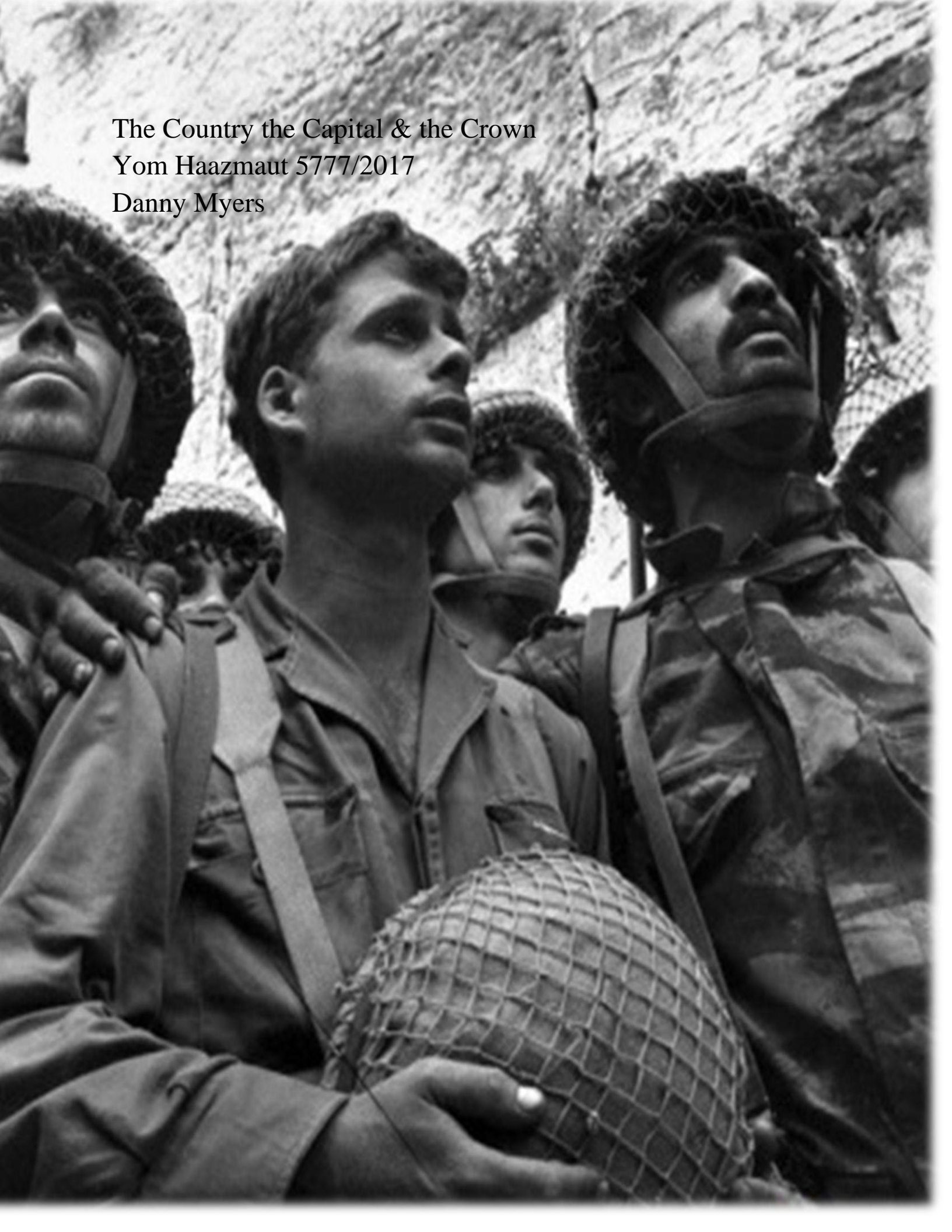


The Country the Capital & the Crown
Yom Haazmaut 5777/2017
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1. Introduction

On September 1, 1947, UNSCOP, the U.N. Committee on Palestine, recommended to partition Palestine into two states. Remarkably, it was 50 years to the day (1/9/1897) that Herzl wrote in his diary that within 50 years, a Jewish State would be created! On May 14, 1948, the British left Palestine, and on that very day David Ben Gurion proclaimed the State of Israel. Seven Arab armies attacked the new State, and, in arguably the greatest miracle in 2 millennia, the Jews emerged victorious! However, less than 2 decades later, the Arab world again was poised to destroy the Jewish Nation, with Nasser declaring an end to the Jewish State. 6 days later, the results were mystifying, with the State tripling its size! In addition to the jubilation, two major issues took center stage, and are still points of major contention until this very day: 1) how to deal with the re-conquered land, and 2) how to relate to the Har Habayit/Mikdash site, Judaism's holiest area. With the upcoming celebration of the 50th year since Jerusalem's reunification, it is most appropriate to analyze the topic of the Har Habayit. (Technically, the Har Habayit is a specific Halachik area measuring 500 by 500 Amot, which has a certain level of Kedusha, while The Temple Mount, as it is referred to today, is a much larger area which contains the Har Habayit, and is considered Halachically equal to Jerusalem, according to most Poskim. Hilchot Bait Habechira 6:10,11) There are heated debates revolving around the latter issue, ranging from those who maintain that one may be violating an Issur Karait by ascending the Har, to those who argue that one who ascends is fulfilling many Mitzvot, and is creating the path that will lead to the rebuilding of the Mikdash and a fulfillment of approximately 200 Mitzvot that are associated with the Temple! Like all issues, this debate must be approached with Chochma, Bina and Daat, without jumping to any conclusions based on rash emotional & political reactions. We will give an overview of the topic; L'maaseh, one must follow his/her Posaik and not act based on the brief summary presented here.

2. Dealing with history

a. Breath-taking timeline of the Jewish Nation

1812 BCE Time of Abraham begins

1712 BCE Time of Isaac begins

1652 BCE Time of Jacob begins

1544 BCE Joseph sold into slavery

1522 BCE Joseph welcomes his family to Egypt

1428 BCE Israelites enslaved in Egypt Egyptian cities of Pithom and Ramses are built

1392 BCE Time of Moses begins

1312 BCE Exodus

1312 BCE Torah given at Mt. Sinai Caananite tribes occupy Promised Land

1272 BCE Conquest of Promised Land 1106 BCE Time of the Judges begins Phillistines occupy coastal area of Israel

879 BCE Saul annointed king

877 BCE Time of King David begins

836 BCE King Solomon begins his rule

825 BCE First Temple completed Assyrian Empire rising in the north

796 BCE Israel split into two kingdoms

555 BCE Assyrians overrun Northern Israel; Ten Tribes are lost

547 BCE Sennacherib attacks Jerusalem Babylonians overrun Assyrian Empire

422 BCE Babylonians conquer Israel and destroy Temple Persians overrun Babylonian Empire

370 BCE Jews return to Israel from Babylonian Exile
355 BCE Miracle of Purim
352 BCE Construction of Second Temple begins
347 BCE Time of the Great Assembly begins Greeks overrun Persian Empire
312 BCE Greeks conquer Israel
245 BCE Torah is translated into Greek; Greeks persecute Jews
167 BCE Revolt of Maccabees begins
139 BCE Miracle of Chanukah Romans overrun Greek Empire
63 BCE Romans invade Israel
137 BCE Herod the Great begins his rule BCE Time of Hillel and Shammai
67 CE The Great Revolt of Jews against Rome begins
70 CE Jerusalem conquered by the Romans, 17th of Tamuz
70 CE Temple destroyed by Romans, 9th of Av
120 CE Rebellion of Bar Kochba
136 CE Rabbi Akiva martyred
219 CE Mishna compiled by Rabbi Yehudah HaNasi
312 CE Constantine converts Roman Empire to Christianity. Fall of Rome and Rise of Byzantine Empire
638 CE Islamic Conquest of Jerusalem
1040 Time of Rashi begins
1096 Time of Crusades begins
1135 Time of Maimonides begins
1144 First Blood Libel
1263 The Great Disputation; Time of Nachmanides
1348 The Black Plague
1478 The Inquisition begins
1492 Jews expelled from Spain; Columbus discovers America Ottoman Empire takes over the Middle East
1517 Protestant Reformation; Time of Martin Luther
1567 Jews invited into Poland
1570 Time of the Ari and the Kabbalists
1648 Chmielnicki Massacres in Eastern Europe
1651 Time of Shabbtai Tzvi, false messiah
1654 First Jews arrive in America
1698 Time of the Ba'al Shem Tov begins; the Chassidic Movement
1772 Time of the Misnagdim and Vilna Gaon The Enlightenment; American & French Revolutions
1791 Emancipation of the Jews begins in Europe
1791 Jews herded into the Pale of Settlement in Russia
1810 Reform Movement begins in Germany
1881 Jews made scapegoats of Tzar of Russia
1882 First Aliyah to Israel
1887 Conservative Movement founded in America
1894 Dreyfuss Affair in France
1897 First Zionist Congress World War I; End of Ottoman Empire
1917 British Mandate begins in Palestine; Balfour Declaration

1927 Country of Jordan created by the British on the East Bank of the Jordan
1933 Hitler comes to power in Germany World War II
1942 Final Solution formulated by the Nazis
1947 Partition of Palestine by the UN
1948 State of Israel Declared
1948 War of Independence
1964 PLO founded
1967 Six Day War and Reunification of Jerusalem

b. Resilience

The fact that we have survived until this very day is a clear testimony to God's providence, as well as the Jews' resiliency.

However, one must distinguish between Redemptive Resilience & Repugnant 'Resilience.'

Definition of RESILIENCE 1) the capability of a strained body to recover its size and shape after deformation caused especially by compressive stress 2) an ability to recover from or adjust easily to misfortune, such as illness or change 3) springing back; rebounding, recovering readily from illness, depression, adversity, or the like.

c. The resilience of the Jewish Nation

Redemptive resilience-when we survive & even thrive despite the challenging situation, such as oppression, exiles, and constant threats of annihilation.

Repugnant 'resilience'-when we have adjusted 'so well' to the challenging situation, that we embrace it-physically, mentally, emotionally or spiritually- as the ideal state, without even realizing that it is a compromised state.

While the former trait is clearly evident in the fact that we have survived, with God's help, until this very day, there are, unfortunately, signs of the latter trait as well.

-B'nai Yaakov left Israel and **settled** in Egypt.

-We pleaded with Moshe to return to Egypt.

-10 spies and the majority of B'nai Yisrael rejected Israel, choosing instead to remain in the desert.

-We remained content with the Mishkan-without a Mikdash-for 5 centuries.

-We were very comfortable in Bavel, and after only 70 years in exile after the first Churban, only 42,000 Jews (mostly non-observant) returned to Israel to build the 2nd mikdash.

-Many of us were/are comfortable in exile after the Roman conquest, and have built-and continue to build-beautiful and permanent-looking communities there for 1,800 years, without any real plans to return Home.

- (Point of contention, especially since we are still in the 'thick of it.' History is a great educator- IY"YH clarity will prevail, speedily in our days!!) After conquering Jerusalem and the Har Habyit almost 2,000 years after losing it, we either passively stay away, actively demand of others to avoid the site, or actually gave it away to our sworn enemies!!!

d. Search for אמת

We must always build our future based on the authentic Mesora, with the goal of **הקדש ימינו כקדש**, the authentic **קדש** and not the imagined one! Our search for the true **קדש** must be based on **אמת**, and not on physical, psychological or spiritual comfort with our present 'state'.

Search for אמת: Approaching a topic with a-priori considerations?

While ostensibly it appears rational and indispensable to explore any Torah topic without any preconceived notions, in reality that is not necessarily the case. A classic example is the case of an Aguna, where the Posaik is not approaching the poor woman as a blank slate, prepared to declare her an Aguna or not depending on wherever the facts lead him. Rather, he is coming in to the case with the hope that he can find a legitimate way to free her and permit her to remarry. He will not distort the facts or the Halacha, Chas V'shalom, in order to achieve this noble end, as we reject the concept that if 'there is a Rabbinic will there is a Halachik way.' However, he will leave no stone unturned in his pursuit of her freedom. This is similar to the case of 'The Rav' and the Kohain & convert, where a righteous convert had a most positive influence on her Kohain fiancé. The Rav searched for a Heiter to allow them to marry—maybe the young man is not a Kohain, maybe she is not a Giyoret, etc., but he could not find one, as he declared that 'we must surrender to the Almighty.' However, at other times, the exploration is a simple pursuit without any inclinations, such as the question of what Beracha to make on a rice cake, where is the ideal location for the Chanuka candles, can I give my child food at the store before I have paid, etc.

3. Har Habayit

a. How do we approach the Har Habayit?

As we explore the issues, do we simply analyze the Halachic questions such as Karait, Kedushat Hamakom, Tumah, Tahara, etc, without any preconceived notions, or are we searching for a legitimate way to ascend the mountain, after concluding that this is a great Mitzvah to do so? In my opinion, many hold that the Har Habayit is an 'Aguna' that needs to be freed, not from a recalcitrant husband, but from a ruthless enemy, while others disagree, maintaining that God will redeem the Mountain. The former group will leave no Halachik stone unturned in their quest to ascend The Mount, just as a Posaik will seek a Heiter for a woman who is constantly seeing דג. The latter, who do not see a merit in ascending, will be concerned about every Chumra and Gezaira that may possibly exist here.

It is with this background that we explore this most exhilarating, controversial and mystifying topic!

b. Reasons to ascend:

- 1) The Midrash and commentators understand the Passuk "L'shichnu Tidrashu U'vata Shama' as a command to actively seek out the Mikdash and involve ourselves in it both intellectually and practically. (Devarim 12:5, Sifrai ibid, Ramban ibid, Malbim ibid.) This is in addition to the general pro-active approach to all areas of life, such as health, finances, Shalom Bayit, etc..
- 2) The Tefila on the Har Habayit has a different level of efficacy than by any other place in the world. (Melachim 1:8, Semachot:6, Safer Hamitzvoth Asai 5, 59, Bait Hashem Nailech by Rav Yisrael Ariel p.19)
- 3) Morah Mikdash—showing awe to the Makom Hamikdash by ascending the Har Habayit and observing the Halachot properly, such as not wearing shoes, money belt, etc. (El Har Hamor 57)
- 4) Avoiding the prohibition of Lo Techanim, giving up the Land of Israel to the Gentiles. We must try to undo the damage done when we gave the Har Habayit away to the Jordanians. (Lshichnu Tidrashu p.28)
- 5) Fulfillment of the Mitzvah of V'horeshem Et Haaretz, conquering Eretz Yisrael. This Mitzvah certainly applies to the Har Habayit as much—if not more—than the rest of Eretz Yisrael! (Ibid. 29)
- 6) Avoiding Chilul Hashem—It is a desecration of Hashem to have our sworn enemies desecrate our holiest site and we do not react! (El Har Hamor p. 61)

Only when we actively demonstrate our love for the Har Habayit and the Mikdash will we merit the 3rd Temple and the hundreds of Mitzvoth that are awaiting us.

c. Others disagree, maintaining either that the Mitzvah of Kibbush either does not apply to our generation, or it does not apply specifically to the Har Habayit. Regarding the other Mitzvot, these Gedolim maintain that they do not outweigh the dangers in ascending.

d. Halachik issues regarding the Har Habayit

1) The first issue that must be addressed is whether the sanctity of the Har Habayit still exists today, two thousand years after the destruction of the 2nd Temple. The Rambam (Hilchot Bait Habechira (6:14-16) writes:

"How was [the Second Temple] consecrated? With the first consecration performed by Solomon, for he consecrated the Temple Courtyard and Jerusalem for that time and for eternity. Therefore, we may offer all the sacrifices [on the Temple site], even though the Temple itself is not built. Similarly, sacrifices of the most holy order can be eaten in the entire [area of the] Courtyard, even though it is in ruin and not surrounded by a divider. We may also eat sacrifices of lesser sanctity and Ma'aser Sheni throughout Jerusalem, even though [it is not surrounded by] a wall, for through its original consecration, it was consecrated for that time and for eternity. Why do I say that the original consecration sanctified the Temple and Jerusalem for eternity? Because the sanctity of the Temple and Jerusalem stems from the Shechinah, and the Shechinah can never be nullified. Therefore, The Torah [Leviticus 26:31] states: "I will lay waste to your Sanctuaries." The Sages declared: "Even though they have been devastated, their sanctity remains."

2) There are two critical Halachot that result from the Rambam's position that the Temple sanctity still exists: 1) One can still bring Korbanot today, even without the Bait Hamikdash. 2) One who violates the sanctity and enters the prohibited areas violates an Issur D'oraita, and if he enters the Azara is liable for Karait, since we are all defined as being in a state of Tumat Mait, which can only be removed with the Parah Aduma. The Raavad (ibid 6:14) cryptically challenges the Rambam when he writes that one who enters the Azara today is not punished with Karait. The Achronim interpret the Raavad in three different ways: 1) There is no Kedusha after the Churban and, therefore, one may enter the area today. 2) There is an Issur Midrabanan to enter the Azara today. 3) There is an Issur Midoraita to enter the Azara, but no liability for Karait. Although the Meeri (Shavuot 16a) appears to Paskin like the Raavad and allow people to enter the Azara, the majority of Poskim Paskin like the Rambam. Therefore, Midoraita one can not enter the Azara today. At this point, one may think that it is obvious that one must avoid the Har Habayit, because of the Karait violation; however, this is not necessarily the case. Although one is prohibited from entering the Azara in a state of Tumat Mait, the Har Habayit has its own set of Halachot, based on its unique level of Kedusha.

e. Hilchot Har Habayit

1. The Rambam writes (Hilchot Bait Habechira 7:1-16):

"There is a positive commandment to hold the Temple in awe. How is reverence for it manifest? A person should not enter the Temple Mount holding a staff, or with sandals on his feet, with dust on his feet, or with money wrapped in his kerchief. It is superfluous to say that it is forbidden to spit on the entire Temple Mount. One should not take a shortcut through the Temple Mount, by entering from one gate, and leaving from the opposite one, in order to shorten the way. Rather, one should walk around from the outside, entering only for the purpose of a mitzvah. All who enter the Temple Mount should [face] the right side, walk around [in that direction], and leave on the left side. [This applies to everyone] except to one to whom [a grievous] event occurred. He would circle around towards the left side. Therefore, [those who met him] would ask him: "Why are you circling towards the left?" "Because I have become a mourner," [he would answer]. "May the One Who rests in this House

comfort you," [they would reply]. [Or he might answer:] "Because I have been ostracized." [In which case, they would reply:] "May the One Who rests in this House bring about a change in your heart and thus, you will follow the words of your colleagues. Then, they will draw you near." Anyone who has completed his service [in the Temple and desires] to leave, should not [turn around and] leave with his back to the Temple. Rather, he should walk backwards slightly and [then], walk slowly, and [turn] to his side until leaving the Temple Courtyard. A person should not act frivolously before the gate of Nicanor, the eastern gate of the Temple Courtyard, for it is positioned opposite the chamber of the Holy of Holies. Everyone who enters the Temple Courtyard should walk in a dignified manner, in the region where he is permitted to enter. He should conceive of himself as standing before God, as [I Kings 9:3] states: "My eyes and My heart will be there forever." One should walk with awe, fear, and trembling,²⁹ as [Psalms 55:15] states: "We would walk in the House of the Lord with fervor." Even though, the Temple is now in ruin because of our sins, a person must hold its [site] in awe, as one would regard it when it was standing. The [encampment of the Jewish people] in the desert[was divided into] three areas: the camp of Israel, which was itself subdivided into four camps, the camp of the Levites about which [Numbers 1:50] states: "They shall camp around the Sanctuary;" and the camp of the Shechinah [which included the area] beginning at the entrance to the courtyard of the Tent of Meeting inwards. Correspondingly, for [future] generations: [The area] from the entrance to Jerusalem to the Temple Mount is comparable to the camp of Israel. [The area] from the entrance to the Temple Mount until the entrance to the Temple Courtyard, the gate of Nicanor, is comparable to the camp of the Levites. [The area] from the entrance to the Temple Courtyard inward, is comparable to the camp of the Shechinah. The Chayil and the Women's Courtyard were regions of increased sanctity which were first instituted in the Temple. The Temple Mount is holier than [the city of Jerusalem]. Zavim, Zavot, Niddot, and women who have given birth may not enter there. [However,] a corpse may be brought into the Temple Mount and one who has contracted ritual impurity from a corpse may definitely enter there. The Chayil is holier than the Temple Mount. Gentiles and those who contracted impurity through contact with a corpse or engaging in sexual relations with a Niddah may not enter there."

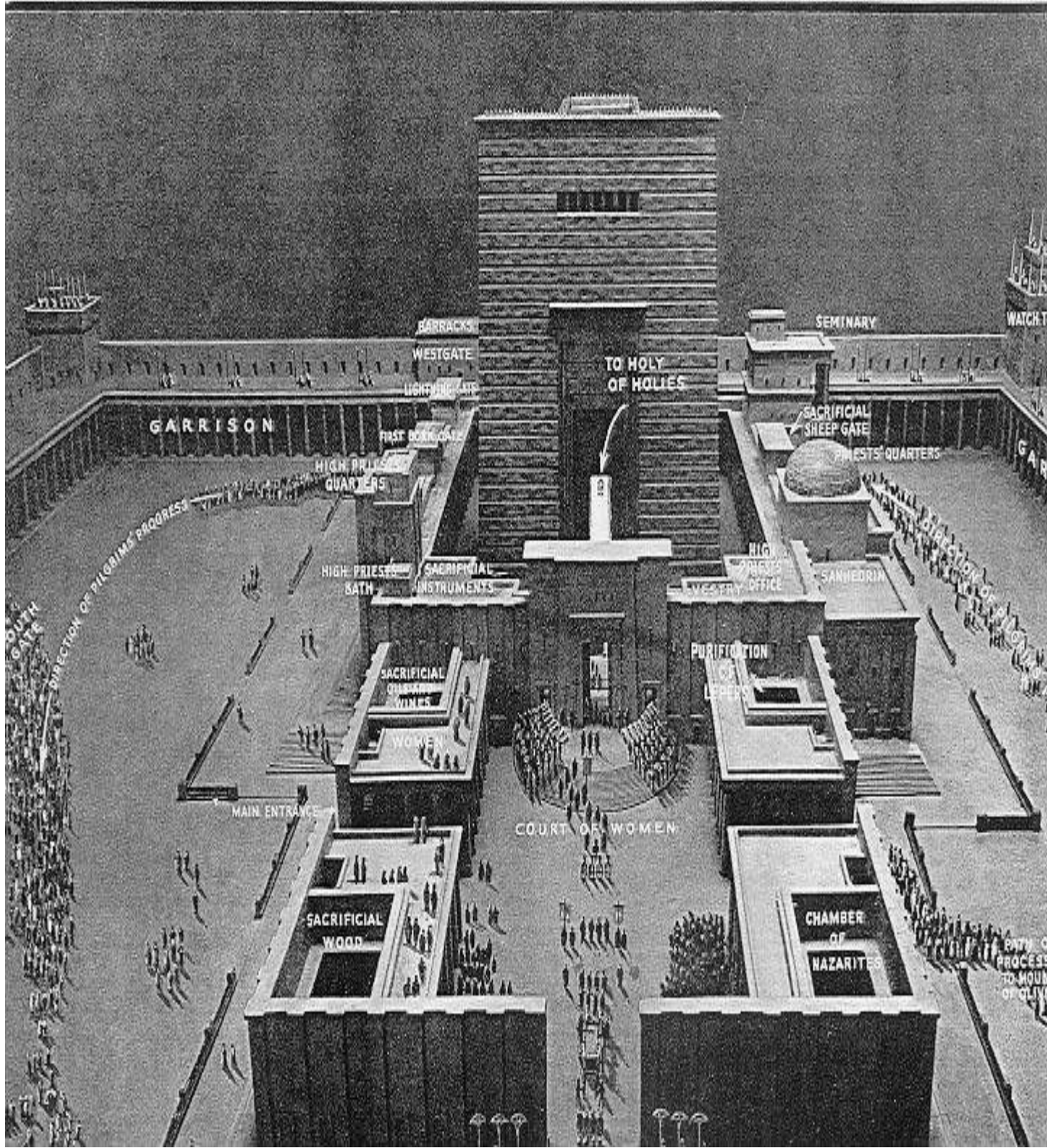
2) In sum, the Rambam teaches us that: 1) the 3 levels of Kedusha that existed in the desert correspond to Jerusalem, Har Habayit and the Azara. 2) One who is Tamai Mait can not enter the Azara (Midoraita) or the Ezrat Nashim (Midrabbanan) but can enter the Har Habayit 3) One who is a Nidah, Zav, Zava or Baal Keri can enter the Har Habayit once he/she has gone through the Tahara process.

f. Halachik concerns regarding the Aliya to The Mount

1. According to this, it would seem quite simple that one who purifies himself can ascend the Har Habayit. Why then is there such controversy? Reasons offered why one should not go up today: 1) We are not sure of the exact location of the Azara, Ezrat Nashim and the Chayil; therefore, one may mistakenly enter them. (Moadim Uzmanim 3 p.76) 2) One may neglect the ritual preparation and ascend while in a state of prohibited Tuma. (Minchat Yitzchak 5:1) 3) Even if one prepares properly, others may ascend without the proper preparations. (Zitz Eliezer 10:1, Yabia Omer 5: Y"D 26) 4) We have not reached the era where the Klal should be ascending the Har Habayit ('Lmikdishcha Tuv' by Rav Shlomo Aviner, Mi Yaaleh B'har Hashem by Rav Yechezkael Greenwald, L'shichno Tidrashu U'vata Shama p.30)

2. Those who ascend, maintain the following:

1) We can identify the location of the Azara based on the traditional, historical & topographical proofs that the Dome of the Rock is over the Kodesh Kodashim. (El Har Hamor p. 39)



4.a כניסה להר הבית (הלכה)



4.b מבט מכיוון דרום על הר הבית. בלב הרחבה כיפת הסלע, בדרום הרחבה מסגד אל אקצא (הכיפה הכסופה), ודרומית משם, למרגלות הר הבית - הגן הארכאולוגי ירושלים



4.c הר הבית מכיוון צפון

4.d מחנה לווייה:

- הר הבית השטח המזרחי, החצר המערבית, הרחבה הדרומית והחלק הצפוני הסמוך לסורג והחיל מבחוץ.
 - הסורג: מחיצת אבנים נמוכה, שעד אליה מותרת הכניסה לגויים. ניצב במרחק 10 אמות מכתלי בית המקדש בכל ארבע רוחותיו.
 - החיל: השטח בין הסורג לכתלי בית המקדש.
 - עזרת נשים: השטח הפנימי ביותר אליו הורשו נשים להיכנס, שלא לצורך עבודה.
- 4.e מחנה שכינה:

- עזרת ישראל: השטח הפנימי ביותר אליו הורשו ישראל להיכנס שלא לצורך.
 - עזרת כהנים: שטח ששימש את כל הכהנים ואותם בלבד.
 - בין האולם ולמזבח: השטח הפנימי ביותר אליו הורשו להיכנס כהנים בעלי מומים.
 - ההיכל: השטח הפנימי ביותר אליו הורשו להיכנס הכהנים.
 - הדביר או קודש הקודשים: אליו נכנס רק כהן גדול ביום הכיפורים.
- מחנה שכינה ועזרת נשים (בחזית) במודל בית המקדש השני במוזיאון ישראל

4.f עֶשֶׂר קִדְשֹׁת הָאֵלֹהִים^[8]:

אַרְבַּע יִשְׂרָאֵל מִקְדָּשֵׁי מִכְלֵי הָאֲרָצוֹת. וְזוֹ הִיא קִדְשֹׁתָהּ, שְׁמֵיבִיאִים מִמֶּנָּה הָעֹמֵר וְהַבְּכוֹרִים וְשֵׁמֵי הַלֶּחֶם, מֵהַ שְׂאִין מִבֵּיאִים כִּן מִכְלֵי הָאֲרָצוֹת:

עֵירוֹת הַמִּקְדָּשׁ הַחֹמָה מִקְדָּשֹׁת מִמֶּנָּה, שְׁמֵשְׁלָחִים מִתּוֹכָן אֶת הַמִּצְרָעִים, וּמִסְבָּבִין לְתוֹכָן מֵעַד שְׁיָרְצוּ. יָצָא, אִין מִחֲזִירִין אוֹתָן^[9]: **לְפָנִים מִן הַחֹמָה (=מִחֲנֵה יִשְׂרָאֵל)**, הַעִיר יְרוּשָׁלַיִם) מִקְדָּשׁ מִמֶּנָּה, שְׂאִין קָלִים וּמִעֶשֶׂר שְׁנֵי.

הַר הַבַּיִת (=מִחֲנֵה לוֹיִיָהּ) מִקְדָּשׁ מִמֶּנָּה, שְׂאִין זָבִים וְזָבוֹת, נְדוֹת וְיֹלְדוֹת נִכְנָסִים לְשָׁם. (כְּמוֹ כֵן, אִסוּרָה גַם כְּנִיסַת בַּעַל קָרִי לְמִחֲנֵה לוֹיִיָהּ, עַל פִּי דְרָשָׁת הַתְּלָמוּד בְּמִסְכַּת פְּסָחִים)^[10]:

הַחֵיל מִקְדָּשׁ מִמֶּנָּה, שְׂאִין גֹּזִים וְטָמֵא מֵת נִכְנָסִים לְשָׁם.

עֲזָרַת נָשִׁים מִקְדָּשׁ מִמֶּנָּה, שְׂאִין טָבוֹל יוֹם נִכְנָס לְשָׁם,^[11] וְאִין חֲבִיבִים עֲלֶיהָ חֲטָאִת.

עֲזָרַת יִשְׂרָאֵל (=מִחֲנֵה שְׂכִינָה) מִקְדָּשׁ מִמֶּנָּה, שְׂאִין מִחֲסֵר כְּפוּרִים נִכְנָס לְשָׁם, וְחֲבִיבִין עֲלֶיהָ חֲטָאִת.

עֲזָרַת הַכֹּהֲנִים מִקְדָּשׁ מִמֶּנָּה, שְׂאִין יִשְׂרָאֵל נִכְנָסִים לְשָׁם אֲלָא בְּשַׁעַת צָרְכֵיהֶם, לְסְמִיכָה לְשִׁחִיטָה וְלְתַנּוּפָה: **בֵּין הָאוֹלָם וְלְמִזְבֵּחַ** מִקְדָּשׁ מִמֶּנָּה, שְׂאִין בְּעֲלֵי מוּמִין וּפְרוּעֵי רֵאשׁ נִכְנָסִים לְשָׁם.

הַהִיכָל מִקְדָּשׁ מִמֶּנָּה, שְׂאִין נִכְנָס לְשָׁם שְׂלָא רְחוּץ זֵדִים וְרִגְלִים.

קִדְשׁ הַקְּדָשִׁים מִקְדָּשׁ מִמֶּנָּה, שְׂאִין נִכְנָס לְשָׁם אֲלָא כְּהֵן גְּדוֹל כְּיוֹם הַכְּפוּרִים בְּשַׁעַת הָעֶבֶדָה.

— מסכת כלים, פרק א' משניות ו'-ט'

4.g לפיכך, תחומי הכניסה האסורים לאזורי הקדושה השונים בטומאה הם:

- **למצורע:** אסורה הכניסה לכל ערי ישראל שהיו מוקפות חומה בימות יהושע בן נון ובכללן לשטח ירושלים הקדומה.
- **לזב, זבה, יולדת, נידה ובעל קרי שלא נטהרו בטבילה:** אסורה הכניסה להר הבית 'ההלכתי', בן 500 על 500 אמה.
- **לגויים, וליהודים טמאי מת:** אסורה הכניסה מבעד לסורג, אל החיל.
- **לטבול יום:** אסורה הכניסה לעזרת נשים.
- **למחוסר כיפורים:** אסורה הכניסה לעזרת ישראל.

4.h כניסה בטומאה בהיתר

יש מקרים שהותרה הכניסה אפילו בטומאה, כגון שנצרכו לתקן דבר במקדש ואין טהורים שיעשו זאת^[12] כמו כן, כאשר כל העם או רובו טמאי מתים, הותרה כניסה גם מעבר לחיל לצורך הקרבת קורבנות, לפי הכלל שטומאה הותרה בציבור.

4.i זיהוי מקום המקדש

זיהוי מקום המקדש בתוך מתחם הר הבית הוא שאלה שדנו ועסקו בה רבות, הן רבנים ואנשי הלכה, והן במחקר הארכאולוגי, ויש בה כמה שיטות שונות. זיהוי מקום המקדש הוא בעל חשיבות גדולה לכניסה להר הבית על פי ההלכה, שכן יש מקומות בהר הבית אליהם הכניסה אסורה אפילו לאחר טבילה, המקומות אליהם טמא מת אסור בכניסה. כיום, כשאין בנמצא אפר פרה אדומה, ואי אפשר להיטהר מטומאת מת, מותרת, תאורתית לפחות, הכניסה רק למחנה לווייה עד מקום החיל, וזאת לאחר טבילת היטהרות מטומאות היוצאות מגוף האדם. רק זיהוי מקום המקדש וידיעת מקום החיל, העזרה והדביר, יכול לאפשר כניסה להר הבית למקומות המותרים, והתרחקות מהמקומות האסורים בכניסה בטומאת מת.

כיום, יהודים שומרי הלכה העולים להר הבית בטהרה או חזים כשיטה המרכזית, המזהה את קודש הקודשים במקומה של כיפת הסלע, ויש מהם החוששים לשיטתו של הרב שלמה גורן המזהה את כיפת הסלע כמקום המזבח. לפי שתי שיטות אלה, ניתן להיכנס להר הבית לאחר טבילה המטהרת מטומאות היוצאות מגוף האדם, וללכת בו במסלול היקפי, בהתרחקות מהאזור המוגבה במרכז ההר האסור לכניסה לטמא מת והיצמדות לכתלים,^[23] לפי מסלולים מוגדרים המותרים בהליכה ומפורסמים על ידי העמותות המעודדות עליית יהודים להר הבית.

4.j כיפת הסלע - מקום קודש הקודשים

השיטה המפורסמת והמקובלת ביותר היא זו המזהה את מקום קודש הקודשים במקומה של כיפת הסלע, ואת הסלע הנמצא שם כאבן השתייה. זיהוי זה מבוסס הן על עדויות ומסורות רבות, והן על מחקרים טופוגרפיים של הר הבית, ובזיהוי זה אוזחת הפסיקה ההלכתית המקובלת. הבסיס האיתן עליו עומד הזיהוי ההלכתי של קודש הקודשים במקום כיפת הסלע הוא תשובתו של הרדב"ז,^[24] המביא מסורת ברורה על מקום קודש הקודשים כמקום כיפת הסלע, ופוסק: "כי הדבר ברור שתחת הכיפה- שם אבן

השתייה בלי ספק הנקרא אצלם אל-סכרא", וכן "אין ספק כי האבן אשר תחת הכיפה היא אבן השתייה אשר עליה היה הארון בבית קדש הקדשים לצד מערב".^[25] כדברי הרדב"ז פסקו החיד"א,^[26] החת"ם סופר,^[27] החפץ חיים^[28] והחזון איש.^[29] למסורת זו שפסק הרדב"ז נוספות עדותו של רבי בנימין מטודלה שביקר בירושלים בערך בשנת 1170, וכתב שעומאר בן אל-ח'טאב בנה כפה גדולה על מקום המקדש. כן מעיד גם רבי פתחיה מרגנשבורג כחמש שנים לאחריו. בראשית המאה ה-14 ביקר בירושלים תלמידו של הרמב"ן שכתב בין השאר: "על אבן שתייה בנו מלכי ישמעאל בנין מפואר מאד". נוסף על כך, המחקר טופוגרפי של ההר והתאמתו לדברי חז"ל במסכת מידות שקודש הקדשים היה במקום הגבוה ביותר בהר לא מותיר אפשרויות אלא להציב את קודש הקודשים במקום כיפת הסלע, כך על פי מחקרו של הרב זלמן מנחם קורן בספרו "חצרות בית ה'".

4.k כיפת הסלע - מקום מזבח העולה

שיטה נוספת היא שמקום כיפת הסלע הוא מקום המזבח, וזיהוי 'בור הרוחות', הנמצא במערה שתחת לאבן, כ"שיתין", הצינורות דרכם התנקז דם הקורבנות. טענה זו הסתמכה בעיקר על עדותו של דמהנדס והארכאולוג האיטלקי ארמטה פיירוטי כי הוא הצליח להגיע באמצעות אחד הבורות הנמצאים צפונית לאזור אל בור זה. הרב שלמה גורן הסכים עם שיטה זו בספרו "הר הבית". הרב גורן אף ביצע מדידות בהר הבית על ידי חיל ההנדסה של צה"ל בשבועות שלאחר כיבוש ההר במלחמת ששת הימים, זאת כדי לחשב את המרחקים בהר ולהגיע למסקנה לאן מותר להיכנס להר.

4.l שיטות אחרות

שיטות נוספות הן שמקום המקדש היה בדרומו של מתחם הר הבית, כשיטתו של האדריכל טוביה שגיב או כפי שיש הרוצים לתלות בעדותו של רבי אשתורי הפרחי מחבר ספר כפתור ופרח, או בצפונו של מתחם הר הבית כשיטתו של החוקר אשר קאופמן, אולם כאמור אלה שיטות יחידאיות במחקר, אשר נוגדות את המסורות ואת הטופוגרפיה של ההר, וחלקן אף הוזמו והוכחו כטעות.

4.m



כרוז רבנים האוסרים עלייה להר הבית, תשע"ו

4.n מצוות בניין בית המקדש

על הפסוק "כי אם אל המקום אשר יבחר ה' אלוהיכם מכל שבטיכם לשום את שמו שם, לשכנו תדרשו וקאת שמה" (דברים י"ב, ה) כותבהרמב"ן: "וטעם 'לשכנו תדרשו' – שתלכו לו מארץ מרחקים, ותשאלו אנה דרך בית השם, ותאמרו איש אל רעהו: 'לכו ונעלה אל הר ה' אל בית אלהי יעקב' (ישעיהו ב', ג) כלשון 'ציון ישאלו דרך הנה פניהם' (ירמיהו נ', ה)".

וכתב המלבי"ם, ספר דברים פרק י"ב: "'לשכנו תדרשו', שהדרישה היא מה שחוקר בעצמו למצוא את הדבר... למד להם שלא יגלה ה' סודו ע"י נביאו להודיעם מקום הנבחר רק אם ישתדלו בזה וידרשו אחריו, ואז יערה עליהם רוח ממרומים אחרי ההכנה הראויה."

– תפילה

והמצוה החמישית היא שצונו לעובדו יתעלה... ואמרו: "עבדהו בתורתו, עבדהו במקדשו", כלומר ללכת שם להתפלל בו ונגדו, כמו שביאר שלמה עליו השלום (מלכים א' ח, דברי הימים ב', ו). — ספר המצוות, מצות עשה ה'

4.o לא תחנם

מצוות "לא תִּהְיֶה" [33] שבמקרא מבוארת בידי חז"ל [34] כאיסור לתת לגויים חנייה בקרקע ארץ ישראל. בעלייה להר הבית רואים הרבנים המעודדים את העלייה ככיבוש המקום, וכמעשה שבזכותו לא מוסרת ממשלת ישראל את המקום למוסלמים. כך כותב הרב שלמה גורן (בספרו הר הבית, עמ' 42): "בהימנעות מעלייה להר הבית עוברים על איסור תורה של 'לא תהנם', לא תיתן להם חנייה בקרקע, שכבר קבעו הפוסקים שאבדן הריבונות כמוהו כחורבן. [35] נמצא שכאשר הממשלה אוסרת על יהודים לעלות בחופשיות, היא חוזרת ומחריבה את מקום מקדשנו."

4.p. והורשתם את הארץ מצוות יישוב ארץ ישראל

המעודדים את העלייה להר הבית רואים בה קיום הציווי שלא לעזוב את הארץ לשממה או ביד האומות, וכהורשת המקום הקדוש ביותר בארץ ישראל, הר הבית ומקום המקדש. [36]

פסק הרמב"ן בהשמטות לספר המצוות:

נצטוונו לרשת את הארץ אשר נתן האל יתעלה לאבותינו לאברהם יצחק וליעקב, ולא נעזבנה ביד זולתנו מן האומות או לשממה, וזהו שנאמר: "וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וְיִשְׁבְּתֶם בָּהּ כִּי לָכֵן נָתַתִּי אֶת הָאָרֶץ לְרֵשֶׁת אֲתָהּ" [37] רמב"ן השמטות לספר המצוות מצווה ד

4.q. כניסת יהודים להר לאחר חורבן בית המקדש

בתקופת חז"ל

בתלמוד הבבלי ובמדרשי חז"ל יש התייחסויות מפורשות לכניסת תנאים להר הבית ולמקום המקדש לאחר החורבן. למשל באליהו רבה, מדרש המתוארך, לפי דעות שונות, בין המאה השלישית והעשירית לספירה:

פעם אחת נכנס רבי צדוק לבית המקדש וראה את בית המקדש חרב. אמר: אבי שבשמים, החרבת את עירך ושרפת את היכלך וישבת ושלוות ושקטת?

שוב פעם אחת נכנס רבי נתן לבית המקדש, ומצא בית המקדש חרב וכותל אחד עומד. אמר, מה טיבו של כותל זה, אמר אחד— אליהו רבה, כח:

בנוסף, בתלמוד הירושלמי [39] מובאת משם רבי פינחס, דור רביעי-חמישי לאמוראי ארץ ישראל, עדות ראייה לפיה החכמים חולצים נעליהם תחת המשקוף של שער הר הבית (לצורך כניסה להר). [40]

4.r. בית כנסת בתקופה המוסלמית הקדומה

ההיסטוריון בן-ציון דינור פרסם בשנת תרפ"ט בכתב העת ציון מחקר היסטוריוני מקיף ובו קבע כי בתקופה המוסלמית המוקדמת בארץ ישראל, למן המאה השביעית לספירה ועד לכיבוש ירושלים על ידי הצלבנים בשנת 1099 לסירוגין, היה קיים בהר הבית בית כנסת פעיל בו התפללו יהודים. [41] על פי דינור, בית הכנסת היה צמוד לכותל המערבי מצידו הפנימי, סמוך לשער השלשלת, במקום שלימים ייבנה מתחם המחכמה, או דרומה קצת. בית הכנסת נבנה לראשונה בימי הח'ליף עומר בן אל-ח'טאב, נותר על כנו גם לאחר בניית כיפת הסלע ומסגד אל אקצא בתקופת הח'ליף עבד אל-מלכ, והיה ברשותם הגמורה של היהודים עד ימי הח'ליף אל-מאמון. עם כיבושה של ארץ ישראל על ידי הפאטימים נבנה בית הכנסת מחדש על ידי פלטיאל הנגיד ועמד על תילו עד ימי הגזירות של הח'ליף אל חאכם, וחרב ביום י"ז אב, ד'תשע"ה.

4.s. עליית הרמב"ם להר הבית

לפי רשימה אוטוביוגרפית המיוחסת לרמב"ם, הוא העיד על עצמו כי בגיל עשרים ושבע עלה להר הבית והתפלל שם: וביום שלישי בשבת, ארבעה ימים לירח מרחשוון, שנת [ארבעת אלפים ותשע מאות ו]שש ועשרים ליצירה, יצאנו מעכו לעלות לירושלים תחת סכנה, ונכנסתי לבית הגדול והקדוש והתפללתי בו ביום חמישי, ששה ימים לירח מרחשוון. ובאחד בשבת תשעה בחודש יצאתי מירושלים לחברון לנשק קברי אבותי במערה. ואותו יום עמדתי במערה והתפללתי, שבח לא—ל על הכל. ושני הימים האלו, שהם שישי ותשיעי במרחשוון, נדרתי שיהיו לי כמו יום טוב ותפילה ושמחה בה' ואכילה ושתייה. א—להים יעזרני על הכל, ויקים לי 'נדרתי לה' אשלם' אמן. וכשם שזכיתי להתפלל בה ובחורבנה, כך אראה אני וכל ישראל בנחמתה מהרה אמן.

— ספר חרדים, מצוות התלויות בארץ ג', וכן בסוף פירוש הרמב"ם למסכת ראש השנה. אגרות הרמב"ם, מהדורת שילת, עמ' רכו.

עדות זו מגובה באגרת אחרת לרבי יפת הדיין, בה הרמב"ם ציין ששניהם, יחד עם אביו ואחיו של הרמב"ם, "ארבעתנו הלכנו בבית ה' ברגש"^[42], הלשון אשר בה משתמש הרמב"ם במשנה תורה לתיאור ההליכה בעזרה: "וכל הנכנס לעזרה יהלך בנחת במקום שמותר לו להיכנס לשם. [...] ומהלך באימה וביראה ורעדה שנאמר בבית אֱלֹהִים נהלך ברגש"^[43].

יש שדחו ראיות אלו, וטוענים שאין מוכח בלשון האיגרת שהרמב"ם נכנס ממש להר הבית, אלא הכוונה שבא לבית כנסת גדול בירושלים.^[44] הרב עובדיה יוסף סובר שהרמב"ם נכנס לבית הסמוך להר הבית הקרוי 'מדרש שלמה'^[45]. יש שדחו את מהימנותה של איגרת זו, שכן באיגרת כותב הרמב"ם "נכנסתי לבית הגדול והקדוש והתפללתי בו", משמע שנכנס לתוך בית המקדש עצמו, דבר שאסור בטומאת מת לפי פסק הרמב"ם בעצמו בספר משנה תורה. המצדדים בכניסה להר הבית מסבירים שהרמב"ם נכנס להר הבית, אך לא למקום המקדש, ושם עמד נוכח חורבות 'הבית הגדול והקדוש'^[46].

4.t בתקופת הראשונים והאחרונים

רבי אברהם בר חייה הנשיא, שחי במאה ה-12, כותב בספרו "מגילת המגלה":

ובתחילה כשהחריבוהו הרומיים לא היו מונעים את ישראל מלבוא אליו ולהתפלל בתוכו, וכמו כן היו מלכי ישמעאל נוהגים עמם מנהג טוב והרשו אל ישראל לבוא אל הבית ולבנות בו בית תפילה ומדרש, והיו כל גלויות ישראל הקרובים אל הבית עולים אליו בחגים ובמועדים ומתפללים בתוכו ומעמידים תפילתם כנגד תמידין ומוספין, ועל המנהג הזה נהגו כל ימי מלכות ישמעאל, עד שפשטה על הבית בעת הזאת מלכות אדום הרשעה והסירה את מלכות ישמעאל מעליו. ומן העת ההיא חיללו המקדש המעוץ, שעשו אותו בית תפילה להם והעמידו פסלי טעותם בתוכו, והסירו התמיד, שמנעו את ישראל מלהתפלל בבית ולקיים בו מצות תפילה אשר היא כנגד התמידים, כי מיום שגברו אלו הרשעים לא הניחו ישראל לבוא בתוכו, אף איש אחד יהודי אינו נמצא בירושלים בימים האלה. — מגילת המגלה, עמ' 99

וכתב רבי מנחם המאירי בפירושו לש"ס:

ומנהג פשוט ליכנס שם לפי מה ששמענו. — 'בית הבחירה' על מסכת שבועות טז, א:

רבי שמואל בר שמשון כותב באגרותיו על אשר ביקר בירושלים ביחד עם רבי יהונתן הכהן מלוניל:

באנו אל ירושלים ממערבה של עיר וראינוה וקרענו בגדינו כראוי לנו, ונתגוללו רחמינו עלינו ובכינו בכיה גדולה אני והכהן הגדול מלוניש (רבי יהונתן הכהן מלוניל), ונכנסנו בשער עד לפני מגדל דוד, ונבוא להשתטח עד לפני העזרה.

— איגרות ר' שמואל בר שמשון, איגרת יד עמ' 7

4.u גם בתשובת הרדב"ז, בה הוא פוסק על פי המסורת כי מקום קודש הקודשים הוא בכיפת הסלע, ומבאר את ההיתר לעלות להר הבית, מובא המנהג של כניסת יהודים להר הבית:

יש לתת טעם למנהג שנהגו כל העולם (=מבית ישראל) לעלות באותם עליות (=שבהר הבית) לראות משם את הבית כולו... שוב ראיתי... שאין לך פתח ולא עליה כפי השיעור שכתבתי, הלכך מותר להתקרב אל הפתחים ולעלות אל העליות. — שו"ת הרדב"ז, חלק ב' תשובה תרצ"א

אף המהרי"ט עלה להר הבית וכך כתב בתשובה: וצריך להודיע בזמן הזה בעוונותינו... אם מותרים לנו ליכנס שם... וא"כ תורה יוצא לזמננו זה, שמותר ליכנס שם כשיטבול... לפנים בהר הבית, וכאשר זיכני ה' לעלות ולראות שם את פני ה'. — מובא בדרך הקדש ו, א

כך טוען האדמו"ר מקלויזנבורג, רבי יקותיאל יהודה הלברשטאם, מחבר שו"ת דברי יציב: הנה ידוע שבכל הדורות היה שריד בית מקדשנו הכותל המערבי פתוח לרווחה לכל איש מזרע ישראל באין שום מעכב ומונע... כן גם בנוגע להר הבית והמקומות הקדושים סביב, שבדורות הראשונים לא היה מי שיעכב בעד בני ישראל את הכניסה אליו, והיו מי שעלו להתפלל בהר הבית עד הגבול שהיה ידוע להם בבירור ששם מותר לטמאי מתים לגשת ולהתקרב, וכפי שמעיד הרמב"ם באגרתו. אולם ככל שנקפו השנים, באו אומות העולם ושלטו בזרוע על כל מקום המקדש וסביבותיה ועל הכותל המערבי... ושוב לא נתנו לבני ישראל עוד מדרך כף רגל בכל הר הבית ומנעו בעדם עלות בהר ונגוע בקצהו.

— גיליון אלף תקצ"ו

החלטות הרבנות הראשית לאחר השחרור



כינוס המועצה בשנת תש"ו

בימים הראשונים שלאחר שחרור הר הבית במלחמת ששת הימים, הגיע קהל רב לכותל המערבי. רוב הבאים עברו דרך הר הבית בטומאה וללא טבילה, ובכך גם עשו את הר הבית קיצור-דרך ('קפנדריא') לכותל, שלא כהלכה.^[50] יומיים לאחר שחרור הר הבית במלחמת ששת הימים, התכנסה מועצת הרבנות הראשית ודנה בהוראות הנוגעות לציבור אחר כיבוש הר הבית והכותל המערבי, וזו לשון החלטתה: בשיבה מיוחדת של מועצת הרבנות הראשית לישראל, היום עשי"ק פ' נשא תשכ"ז, הובעה השמחה הגדולה האופפת את כל בית ישראל מתשועת ד' הגדולה והניסים הגלויים שזכינו לראות בניצחון המכריע של צבא ההגנה לישראל בכל החזיתות, ובהשבת ירושלים עיר הקודש ומקום המקדש לעם ישראל. בשורה זו נתקבלה בעליצות המונית ע"י כל ישראל, ואויבינו יבושו.

מתבלטת השתוקקות גדולה של כל הצבור לשוב לשפוך שיח לפני ד' על יד הכותל המערבי שריד מקדשנו. בעניין זה מועצת הרבנות הראשית רואה לנחוץ להזכיר לצבור כי מפני קדושת המקום שמעולם לא פקעה, אסור לנו לעלות על הר הבית, עד שיבנה בית המקדש במהרה בימינו בביאת משיח צדקנו. גם אלה מהצבא העולים לשם בתוקף תפקידם חייבים להיזהר במורא מקדש ולא לנהוג ח"ו בקלות ראש במקום הקדוש בקדושת עולמים. הגישה לכותל צריכה להיות כפי שהיה מקובל: או דרך שער האשפות או דרך שער יפו. כפי שהוכרז כבר ע"י הרבנות הראשית, תתקיים השבת תפילת הודיה חגיגת לפי הסדר שפורסם 4.w. המועצה תדון בקרוב על קביעת יום חג לדורות.

ירושלים, ר"ח סיון תשכ"ז. — החלטת מועצת הרבנות הראשית, ר"ח סיון תשכ"ז. זבאותם ימים, החל הרב הצבאי הראשי, שלמה גורן, לארגן תפילות יהודים יומיומיות במקומות המותרים לכניסה בהר הבית. בתפילות אלה השתתפו בעיקר קציני וחילי הרבנות הצבאית, שקבעה את משכנה בהר הבית והקימה 'מדרשה תורנית' מצידו הפנימי של שער המוגרבים. רצונו של הרב גורן היה לקבוע לדורות מקום תפילה קבוע בחלקו הדרומי של הר הבית ליהודים גברים טהורים, ולהפוך את הכותל המערבי למקום תפילה לטמאים שלא טבלו ולנשים.^[52] הרב גורן ערך בהר ימי עיון, ושלוש תפילות במניין, עם קריאת התורה, התקיימו בהר מדי יום.

הרב גורן ראה בכך החזרת המנהג העתיק של תפילת יהודים בהר מאז חורבן הבית, שפסק לדבריו רק עם הכיבוש הצלבני.^[53] תפילת מנחה של תשעה באב שנערכה בדרום הר הבית עם ארון קודש וקריאת התורה וההפטרה, עוררה הדים בתקשורת הישראלית והעולמית. לקראת שבת נחמו החל הרב גורן לארגן עצרת תפילת המונים בהר. מששמע על כך שר

הביטחון משה דיין, הורה לבטל את התפילה המתוכננת בהר, ולכל הפחות לדחותה. לאחר כמה ימים החליט שר הביטחון להעביר את האחריות לניהול סדרי הר הבית לידי הוואקף, ופקד על הרבנות הצבאית להתפנות מהר הבית, להפסיק את התפילות במקום, ולא להתערב יותר בשום עניין מענייניו. אף שהרב גורן זעם והזדעזע מההחלטה וכתב מכתב חריף לועדת השרים לשמירת המקומות הקדושים, החליט לא לצאת למאבק גלוי מול שר הביטחון, והרבנות הצבאית עזבה את ההר. בחודש אלול תשכ"ז פרסם כרוז אזהרה, שבראשו חתמו הרבנים הראשיים הרב איסר יהודה אונטרמן והרב יצחק ניסים, יחד עם הרב יחזקאל אברמסקי ועוד עשרות רבנים (ראה לעיל בתמונת הכרוז האוסר עליה להר, בחלקו השני) שיש להימנע מלהיכנס לכל שטח הר הבית, ובכניסה להר הוצבו שלטים מטעם הרבנות המזהירים מפני איסור הכניסה להר.

כינוס המועצה בשנת תשל"ובחודש אדר ב' תשל"ו, התכנסה מועצת הרבנות הראשית ודנה בנושא הכניסה להר הבית בשתי ישיבות. בישיבות אלו הציג הרב הראשי שלמה גורן את תמצית מחקריו, ואת מסקנותיו בשאלת גבולות הר הבית והעזרות ומעמדם ההלכתי של שטחים שונים בהר, והציע לפני מועצת הרבנות הראשית להוריד את שלטי האיסור לעלות אל ההר שקבעו הרבנים הראשיים הקודמים לו. מספר חברי מועצה שחתמו על כרוז איסור העלייה משנת תשל"ז, ביקשו לדחות את ההחלטה בנושא עד פרסומם והוצאתם לאור של מחקריו של הרב גורן/ בתום הישיבות פרסמה הרבנות הראשית את ההחלטה הבאה'הר הבית הוא הר המוריה, מקום המקדש וקודש הקודשים, המקום בו בחר ה' אלוקי ישראל לשכן את שמו שם, שהתקדש בעשר קדושות על ידי דוד מלך ישראל. זכותו של עם ישראל על הר הבית ומקום המקדש היא זכות אלקית נצחית, בלתי מעורערת ואינה ניתנת לויתורים. הזיקה של העם היהודי אל הר הבית היא תשתית האמונה היהודית. מועצת הרבנות הראשית שמעה הרצאה מקיפה מפי כב' מרן הרב הראשי לישראל הרב ש. גורן, על נושא'הר הבית ומחליטה להטיל על כב' הרב הראשי לפרסם את מחקרו בנושא זה בכתב, בצירוף תרשימים והמידות שבידו. לאחר מכן תדון המועצה בחומר הכתוב בכובד ראש עם רבני ישראל.

אנו מאמינים באמונה שלמה שבמהרה בימינו יקויים בנו חזון הנביא "והביאותים אל הר קדשי וישמחתים בבית תפלתו. — החלטת מועצת הרבנות הראשית, כ"ב אדר ב' תשל"ו

אולם, הרב גורן לא פרסם את מחקריו אלא שנים רבות אחר כך, ומועצת הרבנות הראשית לא התכנסה שוב לדון בשיטתו. לימים, בספרו 'הר הבית' המציג את שיטתו ומחקרו על הר הבית, גבולותיו והלכותיו, כתב הרב גורן כי העובדה שאיסור הרבנות על עלייה להר נשאר על כנו ושלטי האיסור על כניסה להר לא הוסרו, גרמה לדעתו להסגרה בפועל של הר הבית לוואקף המוסלמי. **הקמת ועדה לבחינת הקמת בית-כנסת בהרבנות תל"ס, לפי בקשת הרב שאר ישוב כהן, רבה של חיפה וחבר מועצת הרבנות הראשית, החליטה הרבנות הראשית למנות ועדה בראשותו לבחינת ההצעה להקים בית כנסת בהר הרבנות הדגושה כי לפי שעה נותר בעינו פסק ההלכה האוסר על יהודים להתפלל בהר הבית, אולם הרב שאר ישוב כהן ראה את הקמתה כביטול ההוראה הגורפת של הרבנות בעניין.^[60] הוועדה לא הגישה המלצות.**

יחס הרבנים להוראות הרבנות הראשית לישראלחלוקת הדעות בין הרבנים בנוגע להסברן ותוקפן של החלטות מועצת הרבנות הראשית הנ"ל לזמננו, כמו גם פסקו של הרב קוק, בעיקר בתוך הציונות הדתית. דעת האוסרים את העלייה להר היא שהאיסור חל במלוא תוקפו, וכי דבר לא השתנה מאז החלטת מועצת הרבנות אז לימינו אלה.^[61]

לעומתם, הרבנים המתירים את העלייה להר סוברים שפסק הרבנות הראשית לאסור כניסה להר נקבע בדרך הוראת שעה. בעקבות מלחמת ששת הימים ושחרור הר הבית, עלו יהודים רבים להר הבית ללא הבחנה בין מקומות מותרים ואסורים, וללא טבילה. כדי לגדור גדר ולעצור את הציבור מלהגיע למקומות אסורים בהר, אסרה הרבנות באופן גורף כניסה להר הבית.^[62] גם את פסקו של הרב קוק מסבירים המתירים כגדר שהרב קוק גדר בפני עולי הרגל, שלא ידעו להבחין בין מקום מותר ואסור בהר, ולא הקפידו על טבילה, וכי הרב קוק "לא המציא איסור חדש" של כניסה להר, איסור שלא קיים לגבי מחנה לוייה.^[63] יש המסבירים כי בזמנו של הרב קוק טרם מדדו את ההר, ולא עסקו בשאלת גבולות הכניסה להר.^[64] כך הרב שלמה זלמן רענן, נכדו של הרב קוק אשר למד עם הרצ"ה בחברותא, טען כי הראי"ה והרצ"ה לא אסרו את הכניסה למקומות המותרים בהר.^[65] גם הרב שאר ישוב כהן, רבה של חיפה וחבר מועצת הרבנות הראשית, טען כי בכמה שיחות עמו הרצ"ה הביע דעתו כי על יהודים להתפלל ולהיות השולטים בקדושה ובטהרה בהר הבית – אך זאת רק על ידי החלטה של מועצת הרבנות הראשית לישראל, והוסיף כי לדעתו אילו הרצ"ה היה יודע על היחס ליהודים העולים להר הבית ואיסור התפילה שם כיום, היה מרעיש עולמות. לכן עודדו הרצ"ה לפעול לקידום כניסת יהודים בטהרה ותפילתם בהר הבית במועצת הרבנות.^[66]

4.x הרבנים האוסרים בימינו בשנת תשע"ו, פורסם כרוז עליו חתומים 100 רבנים, בראשות הרבנים הראשיים לישראל הרב יצחק יוסף והרב דוד לאו, האוסר עלייה להר הבית.^[67] בכך חידשו את האיסור של מועצת הרבנות הראשית לעלות להר בשנת תשכ"ז.

נימוקים שונים העלו הרבנים האוסרים כניסה להר הבית בימינו:

- ספקות ואי וודאות לגבי מיקומם המדויק של המקדש ואזורי הקדושה השונים בתוך מתחם הר הבית, ומתוך כך ספק הנוגע לאיסור כרת בכניסה למקום האסור בכניסה לטמאי מת.
 - היתר כניסה למקומות המותרים בהר יביא יהודים שאינם מקפידים על ההלכה להיכנס להר הבית ללא טבילה, או למקומות האסורים בכניסה לטמאי מת.
 - מתוך מצוות מורא מקדש יש להתרחק ולהיזהר מהתקרבות למקדש ולהר הבית.
 - "הריחוק המקרב" - מעלת הר הבית נעלית מרמתו הרוחנית של האומה כיום, ועלינו להמתין בסבלנות להתעלותה של האומה. דווקא ההתרחקות מההר תביא להבנת ערכם הנעלה וגדולתם של הר הבית ובית המקדש.^{[68][69]}
 - הקשבה ומשמעת לפסק הרבנות הראשית, שאסרה את הכניסה להר הבית הן לפני הקמת המדינה והן לאחר מלחמת ששת הימים.
 - איסור כניסה להר הבית שלא לצורך. במיוחד כיום, שמשטרת ישראל אוסרת על יהודים להתפלל בהר, יש מהרבנים האוסרים הרואים בכניסה להר מעשה מיותר שאין בו צורך.
- מבין המתנגדים, בולטים הרב יוסף שלום אלישיב,^[70] הרב עובדיה יוסף,^[71] הרב אברהם אלקנה כהנא שפירא,^[72] והרב צבי ישראל טאו.^[73] ראו עוד לעיל בתמונות כרוזי הרבנים המעודדים והמתנגדים לעלייה להר הבית.

4.y הרבנים המתירים

עם זאת, ישנם רבנים בקרב הציבור הדתי הלאומי, ומספר מועט של רבנים חרדים שמתירים ואף מעודדים כניסת יהודים למתחם הר הבית, באזורים מסוימים שלשיטתם מותרים לכניסה אחר טבילה כשרה, לפי השיטה הממקמת את קודש הקודשים במקום כיפת הסלע. סביב הרבנים המעודדים עלייה להר הבית התאגדו תנועות העוסקות בהפצת רעיונות אלו וקוראות לעליית יהודים בטהרה להר הבית ולתפילה בו.

בין הרבנים המצדדים בעלייה להר בתקופה האחרונה, בולטים הרב שלמה גורן, הרב דב ליאור, הרב נחום אליעזר רבינוביץ' והרב ישראל אריאל, מייסד וראש מכון המקדש. כמו כן ניתן למנות גם רבנים מהציבור החרדי, כמו הרב ישראל יעקב פישר, ראב"ד העדה החרדית, שהורה הלכה בענייני הר-הבית לרב דוד אלבום שעלה בעצמו. פסיקותיו אלו נשמרו בחשאי מחשש להתנכלות לרב פישר.

שיקולים אקטואליים

בשנים האחרונות, לפולמוס בשאלה ההלכתית והרעיונית של העלייה להר, נוסף גם מישור פוליטי בולט, כאשר מצד אחד נטען שהעלייה להר הבית גורמת לאיבה ולאלימות מצד הערבים עד כדי סכנת נפשות, ומאידך נטען שהדרת רגלי היהודים מההר היא כניעה לאלימות ומזמינה אלימות נוספת, או שהיא עלולה להוביל לויתור על הריבונות הישראלית במקום. בסביבות שנת תשע"א חל שינוי משמעותי במספר היהודיים העולים, כאשר בשנת 2011 נרשמו לפי נתוני המשטרה 8,247 עליות של יהודים בעלי חזות דתית, לעומת 5,792 עליות בשנת 2010. בשנים שלאחר מכן גדל מדי שנים מספר העולים היהודים, ובשנת 2015 עלו 10,766 יהודים ישראלים להר הבית

4.z עליית נשים להר

אשה נידה אסורה בכניסה להר הבית, לפני שטבלה במקווה כדון. כמו כן היא צריכה לפרוש מחסי-אישות במשך 72 שעות ואחר כך לטבול שוב, כדי שלא תהיה טמאה מדין פולטת שכבת זרע. עם זאת, ישנם עוד דינים סבוכים בנוגע לטבילת נשים לעלייה להר הבית, ולכן יש רבנים שאף שמתירים עלייה להר הבית, מורים לנשים שלא תעלינה להר הבית כלל.

גויים אסורים מן התורה בכניסה למחנה שכינה בלבד. ואף על פי שמדרבנן גזרו עליהם טומאה כזבים, לעניין שילוח מחנות אין דינם כזבים אף מדרבנן. אמנם, איסור כניסת גויים למחנה שכינה לא נמנה בין מצוות בני נח, ומכאן יש שהסיקו שרק ישראל הם שמצווים למנוע את כניסתם למקום המקדש, אך הגוי עצמו לא עובר איסור בכניסתו למחנה שכינה.

במציאות של בית מקדש ועבודת קורבנות סדירה, כניסת גויים מותרת עד גבולהסורג.



5. Israel's Meteoric growth in all areas-both spiritual& physical

a. Kemach V'Torah

6. Spirituality

a. Six Day War Torah scroll to be featured in March of the Living



IDF Chief of Staff Gadi Eizenkot is scheduled to leave Israel this coming Sunday for Poland, where he will head the Israeli delegation in the annual March of the Living from the Auschwitz death camp to the camp in Birkenau, and a Holocaust Memorial Day event. The Israeli delegation will include participants in the “Witnesses in Uniform” program, which brings IDF service members to major Holocaust-related sites. This year’s Witnesses in

Uniform group will be led by Hatzetim Base Commander Brigadier General Avshalom Amosi. Also to be included in the delegation are bereaved families who lost relatives to terrorism, a representative of civilian employees of the IDF, soldiers injured in the line of duty, a prosecutor involved in the trial and execution of Adolf Eichmann, and a living witness to the Holocaust, Micky Goldman, a Holocaust survivor who shared his story with the IDF Chief of Staff. Chief of Staff Eizenkot will bring with the delegation the Torah scroll carried by then-Chief Rabbi of the IDF (and later Chief Rabbi of Israel) Rabbi Shlomo Goren into the Old City of Jerusalem during the liberation of the Temple Mount and the Western Wall.

b. President Rivlin says once-a-year blessing on trees

President Rivlin goes into President's Residence garden to make special once-a-year blessing with Sephardic Chief Rabbi Yosef.



Israeli President Reuven Rivlin on Wednesday morning went into the President's Residence garden together with Sephardic Chief Rabbi Yitzhak Yosef, to make the blessing on flowering fruit trees.

Rivlin said, "The President's Residence is honored to host the Sephardic Chief Rabbi for the annual blessing of the trees. This blessing refers both to the Torah, and to the

Land of Israel.

"We have returned to our land, and to our homeland, and put down roots here. The beauty, the ability, and the creativity the land gives all who live here is one of the most important things we have here in Israel." Rabbi Yosef said, "Honored President, we are blessing the trees, and this strengthens our faith in G-d. A person takes a seed, sows it, places it in the ground, and three days later it puts down roots. Eventually, the seed grows into a tree which bears fruit.

"Each fruit has a different taste, and provides different vitamins. These are the miracles of creation. This is the reason why one makes a special blessing the first time each year one sees a flowering fruit tree." Rabbi Yosef also blessed Rivlin with health and long life. Rivlin thanked him warmly, and blessed the entire nation of Israel with fruitful and flowering days.

c. Israel at 68: More traditional, more religious

A new poll of Israelis Jews reveals that rather than becoming more secular, like most countries in Western Europe, Israel in 2016 is more traditional than ever before. According to the survey, secular Israelis are growing increasingly traditional and conservative, even if they are not fully embracing religion. Nearly three-quarters (73.2%) of Israelis believe in God or a "higher power", and more than third of secular Jews fast on Yom Kippur. In addition, 30% of secular Israelis regularly light Shabbat candles and make Kiddush, while 37.2% take Jewish rules of modesty into account when choosing what to wear. In terms of kashrut, the number of secular Jews observing dietary laws is also on the rise, with nearly half saying they are careful to avoid eating products containing pork. And more than one-third (35%) of secular Israeli women say they have taken part in "Hafrashat Hallah" ceremonies, a growing trend within the secular public.

d. 70 secular kibbutzim want communal Yom Kippur prayers

In an interview with *Arutz Sheva*, Yair Ganz, deputy director of the Panim el Panim organization which assists those who wish to take part in communal prayers on the High Holidays, discusses an initiative which began seven years ago and has quickly caught on and drawn heavy demand. "Seven years ago we began to provide solutions for secular kibbutzim and moshavim which wanted to establish communal Yom Kippur prayers but did not know how. They appealed to us and we organized prayers. It began with a small group of 5-7 places and now there are some 70 kibbutzim and moshavim taking part in the initiative. Every year there are new ones."

This year for example there are three places where communal Yom Kippur prayers had almost never existed. "In one place there had never before been prayers, in another the prayers had been in accordance with Reform customs and in one place there had been prayers but for a number of years they had not had prayers and now they asked us to organize communal prayers again."

So what brings a kibbutznik to request prayers which were never part of the daily program in his locale? Is Judaism less threatening today than before? Ganz says that this is indeed the case and that more and more people wish to connect to the traditions of their grandparents. He adds that "even the Mapai members had parents who were not members of Mapai" (i.e. they were more traditional.)

The scope of activity on Yom Kippur involves about 900 people who come from yeshivas, army preparatory academies, yeshiva high schools, Hesder yeshivas and from various different organizations. Ganz says that the 'Panim el Panim' organization gives each volunteer a special kit to prepare them for the meeting with the kibbutzniks and for the holy day.

The kit includes examples of subjects for group discussions on the eve of Yom Kippur, speeches to be given in the synagogue, as well as other materials for the meetings with the kibbutzniks. All these can enable each volunteer to coordinate activities and timings in accordance with the requirements and needs of each individual audience..

"Every year there are meetings between religious youth and kibbutzniks, every year it gets bigger and our event takes central stage." says Ganz and gives an example of a kibbutz which used to hold only Reform prayers and afterwards Panim el Panim conducted prayers in a small side building while the Reform prayers were in the community center. This year things will be reversed with the orthodox prayers being held in the community center.

7. Shaivet Charaidi-Introduction

a. The ultra-Orthodox, or Haredi, community has traditionally shunned secular educational institutions, an attitude that has in the past severely impacted on its members' ability to integrate into the job market.

The report, from the Taub Center for Social Policy Center in Israel, found: "Between 2008 and 2014 the number of Haredim newly enrolled in academic learning institutions nearly tripled: from 1,122 to 3,227."

The study forms part of the center's "State of the Nation Report 2016."

The number of students completing their course of study more than doubled between 2012 and 2014, with more than three times as many women (1,600) earning a degree as men (450), the study said.

It gave no reasons for the sudden rise in enrollment numbers.

Despite this growth, the ultra-Orthodox community lags far behind the rest of Israel, with only about 2.5% of men and 8% of women among those aged 25-35 having an academic degree, compared with 28% of secular men and 43% of secular women.

Compared to the rest of the population, there were fewer ultra-Orthodox students at universities, and a higher percentage learning in academic colleges (primarily on ultra-Orthodox campuses, where the admissions requirements are much easier) and at the Open University.

The dropout rate for ultra-Orthodox students was 58%, which the report attributed to the fact that the majority of ultra-Orthodox male students do not study core curriculum subjects in high school.

However, the study cautioned that "without a change in their basic education, it seems that their drop-out rates will remain high." It went on to say that "academic preparatory (mechina) programs and adequate support during academic studies could improve Haredi students' chances of success."

b. Haredi society in Israel is slowly changing

The slow change in values and lifestyle in that community has already begun.

Rabbi Berel Wein

One of the major societal shifts here in Israel is changing attitudes and behavior of the haredi community towards taking a more inclusive role in Israeli society. On the surface, and certainly in the statements of the haredi political and rabbinic leadership, no such change is really noticeable. Every attempt to reform or change the educational structure and curriculum of its school systems is met with fierce opposition, and just recently the new law mandating the teaching of a core curriculum of English, math, science, history and language in the haredi school systems was repealed as part of the coalition government agreement of which the haredim are a core component. Yet, beneath the surface things are certainly changing in that community. Though the number is relatively still quite small, more and more haredim are entering the Israel Defense Forces by various means and special units. The fierce opposition reflected in extreme social ostracism of those who join the IDF is paradoxically a sign that more and more young haredim are considering army service and having the subsequent ability to work legally as a realistic option. The success of the Nachal haredi program that has integrated thousands of young men into the army, as well as looking out for their welfare after army service, is now a well-established fact in Israeli society. The fact that this type of army service, which has been highly successful in the eyes of the army itself, has not impinged on the religious observance of those involved in this program has not been lost on many of the youth in haredi society. The number of battalions involved in the Nachal haredi program continues to increase and there are now more options than ever present regarding the type of army service available to haredi youth. This is affecting a slow, unpublicized and even surreptitious change in the haredi community.

There recently appeared in a major Israeli newspaper an article written by Binyamin Braun of the Hebrew University in Jerusalem on the future of Israeli society and its haredi component fifty years from now. Of course, predicting the future of Israel or of any country or society a half-century in advance is quite risky and is probably more conjecture than science. Nevertheless, Braun has standing in the academic and haredi world due to his scholarly and highly definitive biography of Rabbi Avraham Yeshayahu Karelitz (Chazon Ish) published a number of years ago. He is an “insider” so to speak in the haredi world and thus his assessments and observations bear study and consideration. He envisions a slow but steady, almost inexorable, integration of haredi society in all branches and facets of the country. He is bold enough to predict that haredi society will play a leading role, perhaps even the leading role in the future of the State of Israel and its cultural and societal development. He bases this seemingly fantastic prediction on the changes that he witnesses in the current haredi society, and on the realization of the general Israeli public and the haredi society itself of its growing numbers and its financial and social needs. More and more haredim will enter the workforce at all levels and haredi political power will continue to expand and grow. The demographics are certainly on the side of the growing power of the haredi community. Yet, it is disheartening that so few in the haredi community are willing to take the leap forward and volunteer to serve for National Service duty. People are not willing as of yet to translate what they instinctively know that they have to do into action and behavior. And there is no rabbinic leadership willing or able to publicly push them along the necessary path to normalcy. But Braun also makes the clear point that the current haredi leadership policies are basically unsustainable. The grinding poverty that afflicts much of the haredi population here in Israel is forcing more and more haredim to search for a better system and a

better life for themselves and their families. A life of begging and dependence, desperate borrowing and intolerable living conditions certainly is no longer attractive to the vast majority of the haredi community.

And therefore the slow change in values and lifestyle in that community has already begun. It is especially noticeable amongst the female population. haredi women now appear in all levels of Israeli society. They are visible in all areas of the Israeli workforce – in government offices, banks, hospitals and medical centers, computer and high-tech firms, schools and specialized education, etc. – and the objections and prejudices from within and without their community have pretty much dissipated over the past number of years. There are now a number of universities that cater to a haredi women's population, one of which is headed by the daughter of the late great Rabbi Ovadiah Yosef. All of this signifies the slow but great change that haredi society is experiencing currently. Yet, the struggle within the haredi community is currently still a fierce and bitter one. Those schools that allow for a secular studies curriculum to be included in their school day are vilified, banned and subject to constant verbal and sometimes even physical harassment. There are many conflicting personal, financial, political and social interests involved in this struggle. Vested interests still dominate the community. The conflict has its antecedents in nineteenth century Jewish Europe and in the "Old Yishuv" years here in the Land of Israel.

Since it is in the nature of Jews to never abandon all quarrels, even though the situations and environment have changed drastically from the times of the original quarrel, it is more than likely that this issue will remain contentious and contested for the immediate future. However, the changing circumstances and environment will undoubtedly affect changes in the attitude and behavior of haredi society regarding this and other issues. Part of the problem is that religious Jewry has painted a falsely idyllic picture for itself of life in Eastern Europe during the centuries preceding World War II.

One of the major obstacles to the continued growth and success of the haredi community is its refusal to learn the lessons of history from its past. Nevertheless, current realities impinge on all of us, and what we do not wisely do on a voluntary basis we are forced to do eventually because of the pressures of time and circumstance.

According to Braun, the Israeli haredi community will eventually come to resemble its counterpart in American Jewish life. It is a slow process fraught with the ups and downs of any major change in the mindset of the community. However, the process has slowly begun and will gain momentum and acceptance over time. The very vehemence of the objection mounted in sections of the haredi community here in Israel testifies to the fact that there is a recognition that the process of change is entrenching itself in that community. There is no question that this process of change is a wrenching one. Whether or not it can or should be helped along by outside forces, political, social or legislative, is certainly a matter for debate. The change eventually must occur from the inside of the community and not solely because of outside pressures and laws. Just as it is difficult if not well nigh impossible to legislate morality, so too is unlikely that true change will be achieved through coercion and legislation.

So the law regarding the educational curriculum in haredi schools has been repealed. But the idea and forces that gave birth to the passage of that law originally are still present and very active. Only time will tell as to how this matter will eventually play out in the future. But all of history teaches us that change is an inevitable part of human existence and the story of human civilization.

c. Litzman invites Shaked to Hassidic wedding

Justice Minister participates in Gerrer hassidic wedding, in a display of closeness between Shaked and Gerrer MK Yaakov Litzman.



Justice Minister Ayelet Shaked participated this week in the wedding of a grandson of the Gerrer Rebbe. At the wedding, she also met the Gerrer Rebbe's wife. This is the first time that Shaked has participated in a wedding of a descendant of the Gerrer dynasty. Her participation shows the level of closeness between Shaked and the Gerrer community's representative in the Knesset, Health

Minister Yaakov Litzman. During the wedding, the Gerrer community displayed a high level of openness, welcoming Shaked with a smile and open arms. Litzman took the initiative, telling Shaked, "You have to come!" "I was happy to participate in the wedding," said Shaked. "There is no doubt that we are talking about an impressive event, and that the fact that I was invited to participate shows how close the Bayit Yehudi faction is with the hareidi community. But this not so important. What is more important is how joyful the wedding was. I wish the couple, as well as the Gerrer Rebbe, his wife, and the entire hassidic community a hearty mazel tov."

d. Haredi city has highest percentage of recruits to combat units

The IDF's new recruitment statistics indicate that the highest percentage of recruits to combat units came from the haredi city of Elad.

The IDF published Thursday afternoon the draft statistics for children born in the year 1995.

Surprisingly, the predominantly haredi city of Elad had the highest per capita percentage of recruits to combat units of any city in Israel.

The city with the highest rate of overall recruitment to the IDF, including both combat and non-combat units, was Modiin, which had a recruitment rate of 82.4%.

The city of Yehud leaped six places to have the second highest rate of recruitment, at 82.2%. The remainder of the top five were Givat Shmuel (81.9%), Rosh Ha'ayin (81.3%), and Ness Ziona (80.3%).

Elad had the highest rate of recruitment to combat units, with a recruitment rate of 56.8%. Following Elad are Rosh Ha'ayin (55.6%), Maalot-Tarshisha (55%), Modiin (53.5%), and Givat Shmuel (53.3%).

According to the data, recruitment to combat units relative to the population has decreased. In 2013 it was 70.3%. It rose to 70.8% in 2014 after Operation Protective Edge, and to 71.9%. However, recruitment to combat units fell to 69.8% this year.

e. 113 haredi officers serving in the IDF

Despite recent haredi protests against the draft , 2017 saw the percentage of haredi officers in the army rise by dozens of points.



Despite protests of the so-called “Jerusalem Faction” against the draft of haredim to the IDF, the army has recently seen a significant increase in haredi officers. According to details published by *Army Radio*, at the beginning of 2017 the number of haredi officers serving in the IDF increased by dozens of percentage points, and now stands at 113 officers.

While in 2015 there were only 79 haredi officers, at the beginning of 2016 this number rose to 97, and at the beginning of 2017 the number leapt to 113. On the other hand, close to 7,000 haredim serve in the IDF today, a smaller number than the target set in the 2014 **draft law**, which limited deferments for full-time yeshiva students with the aim of increasing the number of haredi men inducted into the army.

Commenting on the data, Chair of the Knesset Finance Committee Moshe Gafni (United Torah Judaism) emphasized that if a haredi youth were to consult him on whether to go to the army or study Torah - he would advise to study Torah.

“Whoever studies Torah is sustaining the entire world. In the period of King David, half the Nation studied Torah and the other half served in the army,” Gafni said.

8. 35% increase in Temple Mount visits

Temple organizations sum up Passover with satisfaction and report dramatic increase in Temple Mount visitors.



A 35 percent rise in the number of Jews on the Temple Mount compared to last year, and a record number of Jews ascending for one day since the Temple Mount was liberated, are facets of the positive turnaround taking place in the relationship between Jews, police, and the Temple Mount. This is how the Temple Mount organizations report on the days of Passover.

According to the report, more than 1,300 Jews made pilgrimages to the Temple Mount during the holiday itself, and nearly 1,700 in a total calculation including the day after the holiday and holiday eve.

Rabbi Yitzhak Levy, one of the rabbis of Yeshivat Har Etzion and a veteran pilgrim to the Temple Mount, defined the sweeping changes on the Temple Mount and its entrance as "the days of the Messiah."

According to him, the revolution in service to pilgrims has switched from a feeling of resistance to invitation, one that warms hearts that beat for the Temple.

On the cooperation between the organizations and the police, they report that "even before the holiday, police commanders from all levels initiated talks and meetings with representatives of Temple Mount pilgrims at the joint headquarters and political echelons, with the aim of making the Jewish ascent to the

Mount more efficient, and MK Yehuda Glick, who was in constant contact with the police, even arrived at the scene to examine entry arrangements, while the entrance to the mountain itself is still prevented by order of the Prime Minister. According to him, the police went out of their way to provide a positive and inviting ascension experience.

"The Temple Mount was never closed to Jews this Passover because of rioting or threats by Muslims, as opposed to previous years," he said, adding that "in the forum of police Temple organization monitoring headquarters, a series of preventive arrests and periodic detentions of Muslim suspects who have rioted in the past or intended to took place before the holiday. Also throughout the holiday the police prevented the entry of suspicious young Muslims to the mountain, and for the first time broke the locks on the Al-Aqsa Mosque, apparently in the context of locating suspects and assailants involved in throwing fireworks and stones.

"At the entrance gate to the Temple Mount, police permitted the establishment of a Temple Organization headquarters stand with light refreshments for those waiting to go up to the Mount, and the police even distributed blessing cards to the pilgrims. During the intermediate days of the festival, police brought Jews to the Temple Mount in two parallel groups simultaneously, and the waiting time was very short compared to previous years."

The only case in which the Temple Mount was closed to those waiting was due to a sudden sharp rise in the number of visitors. About fifty people were turned away and their visit was canceled. The Temple organizations note that even among those who managed to enter, not all of them were permitted to have a full circuit. "The police drew lessons, increased forces, and under the command of District Commander Doron Turgeman, who went himself to the area, the number of Jews in each group was raised to 44. While last year such incidents were repeated over and over again in disregard of the visitors, this year the new inspection officer even warmly honored the visitors in his own home.

The organizations' headquarters note that the positive developments on the Temple Mount may be attributed to Interior Minister Gilad Erdan, the Police Commissioner, District Commander Yoram Halevi, and the Commander of the Territories, who have been working to remove disturbances from the Temple Mount and to improve Jewish pilgrimage to every place under their jurisdiction.

"On the other hand, the Prime Minister's office is still in a state of fear and worry from danger, and the Prime Minister is preventing Knesset members from going up to the Temple Mount, and at his request the police stop any Jewish prayer attempt in the area. It should be noted, however, that there has also been change in this area. Throughout the holiday, 9 Jewish worshipers were removed from the mountain, compared to 43 on Passover last year.

"There is still much to be done on both the mountain itself and the miserable entrance gate today, and even the pressure on visitors to the Mount has not stopped altogether," say Temple organization headquarters. "If the rate of immigrants continues to increase, the whole system of visits to the Temple Mount will change, pilgrimage will become free, and the visitors being forced to leave to allow entry to the next group will cease. From there the road is open to prayer, renewing service, and afterwards building the Temple, which will take a much shorter time than the long path we have taken until now."

9. Happiness-Ivdu Et Hashem B'simcha

a. 'We have a lot to be happy about'

Prime Minister Netanyahu attended a Mimouna celebration in Hadera and spoke of the importance of maintaining unity in Israeli society.



Prime Minister Netanyahu and his wife Sara visited the Mimouna festivities at the house of Aharon and Ilana Levy of Hadera.

Mimouna is a Moroccan Jewish festival which celebrates belief in both the past Jewish redemption from the Egyptians and the future Messianic redemption: The sages state that "In Nisan (the month in which Passover falls), the Jews were redeemed and in

Nisan they will be redeemed in the future. "When Passover ends and the Jews are still not redeemed, the Moroccan Jews do not lose their faith. The word Mimouna, corresponding to the Hebrew word Emuna (faith), emphasizes this."

The Prime Minister said at the event that "this beautiful, colorful festival began as a festival of one community and has now become a festival for all the communities. It has a lot of love, welcome to guests, fellowship, warmth and joy."

"There's a lot to be joyful about," added Netanyahu. "I say this empirically because there are about 200 countries in the world and the people of Israel placed in a very high position in the happiness index, recently maintaining the 11th position on the list [of the UN Sustainable Development Solutions Network-2017] . That means we have 10 more places to rise. There's lots to be happy about. Just look around and see the miracle which is the state of Israel. You see this isle of progress, of stability, of security and mutual responsibility."

Netanyahu added "You ought to know that world leaders are paying attention to this. I was recently in China with my wife Sara and the president of China, Xi Jinping, said to me: 'You know, we will soon have 1.4 billion residents.' and I told him 'we have just passed 8 million.' He then said 'but you are a world power, a world leader in technology and innovation.' He is right, but its not just innovation, not just ideology, its also curiosity, activity and initiative. It is ingrained in our psyche. Some African leaders asked me recently at the UN: 'Tell me, what is your secret? You are such a small country, small nation, yet you are so strong.' I said that our tree is a special tree. It sends branches up towards heaven in a continuous effort to grow and improve but it has very deep roots, in our land and in our heritage. The Jewish heritage has a combination of many different communities, a combination of faith and curiosity and this is what makes our economy, society and army strong and gives us a growing international standing.

"I never stop being amazed at the miracle of the rebirth of Israel, a people which was nearly wiped out has gathered its exiles, arrived here, built a wonderful country with soldiers, policemen and women and wives of security personnel who are keeping us going and bringing us to the wonderful future facing us. A happy festival to all," concluded the Prime Minister.

b. Israel Named 3rd Best Country to Raise Kids.

Israel makes list of best countries for families

A new report by InterNations lists the nineteen best countries to raise a family (according to expats) listed Israel third, just behind Finland and the Czech Republic. The UK and US were not on the list. The expats - who were required to have dependents - were asked to rate their chosen countries on a scale of 1 to 7 for 43 issues. Only countries rated by 31 or more participants were included in the survey.

Each country was rated based on safety, cost of living, childcare availability and affordability, quality of education, and healthcare.

Israel was listed in the top three countries, coming in just behind Finland and the Czech Republic. Just behind Israel, in places four and five, were Austria and Sweden.

The other countries, in descending order, were: Norway, Australia, Taiwan, Belgium, Germany, France, Poland, Netherlands, Luxembourg, South Africa, Singapore, Philippines, Mexico and South Korea.

According to the *Business Insider*, Finland topped the list because, "no expat parent had anything negative to say about their children's health, children's safety, or children's well-being in Finland. 70% of expats said the quality of education there is excellent, this is compared to the global average of just 21%."

The Czech Republic, previously ranked 14th, shot up to second place because "74% agreed that education is easy to afford, although it did not reach the top spot due to the quality of that education."

Israel was ranked fourth last year but came in third this year, since "81% of expat parents are happy with the childcare options and they are similarly positive about the education options, with 84% expressing general satisfaction."

New list of 19 best countries to raise a family ranks Israel in third place.

U.S. Business Insider just ranked the 19 best countries to raise your family as an expat and rated Israel number three on the list based on factors such as education, healthcare and leisure. Upon moving to Israel almost two years ago, I also compiled a tidy list of reasons why raising my kids in Israel seemed to be working out:

Education

The Business Insider article noted that around 80% of parents are satisfied with the education options and how affordable they are. Indeed, daycare is almost completely state supported from the age of three, and there are daycares on almost every block, making child care inexpensive and very accessible.

Health

There is no denying that the food in Israel is better than the US. It is. Hands down. The vegetables are fresher and the dairy is richer. The herbs are abundant and vibrant. Every neighborhood boasts its own bakery and fresh bread is affordable and delicious. Cafes are not only for coffee but for chopped salad, ready-made omelets and juice squeezed on the spot.

Family time

As opposed to the United States, it is almost impossible to live far from your family, especially considering that Israel is at most seven hours long and two hours wide. Holidays, birthdays and Shabbat dinners are celebrated together. Family is defined widely here and my children are as close with their second cousins as they are with their friends, making their social circles wide and diverse.

Family friendly

Not only does the culture dictate time with family, but it allows for that time to be anywhere. Babies and kids are welcome in all spaces. The crying, noise and mess that follow small people wherever they go is fully accommodated in the endless parks that dot the country, the cafes that are equipped to handle kids and their messes, and an unusual amount of kid focused theaters and museums.

Con: As children are everywhere, everyone thinks they have a right to help you raise them. "Why is he crying?" "Where are her socks?" "I think he's hungry." These are all comments that I have received from passersby. Strangers. I try my best to find these comments endearing, but at a certain point, the village trying to help me raise my children is just a little too close for comfort.

Healthcare

Access to healthcare is universal and as Israeli citizens, my children have access to doctors, top-notch hospitals, and medicine at a ridiculously low cost.

Outdoor Activities

You can literally be outside every day of the year here. Even in the middle of winter, we are picnicking,



hiking, and spending the day by the sea. And once summer comes, the kids are outside all hours of the day, swimming, running and playing.

c. Israel in top ten for life expectancy

Israel is ranked fifth in terms of men's average life expectancy, at 80.6 years - after Switzerland, Iceland, Australia, and Sweden. Israeli women's life expectancy is ranked ninth globally, at 84.3 years. Life expectancy's most marked rise was in Africa, where the average life expectancy has risen to 60 - a 9.4-year increase since 2000. Factors include the fight against infant and child mortality, progress in access to healthcare, and treatment of HIV. Children born in 2015 can expect to live, on average, to anywhere between 71.4-73.8 for women, and to 69.1 for men. Both genders can only be expected to live an active, healthy life until about 63.1. However, the report makes clear that life expectancy varies by country and region, including 29 countries where life expectancy is more than 80 years, all where per-capita income is very high, and 22 countries where life expectancy is less than 60, all in sub-Saharan Africa.

10. "יכבשוה" The Rav 'Lonely Man of Faith' Adam 1 & Adam 2

a. 'Israel is a powerhouse of knowledge'

Technology Minister says Israel is a powerhouse of 'knowledge, technology, and innovation.'

US computer chip giant Intel has agreed to buy Israeli car technology firm Mobileye in a deal worth more than \$15 billion (14 billion euros), the companies said in a statement on Monday. Israeli media reported that the deal was the largest ever acquisition for an Israeli tech firm. Intel and Mobileye have been collaborating with German automaker BMW to develop self-driving cars. The statement said the deal was worth approximately \$15.3 billion.

"The combination is expected to accelerate innovation for the automotive industry and position Intel as a leading technology provider in the fast-growing market for highly and fully autonomous vehicles," it said.

"Intel estimates the vehicle systems, data and services market opportunity to be up to \$70 billion by 2030." Last year, BMW announced that it was joining forces with Mobileye and Intel on a self-drive project for "highly and fully automated driving" to be commercially available by 2021.

BMW announced in January it would deploy 40 self-driving vehicles for tests in the United States and Europe.

In August, Mobileye and UK-based auto-equipment maker Delphi said they were teaming up to develop an autonomous driving system which would be ready for vehicle-makers in 2019.

Mobileye, which also develops systems for accident avoidance, has concluded an agreement with Volkswagen on road data technology as well.

The Israeli firm was founded in 1999.

Science, Technology and Space Minister Ofir Akunis (Likud) said, "Israel is a powerhouse of knowledge, technology, and innovation.

"The fact that these international giants see potential in Israel and are always looking to buy successful companies in their field, is a source of pride for Israel. This shows how strong Israel's technology industry is.

"I am sure we will continue to be a pioneering country, which the countries of the world look at and admire," he said.

b. Israeli high schoolers build satellite sent to space by NASA

A group of Israeli high school students have built a tiny satellite - dubbed Duchifat-2 (Hoopoe, the national bird of Israel). The nanosatellite flew Tuesday from NASA's Kennedy Space Center in Cape Canaveral on its way to study the atmosphere as part of an international research project. 28 other nanosatellites are participating in the project, but this is the only one which involved high school students. Educational Launch of Nanosatellites (ELaNa) is an initiative created by NASA to attract and retain students in the science, technology, engineering and mathematics disciplines. ELaNa reaches students by introducing educational spaceflight in high schools and colleges across the United States. 23 European countries from the European Union's QB50 thermosphere research program are also taking part in the NASA program. More than 80 pupils in grades 9-12 at schools in Herzliya, Ofakim, Yeruham, Ofra, and the Bedouin town of Hura helped to construct Duchifat-2, which weighs just 1.8 kilograms (four pounds), and is just 20 centimeters (eight inches) tall and 10 centimeters wide. Due to its small size, the satellite has no motors and instead uses the earth's magnetic field to keep itself correctly aligned in space. An Atlas V supply rocket carrying all of satellites along with over three tons of supplies blasted off from Florida headed for the International Space Station, which it will reach after approximately two days of travel. Astronauts inside the orbiting space station will then release Duchifat-2 into space in about six weeks' time. The Israeli satellite will study the plasma density in the lower thermosphere, a layer of the atmosphere that begins at about 85 kilometers (53 miles) altitude and continues up to about 300 kilometers (185 miles). Signals from the satellite will be received at the Herzliya Science Center, where pupils will then analyze the data. Science Minister Ofir Akunis said in a statement that "Duchifat-2 is not only an educational venture that brings space closer to youth and lays the way for tomorrow's generation, it is also an international research project. This is Israeli pride for the future generation, and an opportunity to increase public awareness about space." The project was funded by the Science Ministry's Israel Space Agency and administered by the Herzliya Science Center, a department of the Herzliya municipality. Students were assisted by engineers from the ISA and the Israel Aircraft Industries.

c. Israel ranked as world's 8th most powerful country

US News & World Report places Israel in the world's top ten power-wise, mostly because of its military.

The IDF received a score of 9.7 – similar to the US, and second only to Russia's military, which received a perfect 10. Additional criteria for power included political influence, for which the Jewish state received a score of 7.6, and strong international alliances, for which it got a 5.8. It fared less well in the field of economic influence (2.4) and leadership (2.7). According to the report, Israel is very highly developed in terms of life expectancy, education, per capita income and other human development index indicators, but

it also has "one of the most unequal economies in the Western world, with significant gaps between the rich and poor."The top five "best countries" overall were Germany, Canada, Britain, the US and Sweden.Israel also did well in the Movers category, where it came in 14th place, receiving good scores for being Distinctive, Different and Unique.Attributes were grouped into nine sub-rankings: Adventure, Citizenship, Cultural Influence, Entrepreneurship, Heritage, Movers, Open for Business, Power and Quality of Life.

11עקב11 Only one legitimate response:Yaakov's approach of synthesis of physical& spiritual

a. Resolution 2334

President Barack Obama's collaboration with UN Security Council Resolution (UNSCR) 2334, which condemns Israel's settlements policy, has defied history and reality, injuring the peace process and US national security.

While President Obama greets the Jewish people upon Hanukkah, which commemorates the victory of the Maccabees in a series of heroic battles in the crux of the land of Israel, the mountain ridges of Judea and Southern Samaria – Beth El, Beth Horon, Hadashah, Beth Zur, Ma'aleh Levona, Adora'yim, Elazar, Beit Zachariya and Ba'al Hatzor – he contends that these are "occupied lands." When Shimon the Maccabee (who succeeded Judah and Jonathan) was confronted with such a contention, he responded: "We have not occupied a foreign land; we have not ruled a foreign land; we have liberated the land of our forefathers from foreign occupation."

The problem is simpler than you think. Kerry, Obama and the nations are in an uproar because the Jewish people can no longer be routed into cattle cars for shipment to Auschwitz -- but have the daring to have their own country. The Jews have a home. That's what irks them...and that's the entire business in a nutshell.The worst part of it, for me, was that they were having fun. This, Resolution 2334, was not simply an act to deprive Israel of its sovereignty. It was a party.A good time was had by all, all 15 members of the Security Council who raised arms to forever be known as dirty rotten scoundrels.I include Samantha Power. Right. She didn't vote. She abstained. Same thing. Was she among the revelers? I don't know.But if your eyes were quick, you saw what happened immediately after the deed was done. The delegates jumped to their feet doing a jig.The frivolity could not be missed. There was applause. There was handshaking. There was backslapping – hi-fives all around. A good day for the world.

That must have been some cocktail hour for the delegates when they gathered to the nearest tavern to celebrate their infamy.They would not view it as such. For them it was the biggest day of their lives. They socked it to the Jews, but good!

It's not every day that tinhorn countries like Malaysia, Venezuela, Senegal, and New Zealand get to play with the big boys, like France and the UK. That day, they did.He also knows how to talk gibberish, as he did for a follow-up to the UN vote, droning on against Israel for an hour and a half, making no sense, except to keep piling it on against the Jewish State with the kind of harangue that evoked the 1930s.It is this sort of mesmerizing dullness that moves nations to the dark side and to the wrong side of history. So Prime Minister May objected. She thought he went too far. Why didn't she object when it counted? Too late now. Now and forever she's part of the mob.I don't know if the UK's UN delegates were among the giddy celebrants following the "successful" vote. Most likely, yes.For now we hear that New Zealand was not sure which way to go, until Miss May urged New Zealand to play ball. No slacking when it comes to hurting the Jews.Well, this has happened before, plenty of times. Our enemies laugh when they think they have us down and out. So it's been throughout our history.But it did not end up funny for

thousands of civilizations that came on the scene together with Israel and tested Israel and bit the dust. History will remember Security Council Resolution 2334. The record will name one nation at a time, and what hit them after they rejoiced too soon. *New York-based bestselling American novelist Jack Engelhard*

b. Gevura-Hakarat Hatov for 'Bibi'

Mr. Netanyahu's UN speech 9/2016

Gentlemen, What I'm about to say is going to shock you: Israel has a bright future at the UN. Now I know that hearing that from me must surely come as a surprise, because year after year I've stood at this very podium and slammed the UN for its obsessive bias against Israel. And the UN deserved every scathing word – for the disgrace of the General Assembly that last year passed 20 resolutions against the democratic State of Israel and a grand total of three resolutions against all the other countries on the planet. And what about the joke called the UN Human Rights Council, which each year condemns Israel more than all the countries of the world combined. As women are being systematically raped, murdered, sold into slavery across the world, which is the only country that the UN's Commission on Women chose to condemn this year? Yep, you guessed it – Israel. Israel. Israel where women fly fighter jets, lead major corporations, head universities, preside – twice – over the Supreme Court, and have served as Speaker of the Knesset and Prime Minister. And this circus continues at UNESCO. UNESCO, the UN body charged with preserving world heritage. Now, this is hard to believe but UNESCO just denied the 4,000 year connection between the Jewish people and its holiest site, the Temple Mount. That's just as absurd as denying the connection between the Great Wall of China and China. Ladies and Gentlemen, The UN, begun as a moral force, has become a moral farce. So when it comes to Israel at the UN, you'd probably think nothing will ever change, right? Well think again. You see, everything will change and a lot sooner than you think. The change will happen in this hall, because back home, your governments are rapidly changing their attitudes towards Israel. And sooner or later, that's going to change the way you vote on Israel at the UN.

More and more nations in Asia, in Africa, in Latin America, more and more nations see Israel as a potent partner – a partner in fighting the terrorism of today, a partner in developing the technology of tomorrow. Today Israel has diplomatic relations with over 160 countries. That's nearly double the number that we had when I served here as Israel's ambassador some 30 years ago. And those ties are getting broader and deeper every day. World leaders increasingly appreciate that Israel is a powerful country with one of the best intelligence services on earth. Because of our unmatched experience and proven capabilities in fighting terrorism, many of your governments seek our help in keeping your countries safe. Many also seek to benefit from Israel's ingenuity in agriculture, in health, in water, in cyber and in the fusion of big data, connectivity and artificial intelligence – that fusion that is changing our world in every way. You might consider this: Israel leads the world in recycling wastewater. We recycle about 90% of our wastewater. Now, how remarkable is that? Well, given that the next country on the list only recycles about 20% of its wastewater, Israel is a global water power. So if you have a thirsty world, and we do, there's no better ally than Israel.

How about cybersecurity? That's an issue that affects everyone. Israel accounts for one-tenth of one percent of the world's population, yet last year we attracted some 20% of the global private investment in

cybersecurity. I want you to digest that number. In cyber, Israel is punching a whopping 200 times above its weight. So Israel is also a global cyber power. If hackers are targeting your banks, your planes, your power grids and just about everything else, Israel can offer indispensable help.

Governments are changing their attitudes towards Israel because they know that Israel can help them protect their peoples, can help them feed them, can help them better their lives. This summer I had an unbelievable opportunity to see this change so vividly during an unforgettable visit to four African countries. This is the first visit to Africa by an Israeli prime minister in decades. Later today, I'll be meeting with leaders from 17 African countries. We'll discuss how Israeli technology can help them in their efforts to transform their countries. In Africa, things are changing. In China, India, Russia, Japan, attitudes towards Israel have changed as well. These powerful nations know that, despite Israel's small size, it can make a big difference in many, many areas that are important to them.

But now I'm going to surprise you even more. You see, the biggest change in attitudes towards Israel is taking place elsewhere. It's taking place in the Arab world. Our peace treaties with Egypt and Jordan continue to be anchors of stability in the volatile Middle East. But I have to tell you this: For the first time in my lifetime, many other states in the region recognize that Israel is not their enemy. They recognize that Israel is their ally. Our common enemies are Iran and ISIS. Our common goals are security, prosperity and peace. I believe that in the years ahead we will work together to achieve these goals, work together openly.

So Israel's diplomatic relations are undergoing nothing less than a revolution. But in this revolution, we never forget that our most cherished alliance, our deepest friendship is with the United States of America, the most powerful and the most generous nation on earth. Our unbreakable bond with the United States of America transcends parties and politics. It reflects, above all else, the overwhelming support for Israel among the American people, support which is at record highs and for which we are deeply grateful. The United Nations denounces Israel; the United States supports Israel. And a central pillar of that defense has been America's consistent support for Israel at the UN. I appreciate President Obama's commitment to that longstanding US policy. In fact, the only time that the United States cast a UN Security Council veto during the Obama presidency was against an anti-Israel resolution in 2011. As President Obama rightly declared at this podium, peace will not come from statements and resolutions at the United Nations.

I believe the day is not far off when Israel will be able to rely on many, many countries to stand with us at the UN. Slowly but surely, the days when UN ambassadors reflexively condemn Israel, those days are coming to an end.

Ladies and Gentlemen, Distinguished delegates from so many lands, I have one message for you today: Lay down your arms. The war against Israel at the UN is over. Perhaps some of you don't know it yet, but I am confident that one day in the not too distant future you will also get the message from your president or from your prime minister informing you that the war against Israel at the United Nations has ended.

Yes, I know, there might be a storm before the calm. I know there is talk about ganging up on Israel at the UN later this year. Given its history of hostility towards Israel, does anyone really believe that Israel will let the UN determine our security and our vital national interests? We will not accept any attempt by the UN to dictate terms to Israel. The road to peace runs through Jerusalem and Ramallah, not through New York. But regardless of what happens in the months ahead, I have total confidence that in the years ahead the revolution in Israel's standing among the nations will finally penetrate this hall of nations. I have so much confidence, in fact, that I predict

that a decade from now an Israeli prime minister will stand right here where I am standing and actually applaud the UN. But I want to ask you: Why do we have to wait a decade? Why keep vilifying Israel? Perhaps because some of you don't appreciate that the obsessive bias against Israel is not just a problem for my country, it's a problem for your countries too. Because if the UN spends so much time condemning the only liberal democracy in the Middle East, it has far less time to address war, disease, poverty, climate change and all the other serious problems that plague the planet.

Are the half million slaughtered Syrians helped by your condemnation of Israel? The same Israel that has treated thousands of injured Syrians in our hospitals, including a field hospital that I built right along the Golan Heights border with Syria. Are the starving children in North Korea's brutal tyranny, are they helped by your demonization of Israel? Israel, whose agricultural knowhow is feeding the hungry throughout the developing world? The sooner the UN's obsession with Israel ends, the better. The better for Israel, the better for your countries, the better for the UN itself.

Ladies and Gentlemen, If UN habits die hard, Palestinian habits die even harder. President Abbas just attacked from this podium the Balfour Declaration. He's preparing a lawsuit against Britain for that declaration from 1917. That's almost 100 years ago – talk about being stuck in the past. The Palestinians may just as well sue Iran for the Cyrus Declaration, which enabled the Jews to rebuild our Temple in Jerusalem 2,500 years ago. Come to think of it, why not a Palestinian class action suit against Abraham for buying that plot of land in Hebron where the fathers and mothers of the Jewish people were buried 4,000 years ago? You're not laughing. It's as absurd as that. To sue the British government for the Balfour Declaration? Is he kidding? And this is taken seriously here? President Abbas attacked the Balfour Declaration because it recognized the right of the Jewish people to a national home in the land of Israel. When the United Nations supported the establishment of a Jewish state in 1947, it recognized our historical and our moral rights in our homeland and to our homeland. Yet today, nearly 70 years later, the Palestinians still refuse to recognize those rights – not our right to a homeland, not our right to a state, not our right to anything. And this remains the true core of the conflict, the persistent Palestinian refusal to recognize the Jewish state in any boundary. You see, this conflict is not about the settlements. It never was.

The conflict raged for decades before there was a single settlement, when Judea Samaria and Gaza were all in Arab hands. The West Bank and Gaza were in Arab hands and they attacked us again and again and again. And when we uprooted all 21 settlements in Gaza and withdrew from every last inch of Gaza, we didn't get peace from Gaza – we got thousands of rockets fired at us from Gaza. This conflict rages because for the Palestinians, the real settlements they're after are Haifa, Jaffa and Tel Aviv. Now mind you, the issue of settlements is a real one and it can and must be resolved in final status negotiations. But this conflict has never been about the settlements or about establishing a Palestinian state. It's always been about the existence of a Jewish state, a Jewish state in any boundary.

One thing I will never negotiate: Our right to the one and only Jewish state.

Wow, sustained applause for the Prime Minister of Israel in the General Assembly? The change may be coming sooner than I thought. Had the Palestinians said yes to a Jewish state in 1947, there would have been no war, no refugees and no conflict. And when the Palestinians finally say yes to a Jewish state, we will be able to end this conflict once and for all. Now here's the tragedy, because, see, the Palestinians are

not only trapped in the past, their leaders are poisoning the future. I want you to imagine a day in the life of a 13-year-old Palestinian boy, I'll call him Ali. Ali wakes up before school, he goes to practice with a soccer team named after Dalal Mughrabi, a Palestinian terrorist responsible for the murder of a busload of 37 Israelis. At school, Ali attends an event sponsored by the Palestinian Ministry of Education honoring Baha Alyan, who last year murdered three Israeli civilians. On his walk home, Ali looks up at a towering statue erected just a few weeks ago by the Palestinian Authority to honor Abu Sukar, who detonated a bomb in the center of Jerusalem, killing 15 Israelis. When Ali gets home, he turns on the TV and sees an interview with a senior Palestinian official, Jibril Rajoub, who says that if he had a nuclear bomb, he'd detonate it over Israel that very day. Ali then turns on the radio and he hears President Abbas's adviser, Sultan Abu al-Einein, urging Palestinians, here's a quote, "to slit the throats of Israelis wherever you find them." Ali checks his Facebook and he sees a recent post by President Abbas's Fatah Party calling the massacre of 11 Israeli athletes at the Munich Olympics a "heroic act". On YouTube, Ali watches a clip of President Abbas himself saying, "We welcome every drop of blood spilled in Jerusalem." Direct quote. Over dinner, Ali asks his mother what would happen if he killed a Jew and went to an Israeli prison? Here's what she tells him. She tells him he'd be paid thousands of dollars each month by the Palestinian Authority. In fact, she tells him, the more Jews he would kill, the more money he'd get. Oh, and when he gets out of prison, Ali would be guaranteed a job with the Palestinian Authority. Ladies and Gentlemen, All this is real. It happens every day, all the time. Sadly, Ali represents hundreds of thousands of Palestinian children who are indoctrinated with hate every moment, every hour. This is child abuse. Imagine your child undergoing this brainwashing. Imagine what it takes for a young boy or girl to break free out of this culture of hate. Some do but far too many don't. How can any of us expect young Palestinians to support peace when their leaders poison their minds against peace? We in Israel don't do this. We educate our children for peace. In fact, we recently launched a pilot program, my government did, to make the study of Arabic mandatory for Jewish children so that we can better understand each other, so that we can live together side-by-side in peace. Ladies and Gentlemen, I stand before you today at a time when Israel's former president, Shimon Peres, is fighting for his life. Shimon is one of Israel's founding fathers, one of its boldest statesmen, one of its most respected leaders. I know you will all join me and join all the people of Israel in wishing him refuah shlemah Shimon, a speedy recovery. I've always admired Shimon's boundless optimism, and like him, I too am filled with hope. I am filled with hope because Israel is capable of defending itself by itself against any threat. I am filled with hope because the valor of our fighting men and women is second to none. I am filled with hope because I know the forces of civilization will ultimately triumph over the forces of terror. I am filled with hope because in the age of innovation, Israel – the innovation nation – is thriving as never before. I am filled with hope because Israel works tirelessly to advance equality and opportunity for all its citizens: Jews, Muslims, Christians, Druze, everyone. And I am filled with hope because despite all the naysayers, I believe that in the years ahead, Israel will forge a lasting peace with all our neighbors. Ladies and Gentlemen, I am hopeful about what Israel can accomplish because I've seen what Israel has accomplished. In 1948, the year of Israel's independence, our population was 800,000. Our main export was oranges. People said then we were too small, too weak, too isolated, too demographically outnumbered to survive, let alone thrive. The skeptics were wrong about Israel then; the skeptics are wrong about Israel now. Israel's population has grown tenfold, our economy fortyfold. Today our biggest export is technology – Israeli technology, which powers the world's computers, cellphones, cars and so much more. Ladies and Gentlemen, The future belongs to those who innovate and this is why the future belongs to

countries like Israel. Israel wants to be your partner in seizing that future, so I call on all of you: Cooperate with Israel, embrace Israel, dream with Israel. Dream of the future that we can build together, a future of breathtaking progress, a future of security, prosperity and peace, a future of hope for all humanity, a future where even at the UN, even in this hall, Israel will finally, inevitably, take its rightful place among the nations.

c. Mr. Netanyahu at U.N.

And yet even here in the General Assembly, the truth can sometimes break through. In 1984 when I was appointed Israel's ambassador to the United Nations, I visited the great rabbi of Lubavich. He said to me - and ladies and gentlemen, I don't want any of you to be offended because from personal experience of serving here, I know there are many honorable men and women, many capable and decent people serving their nations here. But here's what the rebbe said to me. He said to me, you'll be serving in a house of many lies. And then he said, remember that even in the darkest place, the light of a single candle can be seen far and wide.

d. Progress at the U.N.

In a secret ballot Monday in New York, Israel's Ambassador to the UN Danny Danon was elected chairman of the GA's Sixth Committee, which deals with legal issues. "This is a historic achievement for the State of Israel. We broke the glass ceiling: Despite the opposition of many countries, including Iran and others that tried to prevent the vote, we managed to be elected for the first time to head a committee at the UN," Danon said. In the past, Israeli diplomats have presided over other, less prestigious committees at the UN and even co-chaired the GA, but never headed one of the GA's six main committees. "The Sixth Committee is the primary forum for the consideration of legal questions in the General Assembly," according to the UN.

Among the issues it is expected to deal with at this fall's GA are "measures to eliminate international terrorism," and "the rule of law at the national and international levels." "One of Ambassador Danon's first tasks in his new position will be to further the Comprehensive Convention on International Terrorism," the Israeli delegation to the UN in New York said in a press release.

"Israel is a world leader in international law and in fighting terrorism. We are pleased to have the opportunity to share our knowledge with the countries of the world," Danon said. He was nominated for the job by the Western European and Others Group in the UN, whose turn it was to pick a chairman for the committee. Israel has been a temporary member of the Western European and Others Group since 2000 and joined permanently in December 2013. The chairmanships of the GA main committees are allocated on a rotational basis and are usually confirmed without a vote. In this case, however, Yemen, on behalf of the Arab Group, challenged Israel's nomination and asked for a vote. In a secret ballot Monday, in which all 193 UN member states could vote, Israel was elected. Congratulations immediately started pouring in from Western states that supported Jerusalem's bid.

12. International relations

a. Paraguayan President & Netanyahu:

President Horacio Cartes, the first Paraguayan head of state to visit Israel, told Prime Minister Binyamin Netanyahu that his South American nation also faced a Holocaust.

“Paraguay has had a Holocaust. We lost practically all our population in a war that was called the Triple Alliance with our neighbor. But I don’t want to be the country to be remembered because we had the Holocaust. I want our countries to be much closer because we share principles and values,” Cartes said during a meeting with Prime Minister Netanyahu, referring to the South American war fought from 1864 to 1870 between Paraguay and the Triple Alliance of Argentina, Brazil, and Uruguay. There were some 400,000 casualties in that war.

The South American leader on Wednesday completed a three-day trip to Israel, where he met with high-level officials. The leaders signed bilateral agreements on cooperation in time of emergency, legal matters, education, Holocaust remembrance, and culture, as well as a Memorandum of Understanding on technical development assistance for Paraguay.

“You have been an anchor of friendship. And we are eager to discuss with you the possibilities of increasing our cooperation with all the countries of Latin America, which we think is a continent that has a great future,” Netanyahu said.

“We want to develop the future of our relations and through you, and with your help, the future of a broader relationship between Israel and the region,” he added.

On Monday, Cartes met Israeli President Reuven Rivlin.

“This is an historic visit, the first visit of a president of Paraguay here in Israel. Paraguay was and still is a true friend of the State of Israel since its establishment and even beforehand when it voted for it on Nov. 29, 1947,” said Rivlin.

b. How 'hard-liner' Netanyahu pulled off a diplomacy trifecta

On the Turkish, Egyptian and African fronts, Prime Minister Netanyahu is proving the conventional wisdom wrong.



The conventional wisdom has it that earning the sobriquet “the most right-wing government in Israeli history” does not lead to diplomatic successes.

In recent weeks, on the Turkish, Egyptian and African fronts, Prime Minister Binyamin Netanyahu is proving the conventional wisdom wrong.

How is it that the head of a government beating a hasty retreat from the two-state solution scored a triumphant tour of Africa, hosted a convivial summit with an Egyptian foreign minister for the first time in nearly a decade and renewed full ties with Turkey?

The tour coincided with the 40th anniversary of an Israeli commando raid on Entebbe in Uganda, where terrorists were holding Israeli airplane passengers with the sanction of the country’s then dictator, Idi Amin. Netanyahu’s elder brother, Yoni, was killed leading the rescue effort. But the tour was more than symbolic, participants said. Netanyahu traveled with 80 men and women representing some 50 businesses, and was well prepared to assist them, according to Yosef Abramowitz, CEO of Energiya Global Capital, a Jerusalem-based solar energy and social development enterprise. Abramowitz said he shook hands on \$1 billion worth of deals during the four-nation tour. “A fully coordinated government initiative brilliantly executed in every country by the Prime Minister’s Office, the embassies and the Israel Export Institute, it was clockwork,” he said.

c. Netanyahu among 10 most admired men in US

Israeli Prime Minister Binyamin Netanyahu is surprisingly popular in the United States, ranking among the top 10 most admired men. According to a poll published Saturday by the UK-based YouGov polling service, Netanyahu was tied with the Dalai Lama as the 9th most admired man in the United States. That ranking put him ahead of America's two most recent former presidents and a slew of other celebrities and politicians. Netanyahu ranked ahead of George W. Bush, who came in 11th place, and Bill Clinton, who came in 13th. The Israeli Prime Minister was just behind current Republican presumptive nominee for president, Donald Trump, who ranked 8th. Other prominent Republicans who had vied for the 2016 nomination all trailed Netanyahu, with Ben Carson placing 14th, Ted Cruz 18th, and Marco Rubio 21st. The 2012 GOP nominee, Mitt Romney, placed 20th. Other than politicians, Netanyahu placed ahead of billionaire Warren Buffett (15th), Facebook founder Mark Zuckerberg (19th), along with a slew of popular actors including Johnny Depp (12th), and Brad Pitt (17th).

Chief Rabbi: Could we sit and study Torah without soldiers?

13 Financial

a. Bill Gates, Donald Trump, and Warren Buffett are Zionists?

Well I wouldn't go as far as planning their imminent Aliyah but they do have something else in common. Besides being richer than all of us, they have, joined dozens of global players in investing in Israel's High tech Industries and startups.

At this point you don't need to ask why; you know what's evolving around you in the world and how Israel's Technological industries are central to it. But just in case you live in a cave with a candle, here is a quote from Bill Gates: *"Israel is by many measures the country relative to its population, that has done the most to contribute to the technology revolution"*

And another quote from Warren Buffett: *"When you're looking for brains, for energy, for integrity, Israel is the only stop you need to make in the Middle East."* So whether it's Internet, cyber-security, health & life sciences, big data, computer vision, fintech, bio tech and medtech just to name a few, Israeli innovation is helping revolutionize the world as we know it, and global players want in.

Remember that second only to Silicon Valley, the most startups are right here in Israel hence the cliché term "Startup Nation." With companies that are now household names such as Waze, Wix and Mobileye, Israel is an international center of hi-tech ingenuity. Something else you should know that's really interesting is that approximately 300 multinational corporations (MNCs) and growing, have established advanced R&D facilities throughout Israel, making our little homeland an "R&D Lab" for the world's leading tech firms. These include Google, Apple, Face book, Microsoft, Intel, Yahoo!, Motorola, HP, Siemens, GE, GM, IBM, and Cisco. In fact IBM, for example, has acquired more than a dozen Israeli companies since establishing its Israeli presence. Despite the geopolitical challenges that Israel faces in her neighborhood, the Israeli economy has been identified as one of the healthiest and most stable in the world. And here is a crazy example for you: the front runner of 2014's IPO cream was Mobileye, which at the time was the biggest-ever IPO of an Israeli company. But the timing of this successful flotation took place in the middle of the summer's military operation in Gaza – raising \$3bn on an \$8bn valuation. But just days after the float, it was trading well above the \$10bn-mark. That's in the middle of a war,

whilst your enemy tries to destroy you, breaking the rules and overcoming challenges, and succeeding at it. Nnow that's called Chutzpah!

I'm not sure if all this is because of our human Capital. I mean Israelis are Known for their never-take-no-for-an-answer attitude, creativity, innovation and "chutzpah and combine that with our renowned academia, (Israel has the highest concentration of engineers and PhD's per capita in the world,) I think this recipe is what has laid the foundation for groundbreaking research and innovation.

Of course, having in place some of the most advanced manufacturing facilities in the world, using cutting edge technologies, hasn't hurt either.

14. Shimon Peres Z"L

President Barack Obama posted an impassioned paean to the legacy of Shimon Peres. "There are few people who we share this world with who change the course of human history, not just through their role in human events, but because they expand our moral imagination and force us to expect more of ourselves. My friend Shimon was one of those people. "Shimon was the essence of Israel itself — the courage of Israel's fight for independence, the optimism he shared with his wife Sonya as they helped make the desert bloom, and the perseverance that led him to serve his nation in virtually every position in government across the entire life of the State of Israel," he said. "A light has gone out, but the hope he gave us will burn forever," Obama said in the concluding paragraph. "Shimon Peres was a soldier for Israel, for the Jewish people, for justice, for peace, and for the belief that we can be true to our best selves — to the very end of our time on Earth, and in the legacy that we leave to others. For the gift of his friendship and the example of his leadership, todah rabah, Shimon." Separately, former President Bill Clinton said:

"His critics called him a dreamer. "That he was — a lucid, eloquent dreamer until the very end. Thank goodness. Let us follow in his ways."

15. Kibbutz Galuth

Sephardic Chief Rabbi Yitzhak Yosef gave a festive speech in honor of Israeli Independence Day on Thursday at the Great Synagogue in Jerusalem.

"The incredible ingathering of the exiles, they came from all ends of the earth, everyone came to the land of Israel," said Rabbi Yosef. "The prophet Yehezkel (Ezekiel) already foresaw it back then." "The prophet prophesied the redemption which thank God is approaching the ingathering of the exiles. It is not in our merit that the Holy One blessed be He did this, not because we are worthy of it, not in our merit. We did not observe his laws, even though we came to the land of Israel." He emphasized that "if such a great ingathering of the exiles was done like this, it is despite that we desecrated the name of the Holy

One blessed be He among the non-Jews - think what would have been if we had truly walked in his ways, what the nation of Israel would have merited." "Today thank God most of the nation of Israel is here in the land of Israel. There is a possibility here to sit and keep the commandments, there is no one who will tell you what to do, there is a democracy in which one can study Torah and educate their children." Given the freedoms of being back in Israel, he stated, "therefore precisely on this day (Independence Day) we have to know: physical independence without spiritual independence is worthless. We need physical independence together with spiritual independence. The spiritual freedom is the core."

"We have to be grateful that we are here in the land of Israel and can sit and observe the commandments, each person as they desire. If there weren't soldiers and the entire establishment of the state, could we sit in quiet and study Torah? Could we educate our children?"

Recognizing the largely secular founders of the modern state of Israel, he pointed out "what was here 80 years ago. They (the pioneers of the modern state) were the emissaries of the Holy One blessed be He, in their merit we sit to study Torah. We have to be grateful to the Holy One blessed be He."

"Since the destruction of the Second Temple there wasn't such a large Jewish presence in the land of Israel. Thanks to God the state is developing every day. All this is from His kindness, may He be blessed. We have to be grateful."

16. Objective Gentiles

a. Winston S. Churchill: "Some people like the Jews, and some do not. But no thoughtful man can deny the fact that they are, beyond any question, the most formidable and most remarkable race which has appeared in the world."

John F. Kennedy: "Israel was not created in order to disappear - Israel will endure and flourish. It is the child of hope and the home of the brave. It can neither be broken by adversity nor demoralized by success. It carries the shield of democracy and it honors the sword of freedom."

Johann Wolfgang Von Goethe: "Energy is the basis of everything. Every Jew, no matter how insignificant, is engaged in some decisive and immediate pursuit of a goal. It is the most perpetual people of the earth."

17. Am Yisrael at its best

a. This is "MAMASH" Ayin Tachat Ayin

This hero lost an eye and gained the eye to see emes. Or perhaps he had that before...

Either way, really inspiring. Shuki Gilboa lost his right eye in the terrorist attack that killed Hallel Oriel. He was stabbed in the eye while fighting off the terrorist from Hallel HYD, 5 before the terrorist was shot dead. He said, "I love my nation and my Eretz Yisrael and I believe in my life's work and I don't need anything else in the world." "אודה אני את עמי ואת ארץ ישראל זה אני המאמין שלי זו מלאכת חיי ואין לי צורך עוד בשום דבר בעולם"

שוקי גלבוע שאיבד את עינו הימנית בפיגוע בקריית ארבע ממשיך ובגדול למרות הכל.

הג שמח!!!!!!!!!!!!!!!!!!!!



