement is a powerful commentary on the significance of expressing gratitude, what purpose will there be for this declaration once *Moshiach* arrives and the “good times” begin? *Hodaah*, gratitude, is expressed by the recipient of a personal miracle; one who has been saved from a near-death experience; an individual who has survived a humiliating experience; or for personal and collective family success. All of these situations will cease to exist in the times following the arrival of *Moshiach*. No longer will there be hunger and thirst, poverty and wealth, sickness and health. The world will be filled with peace. In other words, it will be physical and spiritual utopia. If so, the basic premise upon which *hodaah* is established will be abrogated. For what will we offer our thanks? Indeed, one would suggest that the *Korban Todah* would be the first offering to be eliminated.

*Horav Chaim Zaitchik, zl*, explains that once we enter the period of our existence when the blinders of this world will be lifted, when we will have clarity of vision, and it will all make sense, our sense of *hodaah*, gratitude, will be for the past – not for the present. We will see a world turned upside down, when what used to appear as irrational and adverse will, with our newly-gained perspective, be regarded as prudent, necessary and beneficial. We will see that which we considered deficient was the result of myopia induced by our physical limitations. The money we lost actually spared our lives; the sickness we experienced was the precursor of greater spiritual development; the adversity we sustained was for our ultimate good fortune.

There is a flip-side. *Rav Zaitchik* explains that there are also instances when we think that we have experienced good fortune, have acquired something which we thought we needed, or landed that special position which is going to change our life. Then we see that these occurrences were not really that fortuitous. After all, if someone lands a position for which he is hardly qualified, it could spell disaster for him. Likewise, if one is deserving of a reward which could manifest itself in a variety of ways and if he receives it the “wrong” way, it could mean the end of his good fortune.

Yes, one day we will see how Hashem provided for us; how the “thank you” which was not forthcoming in this world will reverberate from every part of our soul. In the *Talmud Pesachim* 50a, *Chazal* teach that *le'asid lavo*, after the advent of *Moshiach Tzidkeinu*, all those who made the *brachah* of *Dayan ha'Emes*, the True Judge, the blessing one makes upon experiencing a death, will change their blessing to *Ha'Tov u'meitiv*, “He is good and He does good.” We will see that what we thought was tragic at the time, was fundamentally good. As we build our homes, often experiencing life's vicissitudes, its ups and downs, it is important not to forget this concept. How easy it is to fall prey to the convincing effects of life's trials. It is so easy to lay blame, to question, to complain, to cast aspersion, but do we really know the truth? Who are we blaming – Hashem? If we put the same effort into seeking the positive as we do in formulating the negative, our entire

attitude would change. When *Klal Yisrael* walked through the Red Sea after Hashem performed a miracle, allowing them to walk through dry land, they sang *Shirah* to Hashem. The Torah writes, “Az *yashir Moshe*, Then Moshe (and *Bnei Yisrael*) sang.” *Rashi* teaches that the word, *az*, then, is an allusion from the text of the Torah to *Techiyas HaMeisim*, Resurrection of the Dead. We suggest the following explanation for *Rashi*’s statement:

In his *Shemen HaTov*, *Horav Zev Weinberger, Shlita*, suggests that the root word of *shirah*, song, is *yashar*, straight. This provides us with a fascinating homiletic rendering of the *pasuk*. A song is a symphony of sound which is comprised of various notes – some high, some low. Each one individually does not seem to “fit.” When they are all blended together into a perfect score, the high and low notes seem to straighten out. There is *yashrus*, straightness, perfection: the highs blend with the lows to create a perfect sound.

Life is filled with high and low points. Viewed at the time that these moments occur, they seem difficult to fathom. When one has the ability to view this conglomerate of “moments” from the perspective of hindsight – when he looks back on life – he sees how **straight** life really was, how everything worked out. This is when one sings *shirah*, declaring the straightness of life. *Az yashir*, when the time of *az*, then, arrives – and we are provided with a clear perspective of life, we will sing *shirah*, praising Hashem for life’s straightness. May the advent of *Moshiach Tzidkeinu* arrive soon in our days.