

## Yuri Andropov: 'Czar of Holy Mother Russia'?

by Lyndon H. LaRouche, Jr.

Soviet reactions to President Ronald Reagan's televised address of March 23, 1983, have provided two sets of indisputable facts about the present foreign policy and political composition of the Soviet leadership.

1) Soviet foreign policy under General Secretary Yuri Andropov is not operating on the basis of either "Communist" or "Soviet National Interest" criteria. Soviet foreign policy is presently shaped by a dominant influence of the 500-year-old mystical prophecy, that the Czar of Holy Rus shall become the ruler of the Third, and Final, Roman Empire.

2) This "paradigm-shift" in Soviet foreign policy is efficiently correlated with the rise to power within the command of the Soviet KGB of Patriarch Pimen's circles within the hierarchy of the Russian Orthodox Church.

Although this shift within the Soviet leadership reflects an uneven rise of the Russian Orthodox Church, since Josef Stalin's pact with Moscow's St. Basil's in 1943, the present development would not have been possible, in its present form, but for a long process of successful manipulation of Soviet foreign-policy through "back-channel" operations run through Britain, Switzerland, Vienna, Venice, and the monastery at Mount Athos ("Holy Mountain"), Greece.

Religious scholars working with deep knowledge of the Russian personality's innermost cultural potentials, at Mount Athos, at Saint George Major in Venice, in Rome, Vienna, Geneva, and Britain, used this knowledge most efficiently, to inform the way in which back-channel operations were

conducted. What they created, most successfully, is a "Frankenstein's Monster" which is now preparing itself to gobble up its creators.

The variety of "Russian Soul" which these scholarly gentlemen have brought to the surface in Soviet foreign policy, is of the stuff of which a Czar Ivan the Terrible or Rasputin was made in the past. It is a sly, dissimulating, religious-fanatical beast. It can be clever, intelligent in matters of technique, and to that extent appear urbane and civilized. It is at the same time a monster obsessed, beyond all reach of reason, with mystical faith in the magical powers of the Holy Russian Soil and People. It is a Dostoevskian beast, or *Pravda* propagandist Ilya Ehrenberg writing against all of Western Europe during the last war.

There is only one way to deal with such a beast, to offer it peace and Russian survival from a standpoint of overwhelming raw power and manifest determination to use that power if necessary. As long as we refuse to present Moscow such a clear set of alternatives of this exact type, Andropov will alternately hiss and smile—like a cobra—until he strikes.

If the reader understands two sets of facts, even in broad, descriptive terms, the most basic features of the paradigm-shift in Soviet foreign policy can be grasped. The first set of facts indicates the means by which the "Third Rome" prophecy has been transmitted within Russian culture over a span of approximately 500 years, to be a significant influence within Soviet beliefs today. The second set of facts is the

effect of multiple back-channel East-West negotiations in catalyzing internal developments within Soviet culture and leadership.

### The 'Mother-Russia' cult

Early Russia was a group of Slavic subjects under rule of marauding Normans, and a persisting, endemic military nuisance to Byzantium. One of the counter-measures Constantinople deployed in the effort to bring these tribes under control was the manufacture of synthetic forms of nominal Christianity. According to a more or less credible account, the nominal conversion of a ruler of Kiev, Vladimir, in 988 A.D., brought Kiev Rus under more or less efficient control of Byzantium. The culture of Russia is "genetically" Byzantine to the present day.

Authoritative accounts show that the particular form of Gnostic pseudo-Christianity cooked up for the Russians was manufactured by Hesychastic cults then based at the "Holy Mountain" complex of monasteries in the region of Greece known since ancient times as Mount Athos. [The Hesychasts, who have been hegemonic in the Russian Orthodox Church since the 14th century, taught that union with God could only be achieved by complete withdrawal from the world. Their practice included meditating in a bent-over position contemplating their navels and hyperventilating to achieve the appropriate mental state.] The pagan-religious matrix used for this concoction is the most easily recognized by classical scholars as the "Great Mother" cult, of the type associated with Cybele and Dionysius—or with an early form of the Isis-Ishtar cult, the Shakti-Siva phallus cult of pre-Vedic India. It is of the same general character as the "blood and soil" cult adopted by the Nazis.

The cult is an "earth-goddess" cult of worship of the Holy Soil of Mother Russia, and the collective will of the Russian people as an expression of a population sprung from this Holy Soil. This sort of pagan belief has had nasty consequences wherever it has occurred. It depicts mankind as a "child of nature" in approximately the same terms of reference as did Hesiod; today, we should term it radically Malthusian. What the Hesychasts superimposed upon this was their own contemplative mysticism.

The first recorded inklings of the appearance of the "Third Rome" prophecy appeared in Russia, according to *EIR* researchers, in the aftermath of the ecumenical Council of Florence (1439 A.D.), to which the Russian Orthodox Church responded with hateful rejection of the unification, denouncing both Roman Catholicism and Paleologue Constantinople. After the Ottoman conquest of Constantinople, the tendency toward a "Third Rome" doctrine by the Russian Orthodox Church increased, and the first explicit form of the prophecy that the Caesar (Czar) of Holy Rus would rule the Third and Final Roman Empire appeared in 1510, sweeping through Russia during the 16th century.

The title of "Czar" first appeared with the second period of reign of Ivan IV ("The Terrible"), and was resumed on the

orders of the Russian Orthodox Church with the creation of the Romanov dynasty.

Czar Peter I attempted to rid Russia of these Byzantine cults in the process of his "Westernizing" of Russia. As Czar, he could control the hierarchy of the Church, but not the hordes of Old Believers (*Raskol'niki*), who have continued to haunt Russia's modernizing efforts to the present day (in one guise or the other). The revival of serfdom under Elizabeth and Catharine, and the unleashing of the Pan-Slavic movement by the Venetian agent-of-influence, Prince Potemkin, destroyed the greater part of Peter's accomplishments. The fresh, large-scale work of Westernizing, by Czar Alexander II, was slowed by his assassination, and went up in flames in the 1905 Revolution.

Exemplary of the Mother Russia cult's impact during the 19th century are Dostoevsky, Tolstoy, the Nihilists, the Russian Populists, the Pan-Slavic resurgencies, and much of the strata which went into the Mensheviks and Bolsheviks.

The period of invasions and civil wars after 1917, the virtual civil war of the collectivization, the cordon sanitaire against Bolshevik Russia during the 1920s, the crisis of the Great Purges of the 1930s, the devastation of the new World War, and the postwar environment past the death of Stalin, not only cut Russia off from healthy Westernizing influences, but strengthened the adversary environment reinforcing Russian xenophobia.

The reality, that churches and large sections of the population had aided the Nazi invasion, impelled Stalin to make a pact with the Church, at the Moscow Cathedral of St. Basil's, in 1943. Although the Church hierarchy (such as it was) had been integrated into the Soviet secret-police apparatus since 1927-28, Stalin's program, from 1943 onward, made the Church and the symbology of the Mother Russia cult an instrument of state policy in a new way. From that point on, the war became a "Great Patriotic War" fought against the German transgressor of the soil of Mother Russia.

During the immediate postwar period, Stalin made the first overt effort to exploit the Third Rome mythology, by an effort to move the Patriarch of Constantinople to Moscow—an attempt blocked by strenuous efforts of President Harry Truman. On the surface, at least, it appears that this trend was opposed under Khrushchev, although *EIR* is not yet prepared to offer judgment on this period.

Over the middle 1960s, recognizably "Marxist" philosophy lost efficient grip in the shaping of Soviet policies, except as part of the institutions left over from preceding periods. Pragmatism took over, and it appears that the Russian Church began to accelerate its influence over the population. By 1972, the drift toward a Third Rome policy-paradigm in Soviet foreign policy was sufficiently evident, that the author and his associates elaborated and published a review of these features of "détente" which we entitled "The New Constantinople" hypothesis. During the 1970s, the influence of the Church accelerated, together with increasing relative emphasis on the "cover" of the Church in foreign

operations.

We of *EIR* do not believe that it is the KGB's hierarchy of the Russian Orthodox Church which has caused the resurgence of the Old Russia mysticism within the Russian population. Rather, the Church has provided a religious form of socialized political expression for a deep, resurgent Byzantine mysticism transmitted from generation to generation over more than a thousand years. What Church officials of the KGB hierarchy represent as a base today, is a portion of the population substantially more than double the numbers of the Soviet Communist Party.

Under the conditions shaped by the back-channel negotiations since 1957, this organized expression of the old Mother Russia culture not only increased its significance as a political force, but under conditions produced by back-channel operations, forced the resurgence of Mother Russia ideology into the direction of reviving the Third Rome ideology as well.

### **Bertrand Russell's world-government**

Some of the following points are documented in recent *EIR* reports on the background to the 1972 ABM treaty; they are so integral a part of the picture, that they must also be identified here.

The main line of developments shaping the Soviet leadership from outside Russia, was set into motion publicly by an article of Bertrand Russell's published in the October 1946 *Bulletin of the Atomic Scientists*. Russell's proposal, in that and other locations of the period, was to dissolve existing governments, and to create a world-government with a monopoly over nuclear weapons. To accomplish this, Russell, Winston Churchill, and others proposed, it was necessary to launch a "preventive nuclear war" against the Soviet Union.

Soon, the Soviet Union developed its own fission weapon, and approximately matched the United States in developing a deployable H-bomb. That put Russell's design for a preventive nuclear war out of the window. Russell became a professed "pacifist" again, but continued his work in connection with the World Association of Parliamentarians for World-Government (WAPWG), a part of the complex which includes the World Federalists, the Pan-European Union, and so forth. The participation of four Soviet representatives, at a 1955 WAPWG meeting, marked a point of preliminary success for Russell et al. The stage for the Anglo-Soviet back channel known as the Pugwash Conference was set.

Leo Szilard, the model for the movie character Dr. Strangelove, set the stage for what was to come by his address at the Second, 1958 Pugwash Conference. 1) Mutual Deterrence as a way to manage universal peace; 2) Limited nuclear wars to promote continued general peace by relieving tensions periodically; 3) The United States should prepare, occasionally, to surrender one U.S. city to Soviet thermonuclear attack as compensation to Soviet "hurt feelings" arising from limited warfare; 4) General petroleum crisis, and the eventual general destruction of the Middle East.

The Szilard 1958 Pugwash address accurately reflects the

fact that the entirety of 1963-82 U.S. and NATO strategic doctrine, arms-control doctrines, ABM treaty, theater-limited nuclear warfare, the 1973-74 petroleum crisis, the present threat of general destruction of the Middle East, and so forth, were all planned in advance in the Pugwash Conference. From 1957 onward, every major development in U.S. and NATO policy was worked out in advance between Anglo-American and Soviet representatives working behind the back of the government of the United States! The Soviet leadership was a fully witting partner to this conspiratorial shaping of U.S. strategic policy from 1957 onwards, and knew in advance all of the principal features of what was planned for the 1960s and 1970s. This is not conjecture; this is massively documented pure-and-simple fact.

Pugwash was not the only back channel of this character. Many supplementary channels were established: David Rockefeller's Dartmouth Conference, for one, from Edinburgh, Oxford, Cambridge, and London's Chatham House, for example. Idris Shah's Sufi Freemasonry cult intersects the Nazi International and the Islam and the West umbrella organization. The Club of Rome intersects the Sufi-cult projects, the Vatican, the Nazi International, and Moscow, using the Anglo-Soviet International Institute for Applied Systems Analysis (IIASA) as a principal channel to McGeorge Bundy and Moscow. All supplement Pugwash.

The most exotic, and in some ways most important, are the religious channels of the KGB into the West, chiefly through the Russian Orthodox Church, and that Church's conduits into Mount Athos and Venice, as well as the World Council of Churches in Geneva. The Jesuits' connections to Russia date from the 18th century, when the order fled there to escape dissolution by the Pope. The Jesuit links to Moscow and the Ukraine run through many channels, with Vienna being among the most important for tracing massive operations of the KGB penetrating the West through religious organizations.

Among all the manifold features of these back-channel operations, the one with the most direct influence in pushing Moscow toward a Third Rome doctrine has been the persistent chatter about establishing a system of world-government. From as early as Leo Szilard's Pugwash address of 1958, the Anglo-American participants were openly proposing to liquidate the sovereignty of governments, including that of the United States, and to redraw the political map of the world between Western and Eastern divisions of this world-government empire.

Even the dumbest KGB operative participating in one or two of such conferences would consult a few textbook references in world history back in Moscow. He would discover rather easily that the system of world-government being proposed by Szilard et al. was a faithful copy of such well-known paragons of political enlightenment as the Babylonian Empire, the Persian Empire, the Roman Empire, the Byzantine Empire, the Austro-Hungarian Empire, the Ottoman Empire, the Russian Empire, and the order Hitler's occupation began

to develop throughout Europe. It would therefore occur even to a junior KGB officer, that what Russell et al. were proposing was a new, worldwide Roman Empire, constituted of two principal parts, a Western and Eastern Division.

If this KGB officer did a bit more digging, he would discover that what Lord Peter Carrington has been proposing as a "New Yalta," is a copy of a plan elaborated to King Philip of Macedon during the fourth century B.C. This plan was devised by a combined collection of pagan priests and rentier-financier families of the time, known variously as the "Phoenicians," the "Chaldeans," and the "Magicians": To divide the world along a line running along the Euphrates River, between an Eastern and Western division of the Persian Empire. This KGB officer would also note that the plans to transform the Western nations into heaps of pathetic, "post-industrial society" ruins, coincided in remarkable exactness with the specifications for the internal order of the Western Division of the Persian Empire in that correspondence.

It would soon come to the attention of that KGB officer, that Lord Peter Carrington was not being entirely sincere in his offers to divide the world. Lord Peter had not been able to conceal his zeal to cheat on the agreement: to "roll back" the Russian Empire, by waves of religious and ethnic revolts from within.

Discussing such matters with his superiors, the KGB officer would not overlook the commitment of these imperialist-pacifist gentlemen to destroying the United States' economic power and sovereignty. One should not be astonished if that officer were to conclude from this: "Let them destroy the United States with this post-industrial society business; then Mother Russia will gobble up these fine imperialist-pacifists." Let us imagine that one such KGB officer was named Yuri Andropov, protégé of Kuusinen and Varga.

"Very well," said the KGB; "We shall assist these fine imperialist-pacifist gentlemen in creating a world-empire, and destroying the power of the United States. Then, we shall gobble up this empire for ourselves. Forget Marxism: this is much cleverer."

Situate a beleaguered but increasingly relatively powerful Soviet state in such a complex of back-channel manipulations of world history. Let the Soviet strata associated with this be increasingly imbued with an upsurge of Mother Russia outlooks. The two placed together become a revival of the 16th-century prophecy of the "Third and Final Roman Empire."

### How to stop it

There is a very elementary, but not necessarily simple strategy for defeating the Third Rome thrust. The crux of the matter is a 1939-43-style mobilization of the economy of the United States, emphasizing the explosion of the civilian economy resulting from spill-over of directed-beam and similar technologies from military to civilian applications. The success of this depends upon reviving high-technology capital investment in developing nations as well as Western Europe. The inherent superiority, moral as well as material,

of a system of technologically progressive sovereign nation-states, over an "empire," affords us all the material and human potential required to assemble overwhelming defense against imperial designs.

The emergence of such a thrust "from the West," would force upon the Soviet leadership a reversal of the Third Rome paradigm-shift. The only self-interested policy available to the Soviet Union would be compacting to accept the terms of being another sovereign nation-state, enjoying the benefits of growing world trade such a thrust portends.

This paradigm-shift would not by itself uproot the Mother Russia syndrome from Russian culture, but it would create the conditions under which the Russian people would gradually accomplish that themselves.

That, in brief, identifies the policy problem to which *EIR* is currently giving great attention. There are things which are baffling, but not mystifying, in study of the central strategic problem of this moment of history: the resurgence of the Third Rome prophecy in present-day Russia.

## The 'Western Empire' view of Moscow's Third Rome policy

*EIR* investigators probed British and European intelligence circles on the evaluation of Moscow's policy as a revived doctrine of the "Third Rome." A small sampling of the responses follows.

A senior British intelligence source who has extensive experience in Eastern and Western church affairs commented:

"I know that idea. They call it that, of course, and it's a fair enough appraisal of the Soviets' thinking and intentions, the Empire drive. . . .

"On the three Romes, I see the progression from Rome, through Constantinople, to Moscow, but in my thinking the latter two have always belonged together; it was a change within the Orthodox structure, although of course the latter is Slavic in its orientation, a Slavic form of Orthodoxy. The Slavs want to dominate if they can. . . . The Russians are creating new Orthodox churches. There is a pattern. There is the autonomous Church of Japan, there is the Finnish Orthodox Church, there is the Metropolita in North America, which the Russians created, and gave it an autonomy which is not accepted by the Greeks. . . .

"Moscow is trying to spread its own Empire. I've been to Moscow and I've seen the way these things work. I saw it when the Patriarch of Ethiopia was there; it wasn't a very

ecclesiastical business at all. The Soviets want to increase their influence in Africa, here using as a case the Oriental component of the Orthodox churches. The Churches are allowed to act when it suits the purposes of the KGB, of the Kremlin. The magazine *Moscow Patriarchate* is widely circulated abroad, but it hardly seen inside the USSR.”

Would the source comment on the shared approach of British, certain Swiss, and Venetian elements? we asked, posing the “Third Rome” evaluation in the context of the common and conflicting interests of these “Western Empire” centers and the East.

“I don’t see British policy involving an implicit empire, or any empire. The Commonwealth is of different sovereign states, it is not the British Commonwealth.”

Would he acknowledge the mutual aims of the Eastern and Western division of the Empire outlook, namely their view of the United States as the ultimate enemy because it still stands for the idea of the sovereign national state?

“It is true that the U.S. is seen in such terms. Whoever thinks of America thinks of this. But the perception works on both sides. People in the West are convinced that the Soviets are trying for world domination, but if you go to Eastern Europe, they see the U.S. going for world domination.”

We asked another senior British figure how he saw the “Third Rome” today.

“I believe, although not in all particulars, that the designation is true. The Soviet Union is not really a Marxist state. This was the policy of Russia from the growth of the Czarist Russian Empire, from Moscow outward East and West, from the 17th and 18th century onwards. The intention was to replace and displace the old Ottoman Empire, which was the inheritor of the Second Rome. . . . ‘Third Rome’ is a useful model, not only for the contemporary and current period, but for the whole history of Russia. . . . The Church remains an important and key factor in the overall determination of Russian policy. This was true before the modern era, look to church relations with the Czar, and the decisions made by the Czar in his day. To map onto the Soviet situation the ideas we have about Church-State relations is really quite inappropriate; this leads to a good deal of misinterpretation. Church, society, nation, faith, it is all quite curious the way these relate.”

We asked if these observations would lead this observer to call the U.S.S.R. a theocracy.

“No, that is not the right way of expressing it, since it is not ecclesiastically run. ‘Sacral kingship,’ I think, is a better concept for the pre-revolutionary period. It changed in the post-revolutionary period, but with the intimate links between Church and State after 1943, we are back to that earlier form, in practice if not in theory.”

A Swiss-based observer of Russian affairs outlined the integration of Russian Orthodox Church and Soviet state, with reference to the doctrine of “Moscow—The Third Rome.”

“People in the West often misunderstand the role of the Russian Orthodox Church. People here mistakenly think that the Church must play the role of an opposition. But this is not true: for the Orthodox Church, any state power is given by God, be it as a punishment or as a gift. You might say that they view the Communist regime as a punishment, while monarchy, for example, would be a gift. The Church has to subordinate itself to this power. . . .

“The Church is an inseparable part of Russian tradition. Every citizen is connected with it—through art, through culture, through literature, through tradition. Russian national consciousness without the Church is unthinkable. . . .”

Concerning the relationship between KGB and Russian Orthodox Church, he said:

“I would not call it cooperation, but coordination. The Church activists who travel abroad are no agents. They coordinate their activity with the KGB. The Foreign Office [of the Patriarchate] has to underwrite certain commitments, before people can travel, but that doesn’t make them agents of the KGB. . . .

“Recently . . . Patriarch Pimen said the Soviet Union had never attacked anybody. Think about Finland, the Baltic Republics, Afghanistan. Maybe he preferred to forget about that. The Moscow Patriarch has never given up the aspiration to be the leading Patriarch of the orthodox churches. There is a strong drive to the Far East, to the Indian Ocean on the part of the Church. And the State has the same aspirations. . . .

“In their military-political and nationalist thinking, the expansionist drive is very strong. There is a Soviet drive to the Indian Ocean. The Soviets have just shifted 20 divisions or so to the Iranian border. I think they will react to the implementation of the NATO parallel decision [on medium-range missiles in Europe] not in Europe, but somewhere else, in Iran. . . .

“For Andropov, the ideological dimension is not so important. . . . When he expands, he will expand for colonial reasons, where he sees a vacuum. . . . I would not be surprised at all if in the context of this expansionist drive and the nationality problems arising, the Church will play a much more important role. It’s an interesting fact that most of the new churches are being opened at the border with China. The Church becomes an important factor of internal consolidation. . . .

“You can say about the party as a whole, that most party members are baptized, and come out of orthodox religious families. That’s why you have all these pseudo-religious cults in the party. . . . Indeed, you could say that the party as a whole is nothing but an organized form of orthodox dissidence, the members being orthodox dissidents. Look at the Lenin cult. There is a Lenin corner in each household. Komsomol members are frequently being told to marry in the Church, since the Russian soul needs a dose of ceremony once in a while. You know this slogan: ‘Lenin lived, lives, and will live.’ Lenin is a political figure surrounded with a supranatural flair.”