

לעילוי נשמת
שיינא גאלדא ע"ה בת יבלחט"א
ר' מיכאל הלוי שיח"ל גוטלייזער
נלב"ע כ"ח אלול ה'תשע"ו
ת'נ'צ'ב'ה'

נדפס ע"י זקניה
הרה"ת ר' יצחק מאיר וזוגתו מרת
לאה ומשפחתם שיחיו שפאלטר

Let's Talk About Eretz Yisroel

THROUGH THE LENS
OF THE REBBE'S TORAH

PART 11

Fake Peace (2)

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In 1949, the Chinese Communist Party gained control of mainland China after a prolonged civil war, and the original government retreated to the island of Taiwan. As part of its broader Cold War strategy to contain communism, the United States signed a mutual defense treaty with Taiwan on December 2, 1954, committing the US to defend Taiwan from aggression, especially from China. The treaty was ratified by the US Senate on February 9, 1955.

On December 15, 1978, the United States announced it would recognize the People's Republic of China as the sole legal governing body of mainland China and unilaterally terminate its treaty with Taiwan. President Jimmy Carter made this decision alone, without consulting Congress. Overnight, a twenty-five-year-old defense treaty, which could have held many more decades, disappeared because of one man's decision.

The timing of this stunning international drama was no coincidence. At the time, Israel was negotiating the details of the proposed peace treaty with Egypt, based on the framework agreed upon at the Camp David Summit earlier that year. Israel had tragically capitulated to many of the Egyptian demands to retreat from the Sinai and give up its natural resources, and Egypt was demanding more. Many of these concessions had been made based on US promises of financial and military aid for Israel. The announcement of the unilateral withdrawal from the Mutual Defense Treaty with Taiwan was a clear reminder to the Israeli delegation how international treaties are ultimately treated, and why negotiating away crucial security needs on such terms was delusional and reckless.



In the fall of 1956, Israel, in cooperation with France and England, conquered the Sinai Peninsula from Egypt in a war known as the Suez Crisis. International backlash was fierce, and US President Eisenhower threatened Israel with severe economic sanctions if it did not retreat from the Sinai. Five months later, Israeli forces withdrew from the huge territory they had miraculously liberated in just nine days of fighting.

Some years later, the United States questioned why Israel had agreed to the withdrawal, implying that Israel should have remained there to protect itself and ensure the Suez Canal remained open to international trade and not subject to the whims of a despot like Egyptian President Nasser. The US had threatened Israel with sanctions for the sake of

performative politics, in its broader Cold War struggle with the USSR, but it had never expected them to actually retreat. Although deference to strong allies is generally appropriate, it should never be done at the expense of a country's security and prosperity.

The same was true about most of the issues discussed at the Camp David Summit, especially the most dangerous one: allowing autonomy for the Arabs living in the West Bank and Gaza, areas Israel had liberated during the Six-Day War. Although it was presented as an ethical imperative for Israel to facilitate such an arrangement, in truth, even entertaining such a formula, and especially implementing it, would spell disaster for the Yidden living in Eretz Yisroel. This fact was plainly clear to all of Israel's leaders who had repeatedly proclaimed that, while they were eager to negotiate with their neighbors and willing to give away land for the sake of peace, the idea of creating a sovereign Arab state in the West Bank and Gaza was unthinkable.

The fact that autonomy was a topic for discussion at the summit was largely performative politics. Egyptian President Anwar Sadat demanded it as lip service to the rest of the Arab world, which was opposed to

his entering negotiations with Israel in the first place. Since they were politically affiliated with his rivals in Egypt, Arab autonomy in the territories would weaken Sadat's overall political position. Most importantly, he had no mandate to speak on their behalf in the first place. Surprisingly, President Carter pressured Israel to consider the idea, and both sides even agreed upon a framework for how it could happen.



The Rambam describes in *Moreh Nevuchim* (Part 1, Chapter 71) how early philosophers would first invent a theory and then force reality to conform to the theory. In truth, however, reality dictates how one evaluates any situation and how to develop formulas to deal with it. At Camp David, when discussing autonomy, the diplomats and politicians engaged in bizarre conversations that had nothing to do with the facts on the ground.

Some claimed the Arabs in the territories were willing to live peacefully side by side with Israel; a blatant lie since attacks against Jews were happening with alarming frequency, with the support of the local Arab population. Besides, the new generation of Arabs was radicalized and considered Israel a blight to their religious sensibilities, which could not be tolerated.

The word "autonomy" originates from the Ancient Greek word "autonomia," meaning "self-governance" or "independence." After all parties agreed to include the word in the framework signed in the Camp David Accords, they started arguing what the word would mean in practice. While the Israelis thought they could limit Arab autonomy to administrative, educational, and civil governance, everyone understood it was a matter of time before the Arabs would procure weapons and become a lethal army, minutes away from urban and rural Jewish populations throughout the land.

When a crack appears in a dam, hanging up a sign next to the crack proclaiming it is fixed does not stop water from leaking through. The crack will only get bigger and eventually cause catastrophic flooding. Calling the disastrous Camp David Accords and the



MAP DETAILING THE BATTLE OVER THE SUEZ CANAL.

discussions about autonomy a framework for a “peace treaty” was exactly that.



The greatest travesty of this conversation was the fact that Jews were openly claiming that the land did not inherently belong to Am Yisroel, and that the territories Hashem gifted them through miraculous victories belonged to others. Instead of acknowledging and appreciating Hashem’s kindness by annexing and settling the liberated territories, they offered to give it away through diplomatic theatrics, constituting a tremendous *Chilul Hashem*.

Although autonomy was included in the framework of the Camp David Accords, nothing came of it until the fall of 1991. Leveraging American financial assistance to Israel for the large-scale absorption of immigrants from the former Soviet Union, President George Bush pressured Israeli Prime Minister Yitzchak Shamir to participate in the Madrid Conference. At this two-day meeting in Madrid, the Palestine Liberation Organization (PLO) under the leadership of Yasser Arafat *yimach shmo vezichro*, was considered the legitimate representative of the Arabs living in Gaza and the West Bank, and were proclaimed viable “partners” in a potential “peace agreement” with Israel through granting them autonomy.

For two years prior, the Rebbe consistently urged Shamir to reject these negotiations at all costs. When Elyakim Rubinstein, one of Shamir’s advisors, came to the Rebbe for dollars on 14 Cheshvan 5750 (Living Torah #97), the Rebbe declared that the only successful way to deal with American pressure is to never compromise on vital issues. *“It cannot be expected of Israel to do something contrary to its survival... This is contrary to the nature of the United States, [which] was founded and survived by taking a strong stance, that on issues critical to its survival, it would not compromise... Explain that [rejecting the talks] is not out of stubbornness. It is a matter of survival, and it is in the interest of the United States that Eretz Yisroel is strong in the Middle East, because Eretz Yisroel is their only true partner.”*

Two months after the Madrid Conference, following



THE REBBE SPEAKS WITH MOSHE KATZAV, THEN ISRAEL'S TRANSPORTATION MINISTER, AFTER MAARIV ON MOTZEI YUD SHVAT 5752.

Maariv on Motzei Yud Shevat 5752, the Rebbe distributed dollars and spoke to Israeli Minister of Transportation, Moshe Katzav, for over ten minutes about how dangerous and reckless these negotiations were. *“Merely discussing autonomy is a Chilul Hashem. While it is a personal matter when individual Jews in Eretz Yisroel do not observe Torah and Mitzvos, the autonomy plan amounts to the Israeli government declaring war on Hashem and His Torah... This is not a diplomatic matter, but rather a discussion about surrendering portions of Eretz Yisroel, chas v’shalom!”*

Tragically, the Madrid talks led to the Oslo Accords and all the subsequent “agreements” which have endangered the Yidden in Eretz Yisroel and around the world and caused constant bloodshed, *Rachmana litzlan*. An illustration of the fact that peace in Eretz Yisroel can only be achieved through following the teachings and dictates of Torah. **T**

NEXT MONTH:

While trusting in Hashem, we must do our part to ensure security.

Primary Sources: *Sichos Kodesh* 5739 vol. 1, p. 440; *Ibid.* vol. 2, p. 322; *Ibid.* 5740 vol. 3, p. 45; *Toras Menachem Hisvaaduyos* 5752 vol. 2, p. 376; *Make Peace, Chapters 11 and 13.*