

If he shall offer it for a thanksgiving offering. (7:12)

One who has survived a life-threatening crisis brings a thanksgiving offering to Hashem as an expression of his gratitude. This gratitude goes far beyond the *korban*. On the contrary, it begins with the *korban* and should continue in every aspect of his life. He should never forget that he is alive by the grace of Hashem. Throughout *Sefer Tehillim*, David *Hamelech* reiterates his praises of Hashem in his gratitude to the Almighty for sustaining him throughout the difficult moments in his life. He went further than just thanking Hashem for the good. He understood that, with regard to Hashem, there is no such thing as bad. What we perceive to be negative is due to our limited perception of events. David *Hamelech* declares *Odcha Hashem ki inisani va'tehi li l'yeshua*, "I thank You Hashem, for You have answered me, and You have been a help to me" (*Tehillim* 118:21). The *Bais HaLevi* observes that the word *inisani*, which is translated as "You answered me," has the same *shoresh*, root, as *inui*, suffering, affliction. This alludes that David was thanking Hashem both for the *inui*, suffering, and the salvation. He realized that the suffering was an integral part of the salvation. We do not know the reason for what we perceive as bad; thus, we are unable to see the necessity of the suffering in the scheme of Hashem's plan. We must keep in mind that there is a Divine plan, and this is part of it.

It is all about attitude. *Horav Yaakov Galinsky, zl*, relates that he was privy to a conversation that ensued between the *Steipler Gaon, zl*, and *Horav Avraham Yoffen, zl*. The conversation was difficult, due to the *Steipler's* failing hearing. He was hard of hearing, and, for some reason a hearing aid was not an option. *The Rosh Yeshivah* (Novardok) said to the *Steipler*, "You know there is no reason for you to suffer. Today, there are hearing-aids which are very effective."

The *Steipler* replied, "Truthfully, during *Krias HaTorah*, I strain my ears to hear every word. Other than that, what reason do I have to hear?"

When *Rav Yoffen* heard the response, he turned to *Rav Galinsky* and said, "What do I say to such a response?" The *Steipler* had not heard *Rav Yoffen's* remark. He, however, had read his lips and replied, "Do you think that the One who made me deaf owes me? Do you realize that hundreds of people come to see me? If I was not hard of hearing, I would have to devote all my time to them. When would I be able to learn?"

"Hashem helped me by making me hard of hearing. Visitors are now compelled to write their requests on a piece of paper. Since people are, for the most part lazy, the petitions that they write are short. Thus, *Baruch Hashem*, I have time to learn!"

It is all about attitude. Who would even think that being unable to hear well would be viewed as contributing positively to one's learning? The *Steipler* did. He thanked Hashem for his handicap, because he knew that it was all part of His plan.