

לזכות  
החייל בצבאות ה'  
מנחם מענדל שיחי'  
לרגל יום הולדתו ז' ניסן

נדפס ע"י הוריו  
הרה"ת ר' חיים אפרים זוגתו  
מרת ח' מושקא שיחי  
גאלדשטיין

# Let's Talk About Eretz Yisroel

THROUGH THE LENS  
OF THE REBBE'S TORAH

PART 7

## Consolidate the Victory

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**A**chav, the seventh king of the Malchei Yisroel, and Ben-hadad, king of Aram, were mortal enemies. One day, Ben-hadad gathered a coalition of 32 nations to wage war against Achav. They laid siege to the capital city Shomron and, convinced of certain victory, offered humiliating surrender terms to Achav. Despite the overwhelming odds, with the encouragement of a *navi*, the Yidden of Shomron went to war against the mighty army and were victorious.

A few months later Ben-hadad returned and the two armies camped opposite each other for seven days. On the seventh day, as the battle raged, the Yidden wiped out the army of Aram. When the survivors fled to the city of Aphek, the city walls fell in on them, and Ben-hadad was forced to hide in fear for his life. His servants approached Achav and declared, "Your servant Ben-hadad said, 'Please let me live.'" Achav replied, "Is he still alive? He is my brother!"

When Ben-hadad left his hiding place, Achav received him with great honors, and they negotiated a peace treaty. A *navi* warned Achav that he would suffer greatly for sparing his enemy's life. Indeed, three years later, Ben-hadad returned to wage war on the Yidden, and Achav was killed in that battle. (Melachim 1 20-22:41)



Israel's borders before the Six-Day War, known as the 1949 Armistice Line (or the Green Line), were objectively indefensible. To Israel's east, Jordan controlled the West Bank, and at the narrowest point, barely nine miles separated the Jordanian forces from the Mediterranean Sea. This meant that in a war, Jordan could cut Israel in half in less than half an hour. To the north, the Syrians regularly bombed civilian towns and villages from the Golan Heights, making life unbearable. In the south, the vast Sinai desert provided ample opportunity for Egypt to attack Israel and disrupt all shipping coming from the port of Eilat. Ten years earlier Israel had conquered the entire Sinai but returned it to Egypt due to American security assurances, which never materialized.

As a result of the tremendous miracles in the Six-Day War, Israel received the divine gift of defensible borders. The entire West Bank was liberated, including the old city of Yerushalayim, Chevron, and the territories of Yehuda and Shomron, thus widening the borders and removing the vital threat of splitting the country in half within minutes. To the north, they now controlled the Golan Heights and were in a better strategic position if war ever commenced with the Syrians. Most importantly, Israel had reconquered the entire Sinai Desert, which provided a vital buffer zone between them and their strongest enemy, control of the Suez Canal, and possession of vast oil resources to fuel its economy and military.

Five days after the war, as Jews around the world celebrated the miraculous salvation, and with the world awestruck at the swift reversal of fortunes in the Middle East, Israel's government convened to discuss its official policy regarding these territories. In a secret memorandum, the Israeli government confirmed that it would propose peace treaties with Egypt, Jordan, and Syria based on the 1949 Armistice Line. Instead of acknowledging the fact that Hashem had just presented them with the greatest gift and consolidating their position of military strength in the region, Israel's leaders surrendered to what they thought would be the desire of the nations of the world. They offered to give up all the liberated territories for which hundreds of soldiers had sacrificed their lives, to achieve diplomatic relations and extract peace promises from their mortal enemies. Aware of how unpopular such a policy would be, even the military leaders were unaware of this decision.

When the message was communicated to the Arab nations through American channels, the Americans were stupefied at the outrageous offer. Miraculously, Israel's enemies rejected the offer, but the damage was done. Based on these hasty and misguided offers of land for peace, five months later, the United Nations Security Council unanimously adopted Resolution 242, which called for achieving lasting peace in the region through the "withdrawal of Israeli armed forces from territories occupied in the recent conflict," and several other principles that would gravely undermine Israel's ability to defend itself in the future. Resolution 242 became the basis for all future negotiations between Israel and its enemies, resulting in, among others, the disastrous Camp David Accords and Oslo Accords.

Just as Achav had desperately sought the friendship of his arch-enemy thousands of years ago after a miraculous seven-day war instead of following Hashem's instructions, Israeli leaders rushed to undo the achievements of the miraculous Six-Day War by making misguided peace offers to their worst enemies, in the hope of extracting their approval and friendship. Instead of proclaiming these territories as our rightful birthright due to Hashem's promise to our ancestors, as well as vital to our security, they violated Halacha by using them as negotiating chips.

The United Nations Security Council Resolution 242 is illegitimate and not binding. When Israel's leaders and representatives respond clearly and forcefully to all political and diplomatic pressures that these territories are rightfully ours, and vital for our security, the nations of the world will respect us and back down.



Even just speaking about giving away land gravely endangers Eretz Yisroel.

At the farbrengen of 13 Tishrei 5734, three days after the




UN SECURITY COUNCIL CHAMBER IN NEW YORK CITY.

Yom Kippur War began, the Rebbe explained why the war had started barely six years after Israel was victorious over their enemies.

"There are those who are enslaved to their *yetzer hara*, and after Hashem gifted so many territories to the Yidden in Eretz Yisroel during the last war, there were certain politicians who immediately started scheming how they would return them to the enemies, with many strange justifications...

"Based on the clear *psak din* of the Rambam in Hilchos Gerushin,<sup>1</sup> we know with perfect clarity that what these leaders said and did was not on behalf of Klal Yisroel, nor on behalf of several individuals and not even on their own behalf. Their *yetzer hara* forced them to do it!

"Therefore, when a congregation of Yidden is gathered... we must make a public announcement, and do so with a loud voice, that all of this talk [about giving back land]... was only the result of their *yetzer hara's* coercion!

"Especially now, after they themselves realize how foolish this idea was, seeing how terrible the situation would have been had they given up even half a kilometer of territory, they certainly realize that it was their *yetzer hara* talking, not themselves". 

#### NEXT MONTH:

*Why is trading land for peace against Halacha?*

**Primary Sources:** *Toras Menachem* vol. 57 p. 107, 150; *Toras Menachem* vol. 74, p. 78; *Sichos Kodesh* 5737 vol. 2, p. 216; *Berega HaEmet* p. 78.

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