

# The Russian game behind Ariel Sharon's Jerusalem move

by Mark Burdman

Over the weekend of Dec. 12-13, American intelligence officials released an evaluation, reported by United Press International, which concurred with the evaluation of *EIR*, that the Ariel Sharon network in Israel is the main channel through which there has been high-level Soviet penetration of Israel's Mossad intelligence service.

Immediately after this U.S. evaluation was released, Sharon himself provided more than enough evidence to prove that he is working on behalf of anti-Western, pro-Russian interests. Israel's Minister of Trade and Industry is in an open alliance with the Russian-backed Jewish religious fanatics and mystics of the "Temple Mount" terrorist groups, who aim to cause religious confrontations in Jerusalem, and religious wars throughout the Middle East. The only ones to benefit from this, could be the gnostics who rule in Moscow, for whom 1988 is the year of celebration of the 1,000th anniversary of the byzantinic-mystical "Christianization" of Russia, and their gnostic friends in the predominant factions of Western freemasonry. In the cultish terms popular in such circles, it is the myth of Moscow as the "Third Rome," marrying the belief in Solomon's "Third Temple," sometimes referred to as the "New Jerusalem" project.

During the week of Dec. 14, Sharon moved into a new flat in Arab East Jerusalem, several meters inside the Damascus Gate, near the district's Arab bazaar. The flat requires a permanent 34-man police force to guard it against Muslim-Arab protest demonstrations. Well-informed Middle East experts assert that Sharon's move has been a catalyst in worsening the tension in the Israeli-occupied Gaza Strip and West Bank.

On Dec. 19, the worst rioting in 20 years erupted in East Jerusalem, as Arab teenagers stoned cars, set up flaming roadblocks, and shattered the façades of four Israeli bank offices. The Dec. 20 *Jerusalem Post* quoted Jerusalem Mayor Teddy Kollek: "The disturbances are mostly a result of what is happening in the territories [of Gaza and the West Bank]. But in a situation like this, every match can start a fire, and Sharon moving into the Muslim Quarter is more than a match."

On Dec. 20 the Mufti of Jerusalem, Sheikh Sa'ad a-Din al-Alami, attacked Sharon's action as "dangerous" and "in-

furiating," claiming it was part of a plot led by the "blood-thirsty Sharon" to "kick out" the Arabs from the area. If the Mufti of Jerusalem has historically, more often than not, been a good position for demagogues and rabble-rousers, in this case his charges do not lack substance. Sharon and supporters do not hide their belief that East Jerusalem should ultimately be "taken back" by the Jews, since, they say, Jews were only removed from the area during the major Arab-Jewish confrontations of 1929.

Nor is Kollek the only Jewish politician to attack Sharon. Israeli Absorption Minister Ya'acov Tsur attacked Sharon's actions Dec. 20 as "hooliganism under government auspices."

Indeed, "under government auspices." Prime Minister Yitzhak Shamir attended the Dec. 15 cocktail party "housewarming" when Sharon moved in, as did more than 100 right-wing political influentials, including Likud ministers Haim Corfu (of Transport) and Avraham Sharir (of Justice and Tourism); Tehiya (Renaissance) Party parliament extremist Geula Cohen; Likud Jerusalem branch chairman Ruby Rivlin; and others. The former chief rabbi of Israel, Shlomo Goren, and the former executive of the Shin Beth intelligence agency, Yossi Ginossar, also attended.

Since Sharon had announced his intention to move into East Jerusalem several weeks, the government had plenty of time to stop him. It did exactly the opposite.

Also attending were Gerschom Solomon, head of "The Faithful of the Temple Mount," and Matti Dan, chief of the Ateret Cohanim organization, a mystical-fundamentalist group which trains many of the most fanatical members of Solomon's Temple Mount terrorists. As *EIR* has documented in two special reports ("Moscow's Secret Weapon: Ariel Sharon and the Israeli Mafia," [1986], and "The Jerusalem Temple Mount: Trigger for Fundamentalist Holy Wars" [1983]), what these maniacs seek to do, is to blow up the Islamic Mosque of Omar on the Temple Mount in Jerusalem, and to set off religious wars throughout the Middle East. *EIR* has shown that this project is backed by Soviet intelligence networks, and by leading factions of the Freemasonry in Britain, the United States, and Western Europe.

October 1987 saw the first confrontations in Jerusalem between Temple Mount fanatics and Arab Muslims since 1983. There is plenty of fuel around for an explosion.

### **Moscow's Hasidic card**

The presence of Solomon and Dan points to another dimension to Sharon's actions, more hidden from the public view, but more explosive in its implications. It is here, yet more clearly, that one finds the Soviet hand in Sharon's latest caper.

Start with the ownership of the apartment into which Sharon moved. Its primary owner is something called the Wittenberg Trust, named after a 19th-century Russian-Jewish figure named Moshe Wittenberg, who was a leader of Israel's Habad Hasidic community. The Hasids were—and are—a hermetic Jewish-modeled sect, created in Russia and Eastern Europe in the 18th century, as the Jewish-oid version of the Russian Orthodox Church's "Old Believers" sect, with other streams of Asiatic mysticism mixed in. Hasidism has less to do with Judaism, than with Eastern mysticism and cabbalism mixed with "Mother Russia" cultism, a point that was often stressed by its two chief popularizers in the West during the 20th century, Martin Buber and Gerschom Scholem, about whom we will have more to say a bit later.

Meanwhile, to the next part of the story:

On Nov. 27, the *Jerusalem Post* had published a curious Moscow-dated item, which reported that Konstantin Kharchev, chairman of the Soviet Council of Religious Affairs, was considering a plan proposed to him by one Noah Dear, an Orthodox Jewish leader who represents an Orthodox Jewish district in Brooklyn, New York, to make the grave of the founder of Hasidism, the Baal Shem Tov, into a Jewish pilgrimage and tourism site. Located in the town of Mezhibozh—now in the Ukrainian Republic—the site would be visited by Hasids from around the world, should it be created. Kharchev's Brooklyn interlocutor told him that Hasidic groups from the United States, Europe, and Israel, frequently and in growing numbers, visit tombs in Poland and Hungary, and in Uman, Russia, where remains of some of the Baal Shem Tov's disciples are located. According to the *Post*, "Dear said that the Baal Shem Tov's grave, if made accessible, would quickly become the key shrine for these circles."

One of Sharon's chief bankrollers, over the past years, has been the American dirty-money and pornography kingpin, Meshulam Riklis. Some months back, Riklis's father Pinhas died in Israel, and Israeli newspapers carried obituary notices which identified Pinhas as a "descendant of the Baal Shem Tov." And so, a bloodline aspect is added to the politico-religious drama.

### **Buber's 'Judaism as an Oriental cult'**

If Sharon's move into the East Jerusalem flat, is a kind of "positive-playback" to the Russians, the broader cultural effects of a Russian signal to Hasidic mystics should not be underestimated. It would be perfectly consistent with Rus-

sian Orthodox Church preparations for celebrating, in June 1988, the "Christianization" of Russia. The Russians would be trying, within Christianity and in dealings with other religions, to shift the balance of power and ideological commitment, to the most irrationalist, mystical elements. *Vis-à-vis* Judaism, the game would be clear: Anti-Semitism and Dostoevskian hostility to "things Jewish" would remain the main strand of domestic and international policy, while that form of Judaism most akin to the "Old Believer" belief-structure would be encouraged.

There is also a very special group in the West, to whom the Russians would be sending a signal. As we indicated above, Martin Buber and Gerschom Scholem were the most instrumental in pushing Hasidism. Both were intimates of the gnostic intelligentsia in Europe, especially to the circles associated with the Ascona, Switzerland "Eranos Conferences" of gnostic psychologist C.G. Jung. These circles popularized mysticism, alchemy, gnosticism, and cabbalism, as aspects of witchcraft, shamanism, and devil (or Lucifer) worship.

The Jung gnostic circle has a powerful influence over the "Trust" faction of Western intelligence, in both the United States and Europe. During World War II, Jung developed intimate psychological-political relations to the American Dulles and Mellon families. In November 1983, the Volkswagen Foundation in West Germany, which is linked to the "Project Democracy" crowd in the United States, gave a special grant to the Gerschom Scholem Library for Cabbala and Jewish Mysticism, of the Hebrew University. (Hebrew University also houses a Gerschom Scholem Institute of Cabalistic Studies.)

As pertains to Judaism, the essence of Buber and Scholem is that they were absolutely hostile to Western, especially German, Judaism, and portrayed European Jewish social-assimilation and love for Western culture, as undermining a "pure" ("blood and soil") version of "Judaism" of their own invention. To give one idea of the mentality, Scholem describes in his autobiographical account, *From Berlin to Jerusalem: Memories of My Youth*, his dislike for the plays of Friedrich Schiller, to which his parents took him, as he grew up in Berlin.

In a document entitled, "The Spirit of the Orient and Judaism," written ca. 1913, Buber redefined Judaism into an Oriental cult, citing particularly "the rise of the great religious movement of Hasidism, which gripped Polish Jewry in the 18th century, and revealed anew the limitless power of Oriental man." This "elemental force," he stated, was fighting positively against the "emancipation" of Jews in Germany and other European countries. Through all trials and tribulations of centuries, Buber insisted, "the Jew has remained an Oriental."

Again, the focus of this absurd turning-upside-down of reality, is Hasidism: "We need only to look at the decadent yet still wondrous Hasid of our days; to watch him as he prays to his God, shaken by his fervor, expressing with his whole

body what his lips are saying—a sight both grotesque and sublime. . . . Here, stunted and distorted, yet unmistakable, is Asiatic strength and Asiatic inwardness.”

During World War II, as Hitler was murdering the Jews of Europe whom Buber found so contemptible, Buber wrote an essay entitled, “Hasidism in the History of Religion,” later published in a paperback edition entitled, *The Origin and Meaning of Hasidism*. In the essay, he explores “Hasidic motifs” that are traceable to “the literature of the Sufi sect of Islam,” as well as to aspects of Zen Buddhism, Taoism, etc. Another essay in this collection dates from a 1934 presentation made by Buber, before one of Jung’s Eranos conferences in Ascona.

As for Scholem, his commitment was to discover roots of Jewish thought in *gnosticism*. Interestingly, Scholem’s academic training in Munich was in the field of Assyriology. His was Judaism recast as an Assyrian sect. There may be more than a pun in the similarity of the word “Baal” to the “Baal Shem Tov.” Like Buber, Scholem participated in the Eranos Conferences of Jung.

### **The Baal Shem Tov and the Dostoevsky project**

Both Scholem and Buber were very close to the leaders of the “Frankfurt School,” the left-radical bunch of sociologists and philosophers created by Soviet military intelligence in the 1920s, who were deployed into the universities of Weimar Germany, and, later, the United States, to spread revolts against the Western values of industrial growth and scientific progress. Buber had an important ideological-philosophical influence over the core Frankfurt School operatives, such as Walter Benjamin. Benjamin was, in turn, Scholem’s best friend. He spent crucial periods of his life on the cult-training island of Capri, where, so his papers (edited by Scholem) say, he combined Bolshevism with good doses of hashish.

The founding document of the Frankfurt School, written by Hungarian Communist George Lukacs in the early 1920s, explicitly called the new group’s program, “The Dostoevsky Project.” Lukacs, who served as Minister of Culture in the “Hungarian Soviet” of Bela Kun in 1919 and later as Minister of Culture in the Hungarian Communist government in the 1950s (after having been in the U.S.S.R. during World War II), argued that Bolshevism in the West, unlike Russia, could only succeed by shifting the West’s cultural matrix, away from traditional Judeo-Christian values. He specifically pointed to the book of Genesis, as the main document standing in the way of the psychology of Bolshevism!

Lukacs also argued, on one occasion, that the “messianic,” or “demonic” element in Bolshevism should be reinforced, by introducing into Bolshevism *elements of the Baal Shem Tov belief-structure of Hasidism!*

Such are the historical-ideological authors of the latest provocations of Ariel Sharon, whether the overweight thug understands it in these terms or not.

## **INF Treaty opposed by ad campaign**

The Schiller Institute’s Ad Hoc Committee to Stop the INF Treaty has announced plans to intensify its international advertising campaign, first launched in December, to arouse public opposition to the treaty on Intermediate Nuclear Forces. The treaty was signed by President Reagan and Soviet General Secretary Gorbachov on Dec. 8, and must be ratified by the U.S. Senate before gaining the force of law.

In early December, Schiller Institute Chairman Helga Zepp-LaRouche released an “Urgent Appeal” to patriots in all NATO nations, to prevent the INF Treaty. The appeal declared, “What is at stake is nothing less than the political freedom of Western civilization as a whole. We see the acute danger, that the ability of the West to defend itself is being irreversibly negotiated away for the sake of short-term political expediencies.”

Mrs. Zepp-LaRouche, the wife of American presidential candidate Lyndon H. LaRouche, Jr., called on leaders from Western Europe and the United States to endorse the appeal, for publication in major newspapers worldwide. Close to 200 military and political leaders from Western European NATO nations, Ibero-America, and the U.S. signed the appeal (see below).

Full page advertisements, bearing the text and signatures, appeared the first week of December in the *International Herald Tribune* and the *Washington Times*. On Pearl Harbor Day, when the Reagan-Gorbachov summit opened in Washington, the Schiller Institute’s advertisement appeared prominently in the *Washington Post*, and one week later in the *New York Times*.

In a surprising development, on Dec. 9, *Diario Las Américas*, the most important Cuban emigré newspaper, published in Miami, Florida, reprinted the advertisement in full as an editorial column, sending an unclouded signal to Washington opposing this sell-out to Moscow.

Giving the lie to the line, now *au courant* in Washington, that America’s European allies favor this treaty, the ad was favorably cited in French, Spanish, and Argentine newspapers, and numerous strong denunciations of the treaty also