

דברי מנחם

Diarei Menachem

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In our Parsha we come across the following verse which poses an interesting question: "G-d remembered No'ach and all the beasts and all the animals that were in the ark with him. And G-d caused a spirit to pass over the Earth and the waters subsided" (B'reishit 8:1).

What does it mean that "G-d remembered" - as if Hashem could forget? So, a deeper look at the verse inclines us to note that Hashem's "remembering" marks a change in the existential state of No'ach and the animals. For now the aspect of "Din" - Judgement - would be annulled in favor of the attribute of Mercy, as Hashem prepared the world to be rejuvenated.

We recall this "remembering" in the Zichronot section of the Rosh HaShana Musaf prayer, perhaps to remind ourselves that the attribute of Mercy can only be understood when weighed against the strictures of Justice. Moreover, we might then remember that it was (partly) in the merit of No'ach's kindness to the animals that Mercy descended upon the world (cf. Rashi).

In the Zichronot prayer we see that Hashem remembered No'ach for his Chesed, then the people in Egypt through their anguish and prayers (Sh'mot 2:24), and ultimately the covenant with our forefathers and the Land on account of the people's longing for Hashem (Vayikra 26:42). And, yes, Hashem's remembering his people is surely the ultimate fulfilment of the poignant plea **UTSHUVA UTFILLA UTZDAKA** that carries us on the wings of hope throughout the year.