



Menachem Av - Jewish Children Rebuild

4 Menachem-Av, 5740-1980

We have gathered because we are in the 'Nine days,' at the beginning of the month of Menachem Av.

It is so named meaning, "The consolation of Av," – the Jewish people are consoled in this month, since we are promised that this month "I shall transform their mourning to joy." Very soon, God will change these days – instead of sad days, they will be converted into joyous, festive days.

To achieve this, Jews must only do their part to remove the cause for this unhappiness. As we say in our prayers, "Because of our sins we have been exiled from our Land;" the fact that we are in exile is a result of Jews, in the past, acting unfittingly.

And through Teshuva for ourselves and for others, and for previous generations, we wipe out the wrongdoings that brought us to this state, and surely, in turn, this will put an end to our Exile, and we will return to our Holy Land.

Moreover, the joy will be greater than ever before, as the Torah states; upon Moshiach's imminent arrival, bringing the true and complete redemption – God will "transform these days into days of joy and happiness and festive Holidays." This period of mourning will become good days and happy days. They will be more joyous than other days of the year.

Because they will be a result of Teshuva, there is an advantage, as "light is greater when it comes out of darkness," and "true wisdom is achieved through overcoming folly." We generate a greater light and a greater knowledge based on true wisdom – Torah, which teaches us how to live wisely, through the performance of Mitzvot.

This applies to every Jew: man, woman, and child, but children have a special role and a special importance.

The Midrash tells us, "When did the Exile begin?"

First, the Sanhedrin, the High Court, was exiled. They were the eldest, the most proficient in Torah and Mitzvot, the leaders of the Jewish people; yet God's Presence still remained in Jerusalem and the Holy Temple.



Even when the officials were exiled, – the families in charge of the Priestly and Levite service, who were chosen as representatives of the Jewish People to serve God and bring the Temple sacrifices, – even after they were exiled, God's Presence still remained in Jerusalem and the Holy Temple.

However, when "the children were banished before the enemy," when the young students of Torah, Jewish children, were sent into exile, then God Himself went along with them into exile.

Thus we see, that as long as Jewish children maintain their Judaism – in the metaphoric "Jerusalem and Holy Temple" – the true exile cannot begin, as mentioned, God's Presence remained until that point.

Because the children remain in Jerusalem and in the Holy Temple, then the Sanhedrin and the members of the Temple service, as well as the entire Jewish people, return.

It only depends on the children not being exiled.

So first and foremost, it is imperative that the exile cease and we once again be in Jerusalem, the Holy Temple, and the entire Land of Israel with the complete redemption. This is contingent upon this critical step: Spiritually, Jewish children must reside in "Jerusalem and the Holy Temple";

Through Torah study – corresponding to the Sanhedrin, the Torah scholars, and to the Holy Temple, where the Sanhedrin was located,

And through their fulfillment of Mitzvot, making each of their actions a Godly 'sacrifice:' to dedicate their actions, speech and thoughts, to God, utilizing all of their doings for the sake of Heaven.

