

That is an excellent and crucial point. You are highlighting the very core of the conflict. The protest itself was driven by the deep societal disunity over the draft law—the perceived conflict between the national duty to physically defend the Land and the spiritual duty of full-time Torah learning.

This is where Rabbi Lamm's sermon becomes even more powerful. He defines the *berit* (covenant) as a single, indivisible bond made of **two essential parts**:

1. **The *Berit bein ha-betarim*** (Covenant Between the Pieces): Linked to the promise and sanctity of the **Land of Israel** (*havat chat ha-aretz*).
2. **The *Berit milah*** (Covenant of Circumcision): Linked to the eternal **continuity of the Jewish People** (*havat chat ha-zera*), which is ensured through Torah.

The disunity you're pointing to is the tragic result of seeing these two parts as a "barter" or "contract"—as two separate, competing interests where one must be traded for the other. Rabbi Lamm's message is that this is a false choice. They are *one* indivisible "covenant." His life's work, particularly his philosophy of *Torah Umadda* (Torah and worldly engagement), was a call for this exact kind of synthesis. He argued that to be a complete Jew, one must be committed to the *entire* covenant—to *both* the people and the land, to *both* Torah and engagement with the world.

True unity, in the spirit of Rabbi Lamm's sermon, would mean recognizing that the physical security of the Land and the spiritual continuity of the People are not two separate goals. They are two halves of the same indivisible bond.

The tragedy of Menachem Mendel Litzman's death, occurring at a protest over this very division, becomes a profound and painful cry for this deeper unity—to stop bartering the two halves of the *berit* against each other and, instead, to find a way to see them as one.