

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

*Rashi* explains that the *Korban Todah*, Thanksgiving offering, is brought by a person who had been the beneficiary of a Divine miracle (everything that happens to us is Divinely initiated). For example; One who: crossed the sea; traversed a wilderness, was released from prison/captivity; cured of an illness. Such people are to offer their gratitude to Hashem, as it is written in *Sefer Tehillim* (107:31,22), "Let them thank G-d for His kindness and His wondrous acts for humanity... Bring offerings of thanks and, with songs of joy, tell of His deeds." Implied herein is the notion that the obligation for *hodaah*, expression of gratitude, is incumbent when a person has been spared from an *eis tzarah*, travail, adversity. The purpose of *hodaah* is for the person to realize and acknowledge that it was Hashem, Who is the Divine Healer and Who rescued him from peril. It was not the result of "natural" intervention, regardless of what it may seem.

*Horav Shlomo Zalmen Auerbach, zl*, suggests an added caveat which is the consequence of *hodaah* to Hashem for his deliverance. We understand that nothing just happens; illness, imprisonment and various other forms of adversity are Divinely orchestrated to atone for our indiscretions and inappropriate behavior – both ethical and moral. When one sins, he becomes spiritually tainted. Out of Hashem's Divine beneficence, He expunges the flaw via the medium of adversity. Thus, we repair our sins in this world, rather than being subjected to spiritual punishment in the World of Truth. Thus, if a person requires a certain measure of adversity which he is unable to "diminish" through natural means, he may have to complete the measure in *Olam Habba*.

If a person offers gratitude to Hashem for healing him or for delivering him from peril, he is implying that he understands that, by right, he should suffer longer/harder. His sinful behavior warrants greater tribulation. Hashem, in His infinite kindness, delivered him from the *eis tzarah*. By expressing his gratitude, he acknowledges that he deserves more. This acknowledgment in and of itself, is *me'mareik*, cleanses away the sin.

Adversity serves a dual purpose: consequences for past actions, and as an opportunity for spiritual growth. When we confront challenges, acknowledging them as a form of reparation for sin, we declare our personal accountability. We affirm, "I erred, and I accept this as a means to cleanse my soul and offer amends for my wrongdoing." When we respond to adversity with gratitude, we elevate the experience further. We align ourselves with the recognition that everything comes from Hashem, and it is all for our benefit. Instead of focusing on the pain, we focus on the purpose.