

# SICHA SUMMARY

## Likkutei Sichos, Vol. 25

*Asara B'Teves*

### The Illness and the Remedy:

The fast of the tenth of Teves commemorates the onset of the siege that Nebuchadnezzar placed on Jerusalem which marks the very beginning of the process of the Jewish people's banishment and exile. Even the destruction of the second Beis Hamikdash hundreds of years later can be traced to this event, as it introduced the entire concept of exile from the Land of Israel and so is the origin of all subsequent exiles.

But we are taught that G-d provides the cure even before the onset of the sickness. It must be that in the very beginning of the process of exile, G-d planted the possibility of a cure.

The cause of all exile is baseless hatred between the Jewish people. Even though

the Talmud lists other causes for the destruction of the first Beis Hamikdash, it remains true that G-d would still not have punished them for these sins if they remained united. Therefore, it is obvious that the cure for exile is baseless love and unity between the Jewish people.

Thus, G-d caused the story of exile to begin with a siege on the people of Jerusalem. A siege forces the population to come to terms with each other, to reconcile their differences and work together in harmony. The Hebrew term used to describe the siege, *semach*, also means to "support," alluding to this idea that the siege itself presented an opportunity for the Jewish people to lift themselves up and unite. If they took this opportunity, the reason for exile would have been nullified. They chose otherwise. Yet the tenth of Teves is a perennial reminder of that power of love of our fellow Jew to vanquish the exile once and for all.

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