

war, as the only means of achieving the coming of the Messiah. "On the one hand," Waldman wrote, "war is accompanied by destruction and death, on the other hand, it increases the power of the Messiah. . . . Unfortunately, it is still impossible to achieve the completion of Redemption by any means other than war."

Rabbi Samson confided that former Israeli Prime Minister Netanyahu "himself studies Rabbi Kook's writings with some of the biggest rabbis in Merkaz HaRav, on a regular basis. . . . Bibi Netanyahu is very oriented this way. He was in Merkaz HaRav on Jerusalem Day [1996] and it seems that his relationship with Rabbi Kook is very serious. The Minister of Justice that he appointed, not because of any coalition agreement, just because he was the one he wanted the most, is a proponent of Rabbi Kook's philosophy and is very well-versed in Rabbi Kook's philosophy." This, too, should come as no surprise, given that Netanyahu's father was the personal secretary of Jabotinsky, the intimate collaborator of Rabbi Kook the Elder.

Where Does It Lead?

In the mid-1980s, after the United States arrested American citizen Jonathan Jay Pollard on charges of spying for Israel, the U.S. Defense Department's Defense Academic Research Support Program funded a research paper on the rise of fundamentalism in Israel and its strategic implications. The report, written by Ian Lustick, Associate Professor of

Government at Dartmouth College, was published in expanded form by the New York Council on Foreign Relations in 1988.

Its conclusions were blunt: Were the emerging Jewish fundamentalists, associated with Gush Emunim, and a growing faction of ultra-nationalists within the Israeli military (veterans, for the most part, of Merkaz HaRav), to seize power, "An Israel decoupled from the United States, opposed in principle to a negotiated peace, unfettered by the norms of liberal democracy, animated by redemptionist imperatives, and disposing of a large and sophisticated nuclear arsenal would pose challenges to American foreign policy and security interests at least as profound as those resulting from the Islamic Revolution in Iran."

Lustick's best-case scenario, under such an eventuality: a religious war as devastating as the Thirty Years' War in Europe (1618-48). His worst-case scenario was thermonuclear World War III.

CFR Forecast Temple Mount Bloodbath

by Scott Thompson

For over 20 years, U.S. military and intelligence circles have known full well that actions such as Israeli Gen. Ariel Sharon's Sept. 28 invasion of Al Haram Al Sharif (also known as the Temple Mount) in Jerusalem could lead to war.

In 1988, the scenario was already fully developed in the book *Jewish Fundamentalism in Israel: For the Land and the Lord*, published for the New York Council on Foreign Relations by Ian S. Lustick, now a Professor at the University of Pennsylvania. Lustick has a long background in intelligence work. He began his study in 1979-80, when he worked as a CFR Fellow at the State Department's Bureau of Intelligence and Research. He later wrote a study on the issue for the Defense Academic Research Program of the U.S. Department of Defense.

Lustick's CFR scenario outlines how the plans of Jewish radical sects, such as the Gush Emunim, to rebuild Solomon's Temple on Al Haram Al Sharif, could ignite nuclear World War III. The best-case scenario to be expected would be a protracted bloodbath, such as the Thirty Years' War. The following are excerpts from the book (the subhead and emphases have been added):

"Some leading rabbis have used recent archaeological finds to eliminate religious restrictions against Jewish entry onto the Temple Mount. The most influential of these has been former Army Chief Rabbi and Ashkenazic Chief Rabbi

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Pictured is a sampling of some of the most important books and publications around which the Freemasonic, Protestant, and Jewish fundamentalist crazies have built the mystical “end-times” political movement that is responsible for the bloodbath in Israel and the Palestinian Authority. Freemasonic Grand Master Di Bernardo’s book (in Italian), is entitled The Reconstruction of the Temple.

Shlomo Goren. . . . Partly as a result of these developments, *partly as a result of the desire by many in Gush Emunim to do something so decisively repugnant to the Arab world that peace negotiations would forever be prevented*, and partly as a result of the very logic of the fundamentalist ideology, the Temple Mount issue has emerged from the realm of crackpot utopianism to occupy a central place in the political activity of the Gush Emunim. . . .

“[The journal] *Nekuda* published two editorials in 1985 and early 1986 warning of the radical and violent steps to be taken by Jewish fundamentalists if the government did not act swiftly to change the status quo: ‘Those in government and the Chief Rabbinate who pay only lip service to the basic rights of the people of Israel to the Temple Mount . . . must bear responsibility for the fire liable to erupt . . . which, God forbid, may ignite a *terrible religious war*, whose echoes would reverberate from one end of the earth to the other.’ . . .

“Nonetheless, according to prominent Israeli newspaper columnist Doron Rosenblum, the destruction of the Muslim shrines on the Temple Mount is ‘only a matter of time.’ The aftermath, as he predicts, will be horrible:

“ . . . The immediate cancellation of the peace agreement with Egypt; . . . spontaneous demonstrations in every Arab country; . . . mobilization of reserves amidst reports of tensions on all four fronts; the flow of Egyptian forces into Sinai; firing in the Golan and the Jordan Valley; dogfights with Iranian, Saudi, Libyan, Iraqi, and Syrian planes; . . . rumors of the massacre of Syrian Jews; . . . guerrilla war in the occupied

territories between Arabs and settlers; ‘massacres’ that will be called total anarchy; intervention by the superpowers and war that will go on for months or even years.’ . . .

“No event is more likely than a government-supported fundamentalist initiative aimed at Judaizing the Temple Mount to achieve a profound realignment of public attitudes within Israel, to precipitate an eminently crushable armed revolt in the occupied territories, to disrupt the Egyptian-Israeli relationship, and to distance Israel, politically and culturally, from the entire gentile world. . . .

“Should a Labor Party victory appear imminent, or even possible, however, the vanguardists within Gush Emunim will again seek to preempt the political process by raising the banner of the Temple Mount. . . .

“Washington must seek ways to prevent the explosiveness that surrounds Jewish fundamentalism from being unleashed. . . . In Israel such a crisis would almost certainly involve repeated demonstrations by hundreds of thousands of Jews, violence against both Jews and Arabs, challenges to the authority and legitimacy of the government, . . . the creation of scores of new illegal settlements, *threats of civil war*, a sudden influx of militantly ultranationalist diaspora Jews, and, as suggested above, attempts at spectacular actions such as the destruction of the Muslim shrines in Jerusalem. . . .

A Break-Away Israel Scenario

“Israel is, indeed, so deeply divided on key territorial and ideological issues, and has such a short and essentially un-

tested tradition of constitutional democracy, that successful challenges to the regime cannot be ruled out. The most often discussed scenario of this sort is that of popular but unscrupulous right-wing politicians joining with ambitious military commanders to ‘restore order and sanity’ amid chronic, polarized, and increasingly violent intra-Jewish struggles. . . .

“An Israel decoupled from the United States, opposed by the norms of liberal democracy, animated by redemptionist imperatives, and *disposing of a large and sophisticated nuclear arsenal* would pose challenges to American foreign policy and security interests at least as profound as those resulting from the Islamic Revolution in Iran. *The United States, thus has a strong interest in finding effective ways to support those inside Israel who are struggling against fundamentalism.* . . . Washington should stress . . . the extent to which our friendship and support ultimately depend on . . . shared values — values we can directly portray as *unrealizable in the ‘Greater Israel’ [“Eretz Yisroel”] to which the fundamentalists aspire.*”

Lustick’s scenario, first published in 1988, is an almost exact forecast of events that occurred since Sharon’s march on Temple Mount. The CFR, along with the Defense and State Departments, have long known what the effects of such policy would be, just as David Ben-Gurion had issued such warnings about Zionist fascism. But even worse, Wall Street and elements of the U.S. government helped bring the bloodshed about.

The Cabbala: Gnosticism, Freemasonry, and Religious War

On Oct. 4, 1995, a group of Cabbalists gathered outside the home of Israeli Prime Minister Yitzhak Rabin, and pronounced upon him the ancient Cabbalistic “curse of death,” the *pulsa denura*, to be executed within 30 days. Exactly 30 days later, Rabin was dead, killed by Yigal Amir, a young fanatic under the influence of the teachings of Rabbi A.I. Kook. Amir’s act had been approved beforehand, by a group of Cabbalistic rabbis.

The following month, Prof. Giuliano di Bernardo, the British-sponsored head of Italian Freemasonry, established the “Jerusalem Lodge” of Freemasonry, in a ceremony near the Temple Mount. He told an interlocutor, “I try to show the way in which the Cabbala may be considered the Utopia for the Third Millennium.” He said that his new lodge was committed to the near-term “*material* rebuilding of Solomon’s Temple,” based upon the Cabbala.

The ancient Gnostic heresy, the Cabbala, is the “red dye” by which one may trace the assassins and would-be Temple builders from the streets of Jerusalem and the Occupied Territories, back to their controllers in the elite freemasonic lodges in Britain, run by the Duke of Kent on behalf of the House of Windsor — those who are now unleashing a new Thirty Years War in the Middle East.

Created in Babylon during the first two or three centuries after the birth of Christ, the Cabbala was constructed upon the alleged mystical properties of the 22 letters of the Hebrew alphabet, and the ten “*Sephiroth*,” or “emanations of God” (as depicted in the Cabbalistic “Tree of Life”), which, combined, yield a mystical “32 paths” to redemption. In fact, as Cabbala proselytizer Rabbi Herbert Weiner admitted in his 1960s book on the subject, the Cabbala is a gnostic assault on Judaism, which revived the Satan worship out of which Judaism and Christianity had uplifted mankind: “This feeling for the reality of evil and power of the demonic found its expression through the Cabbala, which also became a vehicle for the reentrance into Judaism of old pagan superstitions, theurgic rites, and gnostic heresies.”

Beginning in the Sixteenth Century, the financier oligarchy of Venice, which city had already been for centuries the world’s most evil and powerful financial center, sponsored a revival of the Cabbala, as part of its deployment of mysticism and religious warfare against the Christian Platonic method which had given rise to the Golden Renaissance, and to the new institution of sovereign nation-states. A member of one of the oldest families of Venice, Francesco Zorzi, who specialized in religious warfare, and who played a key diplomatic role in 1508-09 in breaking up the anti-Venice League of Cambrai, in 1525 wrote a book, *De Harmonia Mundi (Harmony of the World)*, based upon a “Christian” form of the Cabbala. Zorzi claimed that Solomon’s Temple was designed by the “Grand Architect of the Universe,” and that it held all of the mystical secrets of creation.

Zorzi Brings the Cabbala to England

Zorzi personally transplanted these Cabbalistic ideas to England, when he served as the chief “divorce counselor” for Henry VIII, encouraging the king to dump his queen, Catherine of Aragon, the daughter of Ferdinand and Isabel, the monarchs who united Spain. The divorce, in favor of the temptress Anne Boleyn, split England from the Catholic Church, and ushered in the “English Reformation,” and bloody Catholic-versus-Protestant fights in England and on the continent, including England’s wars with Spain. As reworked by John Dee and others, Zorzi’s *De Harmonia Mundi* gave birth, in Seventeenth-Century Britain, to all of modern Freemasonry, whose very name commemorates the Phoenician masons who originally built Solomon’s Temple. The 32 paths of the Cabbala became the ascending degrees of freemasonry, up to the highest, 33rd degree. Zorzi, who