
Objective Temple Mount

A Current Look at Threats to the Temple Mount by Extremist and Messianic Groups

by Yizhar Be'er

In our Jan. 19 issue, EIR reported the release of a study on the threat to peace in the Middle East posed by extremist and messianic groups to the Islamic holy sites in Jerusalem—especially Al Aqsa mosque and the Dome of the Rock—on the Temple Mount/Al Haram Al Sharif. The report was written by the Center for the Protection of Democracy in Israel (Keshev). Because the report presents information that is explosive and virtually ignored by the media outside of Israel, EIR here reprints the report (with slight explanatory editing) with the permission of Keshev. The report fills out the Israeli side of the picture presented in the EIR Special Report, “Who Is Sparking a Religious War in the Middle East?” released in December 2000.

With the election of right-wing Likud chairman Ariel Sharon as Prime Minister on Feb. 6, Keshev's report should set off alarm bells for anyone concerned about preventing religious war. Keshev has demonstrated that these fanatical movements have gone from the fringe, to the very center of the Israeli political spectrum. Many of the individuals mentioned in the report are personally and politically close to Sharon.

Keshev was founded after the assassination of Israeli Prime Minister Yitzhak Rabin in 1995, to promote democratic values. Among its directors and supporters, are academics, attorneys, and public figures.

Introduction

The Temple Mount is like a smoldering volcano that is bubbling and threatening to erupt—a threat that is liable to endanger Israel's existence.

Recently, we have witnessed the great expansion and consolidation of Temple Mount Jewish groups. There are two main reasons for this development, one external and the other internal. The external reason is the fear of an arrangement that will institutionalize the existing situation, in which the Palestinians hold the Temple Mount. Fear of the arrangement leads to pressure on national-religious rabbis and the Chief Rabbinate to remove the halachic [Jewish religious law] prohibition against entry onto the Temple Mount.

(Since it is not known where Solomon's Temple actually lies, this law forbids observant Jews from entering the Mount, lest they step on the “holy of holies” and therefore commit a sin.)

The internal reason relates to the increasing involvement in the concept of the Temple. What was once not part of the Jewish consciousness has in recent years penetrated into all the religious sectors. The Western Wall has diminished in importance and extensive activity has been directed toward the Temple. If once the subject of establishing the Temple was attributed only to the will of the Almighty, the current attitude is that action must be taken to prepare for the founding of the Temple.

In this document, Keshev focuses on extremist Jewish groups because of the great potential inherent in their activity and because many of the activists in these groups have a record of violent nationalistic criminal offenses. These activists include members of Kach and the Jewish underground. The fear that a political arrangement will be achieved, the calls by rabbis that are liable to be interpreted as permission to attack the mosques on the Temple Mount, the explicit urgings of Temple lovers to “destroy the mosques,” and the desire to revenge the death of Rabbi Binyamin Kahane make the mosques on the Temple Mount a principal target of attacks by Jews.

Extreme Christian and Islamic groups also have, and might have in the future, a significant effect on events which take place on the Temple Mount. We choose, however, to focus on activities of Jewish groups, since, in our view, they present the most imminent and concrete threats.

Temple Lovers Groups: The Dynamics of Growing Power

Temple consciousness has been increasing, as is apparent from the number of conferences of Shocharey HaMikdash [The Temple Lovers]. The most recent conference was held in 1999 and was financed by the Ministry of Religious Affairs. The previous government contained at least six ministers who demanded that some degree of Jewish prayer be allowed on



Jerusalem: In the distance, the Dome of the Rock and the Al Aqsa mosque; in the foreground, the Western Wall, all that remains of the Temple.

the Temple Mount. Supreme Court Justice Menachem Elon also called on the government of Israel to reconsider its policy on the Temple Mount. Recently, Jerusalem's mayor, Ehud Olmert, placed himself at the head of the battle over the Temple Mount.

Until recent years, the number of Temple lovers, who considered destruction of the mosques on the Temple Mount a necessary goal that human beings would have to realize, did not exceed a few dozen activists in a number of minimally influential movements. Over the past five years, there has been dramatic growth in the number of activists and supporters and increasing ideological and public support for the idea of destroying the mosques.

In an interview with the weekly newspaper *Jerusalem* (Nov. 1, 1996), Noam Livnat, a leader of the movement *Hai v'Kayam*, stated that he aspires to a situation in which it would be possible to "blow up the Golden Dome on the Temple Mount and raise it to the heavens." He explained how this could be done: "If three people go to blow up the Golden Dome, they would simply be crazy. If 30 people do it, it is an underground. If there are 300, it is a movement, and with 3,000, it is a revolution. Everything depends on the number of people taking part. The aspiration is to gather public power to do it."

On Sept. 15, 1998, during the Premiership of Benjamin Netanyahu, the "Annual Conference of Shocharey HaMikdash" was held at the Binyaney Ha'Ooma International Con-

ference Center, in Jerusalem. Thousands of people participated: national-religious, Ultra-Orthodox, and secular Jews. At the conference, rabbis ordered that substantive preparations be started to build the Temple on the site of the mosques. Invitations to the conference were sent by the head of the Constitution, Law, and Justice Committee of the Knesset [Parliament], MK [Member of the Knesset] Hanan Porat (National Religious Party), on official Knesset stationery. He also sent his recorded welcoming comments. MK Moshe Peled (Tzomet Party), then Deputy Minister of Education, also gave his greetings. In a symbolic and concrete manner, the Knesset and the Israeli government gave their blessing to the plans of Shocharey HaMikdash. What had been a few years ago the concern of an eccentric few became a legitimate stream in national-religious Zionism.

In preparation for the "Seventh Feast of the Temple" in February 1997, the rabbis of Yesha (the organization representing Jewish settlers in the West Bank and Gaza), announced a revolutionary halachic, giving permission for Jews to enter the Temple Mount, something which has so far been halachically prohibited by all the trends in mainstream Judaism. The letter written by the rabbis (including Daniel Shailo, one of the heads of the council of Yesha rabbis) contains the plea "that every rabbi who believes that it is permitted to enter the Temple Mount should go up there himself and also guide the members of his community on how to enter the area according to the halachi restrictions."

Chronology of the Growth of Shocharey HaMikdash

Date	Event	Number of Participants
April 1990	First public conference of Temple Mount organizations (“The Temple Feast”)	60
February 1997	Seventh conference of Temple Mount organizations	1,000
September 1998	Eighth conference of Temple Mount organizations	2,000
December 1999	Demonstration on behalf of the Temple Mount, organized by Zo Artzenu	4,000
August 2000	Demonstration on behalf of the Temple Mount opposite the Lions’ Gate	50,000

Support Organizations for Establishing The Temple

According to Keshev’s investigation, at least ten organizations are actively involved, in the first circle, in promoting in practice the idea of establishing a third Temple. Each of the entities mentioned below is involved in its own unique area, but shares the general ideology of Shocharey HaMikdash that is based on the theory of stages, beginning with study and reinstating Temple practices and rituals and subsequently establishing the Temple on the site of the mosques on the Temple Mount. In the second circle is a broad support group that includes halachic bodies such as the Temple Mount Rabbinical Court, Amutot [non-profit organizations] located in Jerusalem such as Ateret Cohanim, which focus on purchase of property near the walls of the Temple Mount, extremist yeshivas such as Shuvu Banim, YESHA [acronym for Judea, Samaria, and Gaza] Council groups, Zo Artzenu, Matz MAAMATZ, rabbis, and community leaders.

Shocharey HaMikdash: The umbrella group that unites most of the Temple Mount organizations, headed by Prof. Hillel Weiss. The idea in its founding was to “unite separate fingers into one fist,” as Yehuda Etzion defined it.¹ A major activist in this movement is Rabbi Baruch Kahane, son of Rabbi Meir Kahane, the murdered head of Kach.

The Temple Establishment Movement: Headed by Rabbi David Elbaum. The movement professes to handle the practical aspects of reinstating the sacrifices and other sacred practices. It calls for reinstating the sacrifices now and is preparing the priestly garments, Temple vessels, and the duty rosters of the Kohanim [priests].

1. In a conversation with Keshev on July 4, 2000.

Machon HaMikdash [Temple Institute]: Founded in 1983 by Rabbi Israel Ariel, Moshe Neiman, and Michael Ben Horin in Jerusalem’s Jewish Quarter. In the mid-1970s, Rabbi Ariel was number two on the Knesset candidates list of Kach. Founded by the late extremist and founder of the Jewish Defense League, Meir Kahane, Kach and its sister organization Kahane Chai were declared illegal terrorist organizations following the assassination of Prime Minister Yitzhak Rabin. These two organizations are also on the U.S. State Department’s list of terrorist organizations. In the 1980s, Rabbi Ariel was indicted for attempting to ascend to the Temple Mount for the purpose of “increasing dissension and hate between Jews and Arabs.” Moshe Neiman, a resident of Mitzpeh Yericho, and Michael Ben Horin, a resident of Nov, in the Golan Heights, are also former Kach members. Rabbi Ariel believes that the Temple will not be built by miracles but that its founding demands active initiatives. Therefore, Machon HaMikdash focuses on preparing the vessels for reinstatement of the 200 commandments that can only be performed when a Temple exists. Machon HaMikdash has a museum of Temple vessels, spices, Kohen vestments, and other items. The organization receives financial support from the state and assistance from young women in Sherut Leumi [national service for religious women]. People active in the organization confirm that it also receives contributions from Christian fundamentalist bodies.

Hai v’Kayam [Enduring]: Established in the early 1990s by a member of the terrorist Jewish underground, Yehuda Etzion, and a group from the Bat Ayen settlement, in Gush Etzion. The movement defines itself as a messianic “Redemption Movement to Renew the Kingdom of Israel,” and its members define themselves as belonging to the “Third Temple culture.” Other members include Yoav Lerner, founder in the mid-1970s of the underground Gal, whose objective was to turn Israel into an halachic state and to blow up the mosques on the Temple Mount, and who was convicted and imprisoned three times for planning to blow up the mosques; Captain (Res.) Moti Karpel, former head of the Yesha Council which represents all the Jewish settlements in the West Bank and the Gaza Strip; and Noam Livnat (brother of MK Limor Livnat, former Minister of Communication, a senior member of the Likud, and a partisan of Benjamin Netanyahu), a student of Joseph’s Tomb Yeshiva, whose statement on blowing up the Dome of the Rock is cited above.

El Har Hamor [To Mount Hamor]: An academic, theoretical group whose principal members are from the radical Yitzhar settlement. Rabbi Yitzhak Shapira (Yitzhar), Rabbi Dudi Dudakvich (Yitzhar), Shay Dawim (Elon Moreh), Rabbi Yossi Plai (son of Menachem Felix).

The Temple Women: This group is headed by Michal Aviezer, a housewife and pleader in the rabbinical courts, resident of Kiryat Shmuel, near Haifa. The organization gathers gold jewelry and precious stones in preparation for estab-



Pictured is a sampling of some of the most important books and publications around which the Freemasonic, Protestant, and Jewish fundamentalist crazies have built the mystical “end-times” political movement that is responsible for the bloodbath in Israel and the Palestinian Authority.

ishment of the Temple. The jewelry and precious stones collected are kept in the safe of Machon HaMikdash.

Lechatchila [To the Beginning]: Headed by Rabbi Moshe Feiglin, who is also chairman of the nationalist Zo Artzeinu and brother-in-law of Benjamin Netanyahu. Lechatchila centers its activities around the Temple Mount and building the Temple by human efforts in accordance with the commandment “make me a Temple,” which is not dependent on the coming of the Messiah.²

Mishmarot HaKohanim [The Kohanim’s Preserves]: This organization is composed of members of the Cohen family, who are considered to be descendants of the Tribe of Levi, whose task is to assist in performing the sacred practices in the Temple.

To make the actual preparations for building the Temple, the land is divided into *mishmarot* [preserves]—areas, such as Mishmeret Yehuda, Mishmeret Binyamin, Mishmeret Menashe, and the like. Each *mishmeret* has a person in charge, who is responsible for serving the Kohanim in his area. In practice, each of the Kohanim join together to complete a form containing personal details and a description of what he is prepared to do “at the time the command is given,” i.e., if the time comes to prepare the sacred practices. The sacred practices and the expertise required from Mishmarot HaKohanim include skills in building, cleanliness, slaughtering,

and sacrificing the ritual sacrifices, musicianship, and other matters.

In the studies on the slaughtering of sacrifices, residents from Mitzpeh Yericho requested an American Jew, an owner of a plastics factory in Texas, to produce and donate animal figures from plastic for practice in slaughtering: lambs, cows, and fowl. Another program that was formulated in Mitzpeh Yericho is building in the settlement a full-scale model of the Temple (including the courtyards), an area comprising 187 meters by 187 meters. The plan has been frozen for the time being because of planning, financial, and halachic problems.

Mitzpeh Yericho has a *kolel* (yeshiva for married men) that specializes in Temple studies. Every day at 6:00 a.m., a group of men, under the instruction of the settlement’s rabbi, Yehuda Kreuzer, gather and study the laws regarding the Temple and the making of sacrifices.

Moshe Neiman, a resident of Mitzpeh Yericho, is in charge of the practical aspect of building a model of the Temple on the hills of Mitzpeh Yericho, and is also involved in raising funds and recruiting supporters for Temple organizations. Neiman contended, in a conversation with Keshev, that Rabbi Kreuzer forbids him to publicize the detailed plans and the site on which the preparations for building the Temple are being made. Rabbi Kreuzer was suspicious and reserved when he spoke with Keshev. According to him, although the full-scale construction of the Temple is in an advanced stage, procedural and technical problems remain,

2. *Lechatchila*, issues 57 and 61.

and the project has not yet reached the execution stage. In the meantime, he said, their activity is focusing on studies and training of the Kohanim, “to be ready when the command is given.”³

Ne’emaney Har HaBayit [Temple Mount Faithful]: Founded by Gershon Solomon, this organization works outside the umbrella organization. Solomon raises funds from fundamentalist Christian communities in the United States which consider the war of Gog and Magog and establishment of the Temple a necessary theological stage preceding the second coming of Jesus. In his conversation with Keshev, Solomon contended that close to 10,000 Christians from around the world, including from Muslim countries—Egypt, Indonesia, and in Africa—have recently joined his movement. He further contends that his movement has a registered membership of more than 10,000 people in Israel.⁴

The Temple Mount Rabbinical Court: On this body sit rabbis who are Temple lovers, such as Dov Lior, Nahman Kahane, and Israel Ariel. This is an institution with an alternative approach, whose halachic attitude toward Jews ascending the Temple Mount differs from most rabbis in the various streams of Judaism. By means of halachic rulings that the “court” issues, the Shocharey HaMikdash intend to erode the halachic prohibitions preventing Jews from ascending the Temple Mount. On the eve of the Tisha b’Av, in August 2000, the Temple Mount Rabbinical Court issued an halachic ruling allowing Jews to ascend the Temple Mount in places that are not part of the Temple enclosure, which constitutes, they contend, only 5% of the entire expanse of the Temple Mount. These places, the Court contends, may be entered by persons who are impure from having come in contact with a corpse, i.e., from the gates of the Temple Mount to the *Heyl*. “This is allowed following strict immersion according to Halacha, compliance with the commandments of ‘fear of the Temple,’ walking barefoot, and the like.”

The Amutot for Settling Jerusalem [“Jerusalem Forum”]: The Jerusalem Forum is an Amuta that unites and unifies the Amutot that redeem Jerusalem homes in the Old City: Beit Orot, Elad, Ateret Kohanim, Ateret L’yoshna. The idea behind unification is to concentrate the activity of all the Amutot and coordinate efforts in matters of common interest. The defining ideology of the Amutot is redemption of land in Jerusalem, with emphasis given to proximity to the wall of the Temple Mount. Many activists in the settlement Amutot are also activists in Temple Mount organizations.

Ateret Kohanim: Founded by members of Yeshivat Ha-Golan in 1978 as a yeshiva for the study of the laws dealing with Kohanim and sacrifices. Twice a year, at Passover and

Sukkoth, Ateret Kohanim, together with the Ministry of Religious Affairs and other bodies, convene to study the laws dealing with sacred practices and the Temple. The spirit behind this Amuta, which is the largest and most lively of all these Amutot, is Mati Dan. Rabbi Shlomo Aviner, the rabbi of Ateret Kohanim, emphasizes study of the Temple laws as spiritual, emotional, and intellectual preparation for establishing the Temple and not necessarily as a practical act.

Beit Orot: Founded by Beni Elon, who remains the leading figure in the Amuta even after being elected to the Knesset. The rabbi of Beit Orot is Elhanan Ben Nun, the brother of Yoel Ben Nun, a national-religious leader of the settlers with moderate views.

Amutat Elad: Operates in Ir David (outside the walls of the Old City). Its head is David Barry. Rabbi Tao works with them, but the organization is independent. They determine their policy and actions and are not tied to rabbinical rulings.

Ateret Leyoshna: A dormant Amuta. Its spiritual father is Rabbi Avigdor Nevatsal, rabbi of the Old City’s Jewish Quarter.

Shuvu Banim: Towards the end of 1999, Keshev published a special report on Shuvu Banim Yeshiva, which is situated in the Old City’s Muslim Quarter in Jerusalem. The report portrays a dangerous extremist group composed of repentant Jews, some of them with criminal backgrounds, and others army veterans, with military operational capabilities. Most of the students come from depressed communities with high unemployment, and have anarchistic mentalities and no fear of law or government.

The yeshiva heads and students are encompassed in a milieu of dangerous messianism, nurtured by the extremist (and charismatic) personality of the head of the yeshiva, Rabbi Eliezer Berland. The mixture of religious fundamentalism, national extremism, criminal backgrounds, great messianic tension, and geographical (ten meters) and ideological proximity to the Temple Mount mark this group as extremely likely to take violent action regarding the Temple Mount.

Practical Steps in Preparation for the ‘Redemption’ and Establishment of The Temple

Tradition views redemption as a deterministic process that is determined by the Almighty without human intervention. The extreme fringe elements hold activist conceptions that are part of the ancient tradition of groups or individuals who do not have the patience to wait for redemption and seek to hasten it. Prof. Dov Schwartz, head of the Department of Philosophy, Bar Ilan University, told Keshev that this attitude is similar to an act of witchcraft.

Thousands of activists in dozens of organizations, some small and of minimal influence, dedicate their time and energy to “redemption of the Temple.” The activity of most of these organizations can be perceived as legitimate because they

3. This information is based on visits by Keshev to Mitzpeh Yericho and conversations with Itamar Cohen, Moshe Neiman, and Rabbi Yehuda Kreuzer, residents of the settlement.

4. Keshev held its conversation with Solomon on June 28, 2000.

Rabbi David Elbaum: 'Rabbinate Are Traitors'

The following statement was headlined in the Keshev report: "Rabbi David Elbaum, head of the Temple Establishment Movement: The archeologists sold out to the enemy. The rabbinate are traitors."

The Jewish people abandoned the holy of holies and this would not have happened if we didn't have a state. Then the Jews of the world would unite and let out a cry. Now they rely on the state and the Rabbinate—who are traitors in the full sense of the word. The archeologists sold out to the enemy—this is clear. Bakshi Doron, the Chief Rabbi—he is leading the way to ruin. Anyone who sees what is happening on the Temple Mount and does not lift a finger is Judenrat incarnate. The Wakf [agency responsible for Muslim holy places] does not mention that there was a Temple there and the Chief Rabbi supports the Wakf and gives it all the authority. The Jewish people lost its head. As we expelled the British administration, it is possible with cunning to also remove the mosques and the Wakf. Without the Temple Mount, the spice of life is gone. We forgot our roots and cling only to money. The blame lies with the Chief Rabbinate. It abandoned [it] and continues to abandon [it].⁵

5. The conversation with Keshev was held on June 5, 2000.

ostensibly do not imperil anyone. In the broader context, however, the activity of all the groups together, which is often coordinated, has a cumulative effect. The ultimate objective is the same—establishment of the Temple in its original location, on the Temple Mount in the place of the Islamic mosques, and establishment of an halachic Jewish state in Israel. The attempt to realize these goals threatens, we believe, not only democracy in Israel, but also Israel's very existence. The extensive activity of the groups described above is on the way to fulfilling these objectives.

Reinstitution of the Sanhedrin

According to Shocharey HaMikdash, establishment of the Third Temple also requires reinstating the Sanhedrin. Keshev's investigation shows that, quietly and secretly, Shocharey HaMikdash have recently renewed the "Small Sanhedrin," an halachic group of 23 members that ceased to operate in the Fifth Century of the Common Era. The Sanhedrin (from the Greek, meaning "Council of Elders"), was the supreme

religious, judicial, and political Jewish institution in the Land of Israel from the days of the Hashmoneans until abolition of the presidency. The Great Sanhedrin included 71 members. The Small Sanhedrin was empowered to hear capital offenses pursuant to the Torah. During the period of the Second Temple, the Sanhedrin sat in the Lishkat HaGazit [an area of the Temple]. After the Second Temple was destroyed, the Sanhedrin moved to Yavneh and its powers were reduced.

Thirty people are behind the initiative to reinstitute the activity of the Small Sanhedrin, among them leaders of Shocharey HaMikdash, such as Prof. Hillel Weiss, Yehuda Etzion, Moshe Feiglin, and Yoel Lerner. Activists include Rabbi Pinhas Heiman, former rabbi of Bar Ilan University; Dan Stein, a repentant Jew; and Rabbi Pinhas Idan, who is associated with the Shas party which is the third-largest party in the Knesset. The new body, which is called "Sanhedrin" (its composition is kept secret), meets periodically in a renovated house on 17 Misgav Ladach Road, in the Jewish Quarter of Jerusalem, which was leased for that purpose, and is adjacent to the Temple Institute. According to Yehuda Etzion, the intention is to seat rabbinical sages, such as Rabbi Elyashiv, Rabbi Ovadia Yosef, Rabbi Shapira, Rabbi Eliahu, and Rabbi Steinman, and the Council of Torah Sages, on the Sanhedrin, whose function will be to rule on critical problems. "It is necessary to reestablish the Sanhedrin because the state is betraying its mission and is forsaking national land, water, [and] economic resources in favor of the enemy," Etzion says.

In an article published in *Lechatchila* (issue No. 76), under the title "Sanhedrin Now," Hillel Weiss presented the conceptual motivation behind reinstitution of the Sanhedrin:

In order to be saved from destruction, a supreme national—judicial—Torah institution will be established that will, without fear, resolve public matters and every private matter both where the parties come to it or upon its own initiative. This institution is the Sanhedrin, which must be established now by public pressure on Torah, legal, and economic figures and on governmental officials and politicians. . . . And if it does not adhere to the goal, if it fears the governmental authorities, then it shall be responsible for the results. This is the time to strictly perform the commandment of "fear no one." Whoever is fearful and weak-hearted is not a suitable member of the Sanhedrin. . . .

Temple lovers acting behind the scenes to reinstitute the Sanhedrin told Keshev that they are not interested in publicizing at this time the fact of establishment of the Sanhedrin because the Jewish people are not yet ready to accept it.

Prof. Hillel Weiss told Keshev, that "this is a religious alternative to the state's secular leadership."⁶

6. Professor Weiss made this comment in a conversation with Keshev on Aug. 16, 2000.

The Red Cow — The Search for the Tenth Cow

In various locations in Israel, Shocharey HaMikdash are attempting to raise a red cow — an animal from whose ashes it is possible to purify the Kohanim and prepare them for their sacred acts in the Temple. This purification is a necessary precondition to sacred acts in the Temple because, according to Halacha, every Jew in our times is impure from contact or being near a human corpse (*tumat metim*). The First and Second Temple contained a limited area, “the *Heyl*,” in which entry was allowed only after purification with the ashes of the red cow. Today, it is impossible to state precisely the borders of the Temple and the site of the *Heyl*, so most rabbis prohibited entry to the entire Temple Mount area out of fear that Jews would walk on the *Heyl* area before being purified with the ashes of the red cow. Therefore, the lack of a red cow is a fundamental reason for the sweeping halachic proscription on ascending onto the Temple Mount, and explains the urgency of Shocharey HaMikdash in finding or raising a red cow.

According to tradition, from the time of Moses to the destruction of the Second Temple, nine halachically fit red cows were burned. Moses prepared one, and its ashes were sufficient until after the Babylonian exile; the second was prepared by Ezra the Scribe; the others were prepared by Kohanim HaGedolim [chief priests] who lived during the Second Temple period. Maimonides wrote that the tenth red cow will be prepared by the Messiah, but Shocharey HaMikdash are not willing to wait and they initiated an intensive search for the red cow.

According to Halacha, the red cow must be three years old, perfectly red, a uniform hue, and even a number of hairs of a different color invalidates it for sacred use. Its horns must also be red. It may not have a blemish, and a yoke must not be placed on it.⁷

An attempt to raise a red cow was made in Kfar Hassidim. In early March 1997, it was announced that a red cow was born after the sperm of a red American bull was artificially inseminated in the womb of an Israeli cow. However, a few months later, the cow was invalidated because two white hairs were found in its tail.⁸ In Bat Shlomo, Danny Greenberg’s cattle ranch, an attempt was also made to raise a red cow. Red cows were reported grazing on pastures in Sweden. Greenberg travelled to Sweden and brought back frozen embryos of these cows. He was able to raise funds for this project, but it failed.

Prof. Yehuda Weller, of the Vulkani Institute, which specializes in developing animal strains, focuses on genetics and skin color of animals, primarily cows. He told Keshev that Ultra-Orthodox Jews come to him looking for a way to grow

7. See further, Nadav Shargai, *The Mount under Dispute—The Battle over the Temple Mount* (in Hebrew) (Keter Publishing, 1995).

8. See Shmuel Berkowitz, *Wars over the Holy Sites* (in Hebrew) (Jerusalem Institute for Israel Studies, 2000).

red cows and seek his assistance. At the Vulkani Institute, Ephraim Ezra, a computer scientist and statistician, manages the “Flock Book,” a book of the genealogy of cows, which includes details on all the cows raised for beef or milk. A study of the book indicates how a cow with red skin is created. In a conversation with Keshev, Professor Weller stated:

It was the mixture of several strains — a gray strain, a French strain, to which was added standard mahogany in combination with a black-white strain. It is unclear how, but a cow with a red hue resulted from this mixture. This is the cow that was taken to Kfar Hassidim. It was 3-4 years ago, and I did not follow up what happened to it since then.

The nurturing of the cattle branch of agriculture poured lots of money into the attempt to raise a red cow — because it is a tempting economic matter. This includes inviting experts from abroad, [and] importation of frozen embryos, but so far all the attempts have been resounding failures. I know that there was great interest among the Ultra-Orthodox on this issue, and even Rabbi Ovadia Yosef went to Danny Greenberg’s ranch to try to resolve halachic questions related to raising a red cow.⁹

The failure to raise a red cow is an halachic basis for the prohibition imposed by most Ultra-Orthodox rabbis on entry of Jews onto the Temple Mount. However, this position has recently been eroded and weakened.

Conclusion

Threats on the Temple Mount have reached a critical stage. More than ten entities of Shocharey HaMikdash containing tens of thousands of people are actively engaged in promoting the idea of establishing the Third Temple.

Each of these entities is involved in its special niche, but shares the general ideology of Shocharey HaMikdash based on the realization of their idea in stages, starting with study and reinstatement of the sacred practices and rituals and then establishing the Temple on the site where the mosques on the Temple Mount are situated. The second circle of persons involved is an extensive support group that includes halachic bodies such as the Temple Mount Rabbinical Court, Amutot settling East Jerusalem such as Ateret Kohanim, that focus on purchasing property near the walls of the Temple Mount, extremist yeshivas such as Shuvu Banim, groups from Judea and Samaria, Zo Artzenu, Mateh MAAMATZ, rabbis, and community leaders.

Keshev’s investigation further indicates that, quietly and secretly, Shocharey HaMikdash have recently reinstated the Small Sanhedrin, an halachic body of 23 members, that ceased

9. The comments were made in a conversation with Keshev on Aug. 6, 2000.

to function in the Fifth Century of the Common Era. The Small Sanhedrin is the initiative of some 30 people from Shocharey HaMikdash, who wish to establish an halachic state in Israel and establish the Third Temple.

Public consciousness about the Temple has been increasing in recent years, with encouragement by the state. The state regularly finances the activity of institutes and institutions acting to reinstitute the Temple rituals and conventions of Shocharey HaMikdash. The Jerusalem municipality also assists the organizations in their activities, and Jerusalem's mayor recently placed himself at the head of the Temple Mount campaign.

This policy is irresponsible and dangerous. These bodies are not solely involved in history, culture, and education, but are actively endeavoring to establish the Temple. Their goal is to establish the Temple on the Temple Mount in the place where the mosques are presently situated. This goal dictates destruction of the mosques.

The concern that a political agreement will be signed, the urgings of rabbis that are liable to be construed as permission to harm the mosques on the Temple Mount, and the explicit calls recently made by Shocharey HaMikdash to "destroy the mosques," as well as the desire to revenge the death of Rabbi Binyamin Kahane make the mosques on the Temple Mount a principal target of attack by Jews.

If the Muslim holy sites are attacked, all the responsibility will be placed on Israel, and it is likely that destructive forces of apocalyptic power will be unleashed. Therefore, whatever the nature of the political arrangement regarding the Temple Mount, it is in Israel's vital interest to bring in international bodies to share responsibility over the holy sites. This should be done even if a peace agreement cannot be signed at this time. Keshev therefore urges the Israeli government to move without delay to invite international bodies (the UN or a multi-lateral force) to share responsibility for the security of the holy sites on the Temple Mount.

Simultaneously, Israel's government must take measures to safeguard the Temple Mount and its surrounding areas and to obtain the relevant intelligence to enable effective protection of the area. Security forces must closely monitor the activists from groups primarily and secondarily involved. The immediate danger of an attack on the Temple Mount is likely to occur, in Keshev's view, primarily from the fringe elements—from an isolated individual from groups of repentant Jews (such as Shuvu Banim), who will be willing to sacrifice themselves in the manner of Yigal Amir and Baruch Goldstein.

Keshev also urges the authorities to cease providing support and funding to organizations and institutions of Shocharey HaMikdash.

In addition, the government must demand rabbis in Judea and Samaria and the leaders of the national-religious and the Ultra-Orthodox communities to publicly decry the calls to "destroy the mosques." Our lives depend on it.

Conference Report

Bush Team Wants To Be 'Master of the World'

by Rainer Apel

On Feb. 2-4, Munich was the site of the annual Conference on International Security Policy, more commonly known as the "Wehrkunde Meeting." The 37th gathering of the Western world's leading experts on defense, plus select spokesmen for Russia, China, India, Japan, and the potential future members of NATO in Europe's East, provided the first occasion for the Bush Administration to present its views on global affairs to an international audience.

The fact that the conference was held only two weeks after the inauguration of the new U.S. President, predetermined that it would occur in a somewhat eerie atmosphere: Non-American participants were mostly on "different wavelengths" than the Bush team. Europeans and Russians in particular, who are known to be skeptical of the views of the new U.S. Administration, were very hesitant to voice clear and firm positions. Europe and Russia are agitated, but leading politicians tend not to sound "undiplomatic" toward the Americans. The Bush team is trying to exploit this vacuum, making aggressive advances.

Rumsfeld: NMD Is Inevitable

In his first foreign appearance, U.S. Secretary of Defense Donald Rumsfeld stated in no uncertain terms on Feb. 3, that the Bush Administration will push ahead with its National Missile Defense (NMD) program—no matter what European NATO allies think or do. There may be talks about missile defense, said Rumsfeld, but the U.S. decision for it is definite. With an aura of arrogance, Rumsfeld did not address Russia directly in his remarks; he simply ignored the presence of Russian Security Council head Sergei Ivanov, while greeting the delegations from Japan, China, India, and Singapore.

More brutally than Rumsfeld, Henry Kissinger, also speaking on Feb. 3, warned Europeans, Russians, and Asians not to provoke the wrath of the United States, and risk (unspecified) American retaliation. Kissinger attacked, though not by name, "European leaders" for criticizing American policies during their recent visits to Moscow (such as the German Defense Minister, who criticized the NMD project). Dropping the usual rhetoric, Kissinger said that the U.S. missile defense program is not directed primarily against "rogue states," such as North Korea and Iran, with their limited capabilities, but rather against the bigger nuclear powers Russia,