

לעילוי נשמת
שיינא גאלדא ע"ה
בת יבלחט"א ר' מיכאל הלוי שיחי'
גוטלייזער
נלב"ע כ"ח אלול ה'תשע"ו
ת"נצ"ב'ה

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הרה"ת ר' יצחק מאיר
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שפאלטר

Let's Talk About Eretz Yisroel

THROUGH THE LENS
OF THE REBBE'S TORAH

PART 12 Real Peace

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Since the horrific war broke out in Eretz Yisroel on Simchas Torah 5784, there is an intense interest among so many to understand how to deal with it based on the Rebbe's teachings.

Isn't it better to bomb a city to rubble than to endanger soldiers' lives fighting urban warfare? Should aid trucks be allowed to enter Gaza in the middle of a war? Should murderous terrorists be exchanged for hostages? What is the proper response to a woman being killed by a terrorist on the way to the hospital to give birth? Is there an alternative solution to rocket attacks other than the Iron Dome?

For decades, the Rebbe addressed the security of Yidden in Eretz Yisroel, analyzing and clarifying every possible detail and addressing numerous specific situations. There are clear answers to the above questions and many more, but upon reflection, many of these questions are predicated on the wrong foundations.

As the Nossi Hador who leads, guides, and educates the generation, and the "Ro'eh Ne'eman," the faithful shepherd who nourishes our *emuna* in Hashem, the Rebbe educates us to truly believe and see how Torah is a guide to every detail of life, especially the most important questions facing world Jewry in the modern era, instead of relying on and accepting parameters defined by "the world." These teachings restructure the premises with which to approach the vital challenge of ensuring the security of millions of Yidden surrounded by so many enemies. When viewed through this prism, the options available to the Israeli government today become much broader and bolder than many think possible.

In the past eleven articles of this column, we have provided brief overviews of some of the fundamental principles that enable us to properly analyze the current situation and chart a path to peace and prosperity for everyone in the region.



During the farbrengen of Shabbos Parshas Noach 5742, the Rebbe spoke about a conversation he had with an influential figure in Eretz Yisroel who participated in the negotiations for the disastrous Camp David Accords. He admitted the details of the deal were negotiated under immense pressure and that this was a critical mistake, since they could have insisted on signing a general agreement and then worked out the details later without pressure. But they felt stuck in an irreversible situation, compelled to fulfill their obligations, despite seeing the terrible results of these retreats and the danger it was causing to the Yidden in Eretz Yisroel.



“When I asked him what their long-term plan was [to ensure Yidden are secure in Eretz Yisroel –ed.], he responded that Hashem will help! While I was happy to hear him proclaim his faith and trust in Hashem, I explained to him that Hashem wants to help us when we do our part within the natural realm, according to Hashem’s instructions.”

The Torah states, “וּבִרְכָּהּ אֱלֹקֵיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה — Hashem will bless you in all that you do.” To receive Hashem’s *brachos* of sustenance and health, we must work, eat, and sleep properly. In the same way, to achieve peace and tranquility in Eretz Yisroel, we are obligated to stockpile weapons, invest in natural resources, and prepare battle plans for all scenarios, because securing a tiny country in a sea of hostile enemies demands a skilled army and all other components of national security. Instead of an aberration of Jewish values, military preparedness and credible deterrence are a feature of our trust in Hashem, the natural vessels through which we avert violence and war in the first place. Striking first, completing the task, and consolidating victories saves lives on both sides.

Even the best army relies on effective guidelines to assess threats, formulate strategy, and approve tactics to achieve security, grounded in a moral value system. Our values are determined only by Torah, not politicians, diplomats, journalists, professors, or activists.

Confidence in identity and purpose is also critical. The millions of Yidden in Eretz Yisroel today must understand they are not there because the European Jewish community disappeared in the Holocaust or because 33 nations voted in the United Nations to recognize the creation of an independent Jewish state. The land was gifted to Am Yisroel by Hashem at the *Bris Bein Habesorim* as an

eternal inheritance, to the exclusion of all others. Members of other nations might live there, but they have no inherent right to it.

While there is no obligation for Yidden to conquer these territories until Moshiach comes, when Hashem performs miracles during a defensive war, and areas within the biblical borders of Eretz Yisroel, or territories that are essential to its security and wellbeing, are liberated, no one has the right to give them away. They are Hashem’s gift to Am Yisroel. Stopping Jewish settlement there to avoid insulting local inhabitants or angering foreign nations is not called being reasonable; it is reckless. Using them as bargaining chips in negotiations for any reason, even declarations of peace, is not acceptable; **it is theft**. Even if politicians signed agreements to do so, they are illegitimate and should be revoked, because they endanger the inhabitants of Eretz Yisroel.

Allies will celebrate success, regardless of how loudly they initially protest for performative reasons; enemies will vilify and condemn, regardless of how the Jewish government and military go about their business. Hence, there is no need to seek legitimacy from the international community when it comes to protecting Eretz Yisroel, because the most important goal must be to save every life. Every life is an entire world.

Ensuring the security of its citizens is the most basic responsibility of any sovereign nation. There are no such things as “tolerable losses,” military or civilian, and sacrificing lives to protect historic structures or enemy populations is wrong. Security experts determine how best to achieve these goals, providing their professional opinions without regard to politics or diplomacy.



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ELIEZER KULAS SPEAKING WITH THE REBBE AT DOLLARS.

Clarity in these principles helps us cut through the noise, appreciate the roots of the multiple security crises, and insist on credible solutions. Clarity allows us to reject the tragic and suicidal perspective that living in Eretz Yisroel comes along with the price tag of terrorism, rockets, sirens, and shelters. Real peace can be achieved if the security playbook is written based on Torah values and in accordance with the Shulchan Aruch.

Eliezer Kulas, a former Member of Knesset and member of the Likud party, came to the Rebbe for dollars on 21 Shevat, 5752. He shared that in response to the Rebbe's conversation with Transportation Minister Moshe Katzav on Motzei Yud Shevat regarding Israel's security, he had formed the "Israel Loyalist Faction" to promote the Rebbe's causes in the Likud so that "even in the Knesset they should see that when the Rebbe says something they should take heed and act accordingly."

The Rebbe responded, *"Much outstanding success. Instead of asking me, just look into the Shulchan Aruch, and you will see what needs to be done, and you will have Hashem's help."*

Spiritual means are certainly the core of our obligations to securing Eretz Yisroel. During war and peacetime, the Rebbe launched the *mitvzoim* campaigns to strengthen the security of the Yidden in Eretz Yisroel and boost the morale of the soldiers. During various crises, the Rebbe called for specific spiritual efforts to overcome the enemy. For example, before the Yom Kippur War, the

Rebbe mobilized Jewish children throughout the world to gather for rallies of Torah, Tefilla, and Tzedaka; as the war unfolded, the Rebbe charged Chassidim to intensify their *simcha* in unprecedented fashion. When there was a serious threat of an imminent attack from the PLO on multiple Jewish targets on 28 Nissan 5750, the Rebbe announced that everyone should give the value of three meals to tzedakah in lieu of fasting, and called upon Klal Yisroel to increase in Torah, Tefilla, and Tzedakah.

However, Shulchan Aruch in Orach Chayim Siman 329 states that when non-Jews threaten Jews on Shabbos, we are obligated to meet them with weapons, ready for battle. Suggesting that in order to preserve the sanctity of Shabbos, we should respond to the threat through learning more Torah or saying more Tehillim is a violation of halacha! Decisive action is critical to channeling Hashem's blessings of security and peace.

Although we are still in *galus*, Klal Yisroel has been granted the historic gift of self-governance in Eretz Yisroel with all the necessary tools of ensuring real peace and security for all Yidden. Through overcoming the stifling *galus* mentality which pervades much of the current decision-making processes and political posturing, our brothers and sisters living in Eretz Yisroel can merit the realization of Hashem's blessing of "וישבתם לבטח בארצכם" — and you shall dwell securely in your land." T

Primary Sources: Likkutei Sichos vol. 21, p. 291; Toras Menachem Hisvaaduyos 5742 vol. 1, p. 371; Living Torah #336.