

We are now in the **ז' דנחמא**, the seven weeks of comfort following **תשעה באב**, which continue all the way until **ראש השנה**. The first **ז' דנחמא** are a dialogue between **הקדוש ברוך הוא** and **כלל ישראל**. The **פסוקים** of the **ז' דנחמא** which I would like to focus in on. The first is when **כלל ישראל** cries to Hashem. **וְהָאֵלֹהִים יִשְׁכַּחֵנוּ** (ישעיהו מ"ט:י"ד) cries bitterly: **כלל ישראל** cries to Hashem. **וְהָאֵלֹהִים יִשְׁכַּחֵנוּ**. This is a bitter cry. It is not an accusation; it is a cry, a weeping: Hashem, You have forgotten us.

Towards the end of the הפטרה, there's a פסוק which answers that cry, not superficially. You have to see what you're reading. It's the next to the last פסוק of the הפטרה. The פסוק goes, הָבִיטוּ אֶל אַבְרָהָם אֲבִיכֶם וְאֶל שָׂרָה, תְּחִלָּתְכֶם - Look to Avraham your father, and to Sarah; תְּחִלָּתְכֶם - who, started you off, the foundation; הָבִיטוּ אֶל אַבְרָהָם וְאֶל שָׂרָה - I called them once; וַיַּבְרֵכּוּ וַיַּעֲבֵרְכֶם - and I benched them and I made them multiply.

The sefer חלל צוארי, from the מעיינו של תורה, brings in the name of Rav Aharon ben Chaim from Izmir, the איזמירער חסידישער רבי, a fascinating insight from the מדרש. He explains that any place in תנ"ך where it uses the expression אין לה, it means אין לה now, but in the future she will have. He gives three examples:

- 1) וַתֵּהִי שְׂרִי עֲקָרָה אֵין לָהּ וָלֵד (בראשית י"א:ל') - She had no children, but later Hashem answered her.  
 2) וַבָּא לְצִיּוֹן גּוֹאֵל (ישעיהו נ"ט:כ') and then it says וַיֵּן הָיָא דִּרְשׁ אֵין לָהּ (ירמיהו ל"י"ז)  
 3) וְהָיָה אֲנִי אֲנִי הוּא מִנְחָמְכֶם (ישעיהו נ"א:י"ב) and then it says אֵין לָהּ מִנְחָם (איכה א':ב')

So any place in תנ"ך where we have the phrase אין לה, you should know it means אין לה now, but not forever. That's what the פסוק is saying: הָבִיטוּ אֶל אֲבִרְהָם אֲבִיכֶם - You are crying now, so think about this: look back to your first of the אבות, Avraham, and to Sarah. They were elderly, naturally unable to have children - ninety years old, long past the point of hope. It was a bitter situation.

How are we in גלות? In an even more bitter situation. We might think there is nothing coming to us - אֵין לָהּ - נְבִיאָהּ: דִּרְשׁ אֵין לָהּ and מְנַחֵם - מְנַחֵם, דִּרְשׁ אֵין לָהּ are only for now.

And what does the פסוק say? קָרָאתִיו – I called them; וַאֲבָרַכְהוּ וַאֲרָבְהוּ – just as I blessed them and they multiplied, and כָּל יִשְׂרָאֵל came forth from these two individuals, so too here. Even though it says אֵין לָהּ now, do not give up hope. Even in the darkest days, never give up hope. כִּי נָחַם הַשֵּׁם צִיּוֹן – in the end, Hashem will comfort צִיּוֹן. It is only אֵין לָהּ מִנַּחֵם now, but in the end, there will be מִנַּחֵם.

The day that I'm taping this happens to be the day that the Iranian government שמם ימה came out with an announcement that they're going to attack Israel on תשעה באב because that's the day of their פורעניות, that's the day that they suffer all their misfortunes. I immediately fired back to anyone who got my text message, those guys just like Haman, who didn't know that ז' אדר was not only a day when משה רבינו died, but ז' אדר is the day משה רבינו was born. So too, in our time, הלוואי תשעה באב is going to become the biggest יום טוב. When you hear this podcast, this talk, it will already be after תשעה באב, and I'm hoping by then we will see a great ישועה, and Hashem will answer us and we will see the great נחמה, and הלוואי משיח should come already.

