

"This is the law of the feast peace-offering... if he shall offer it for a thanksgiving - offering." (7:11,12)

When someone has survived a life-threatening crisis he offers a *Korban Todah*, thanksgiving offering, as a way of expressing his gratitude to Hashem. *Chazal* teach us that in the era of *Moshiach* all sacrifices will become void. One exception to this rule is the *Korban Todah*, which will never become void. The same idea is mentioned in regard to prayer, for all *tefillos*, prayers, will be abolished then except those of thanksgiving. How are we to understand these statements? True, the era of *Moshiach* will usher in an idyllic world wherein man will be free of sin. He will have no reason to seek atonement through the vehicle of *korbanos*. But there will also be no pain and sorrow, no crisis or danger from which to be spared. What will then oblige us to offer thanksgiving?

Horav Mordechai Rogov, z.l., offers a novel interpretation of this *Chazal*. We express our gratitude only when we perceive a need to do so. When we are in grave danger or when we are confronted with a serious illness or dangerous situation, we come face to face with crises and we realize what it is we were saved from. What about one who goes about his daily business completely oblivious to the various crises that could have occurred had Hashem not prevented them? Is this not a reason for acknowledging Hashem's intervention? Regrettably, we say "thank you" only when we emerge triumphant or unscathed from a threatening situation. When we see what we were saved from, it behooves us to express our gratitude. But if it happens that we do not see the danger, we ignore our Benefactor, Who has averted its occurrence. We must come to the realization that for every healthy moment, every successful venture, every day that goes by without crisis, we have reason to proclaim our gratitude to Hashem. Must we suffer before we are grateful? Wouldn't it be preferable to thank Hashem simply for the continued good that we enjoy? True, in the era of *Moshiach*, life will be pure and sublime. Yet, even during such abundance we must express our gratitude for Hashem's maintaining this wonderful life. Man is aware only of the past, while the future remains Hashem's domain. It is equally important to express our gratitude to Hashem for granting us continued access to **future** goodness as it is to acknowledge His beneficence in the **past**.