

Leon Trotsky, whose real name was Leyba Davidovich Bronstein, said:

“We must turn Russia into a desert populated by white negroes upon whom we shall impose a tyranny such as the most terrible Eastern despots never dreamt of. The only difference is that this will be a left-wing tyranny, not a right-wing tyranny. It will be a red tyranny and not a white one.

We mean the word ‘red’ literally, because we shall shed such floods of blood as will make all the human losses suffered in the capitalist wars quake and pale by comparison. The biggest bankers across the ocean will work in the closest possible contact with us. If we win the revolution, we shall establish the power of Zionism upon the wreckage of the revolution’s funeral, and we shall become a power before which the whole world will sink to its knees. We shall show what real power is. By means of terror and bloodbaths, we shall reduce the Russian intelligentsia to a state of complete stupefaction and idiocy and to an animal existence... At the moment, our young men in their leather jackets, who are the sons of watchmakers from Odessa, Orsha, Gomel and Vinnitsa, know how to hate everything Russian! What pleasure they take in physically destroying the Russian intelligentsia — officers, academics and writers!...”

[As recorded in the *Memoirs* of Aron Simanovich, a jeweler at the court of the Tsar’s Imperial Majesty, secretary of Rasputin and quoted in numerous Russian scholarly works, including *The Nature of Zionism* By Vladimir Stepin, published (in Russian) in Moscow, 1993 and translated into English (for Radio Islam) by Clive Lindhurst.]

Zionism. What is Zionism? And why does it give rise to such contradictory emotions, depending on whether the person is a Zionist or, because he is subjected to the effects of Zionism, knows what it is like to experience it and thus has at least some understanding of what it consists of? Let us first try to look into these questions.

Let me state at the outset that, in using the term “Zionism”, I will be referring not merely to the political tendency (or movement) which officially took shape at the end of the 19th century. No, what I will be talking about rather the ideology upon which that modern Zionist tendency is really based and which existed long before the founders of modern Zionism (Hess in 1862, Pinsker in 1882, Herzl in 1896, Ahad Ha-Am in 1902, Jabotinsky in 1906) published their views. (Well, my point is that modern Zionism is based not only on “Shana Haba

B'yerushalayim” — “Next Year in Jerusalem” — which is the wish that Jews say at their Passover sederim...)

This ideology has led to Zionism being practised through the centuries and is still menacingly active today...

The foundations of Zionism were formulated in ancient times, some three thousand years ago, and they are:

1. The Jews are God's chosen people.
2. All other peoples are merely two-legged animals (goys).
3. The Jews have both the right and the obligation to rule the world.

The second and third points of this three-in-one formula actually follow from the first. The formula, which was the brainchild of an undoubtedly very talented politician of ancient times, was among the foundations of the religion of Judaism (see the book of Deuteronomy in the Old Testament). At that time people understood very well that if one is to lend force to one's intentions, one must express them as religious ideas. And one must also strengthen not only the religion but also its influence on people.

Another reason why this ancient Zionist formula is, I would say, a stroke of genius is that, irrespective of religion, it is a most powerful way of influencing a person who believes that he belongs to the chosen people (in this case Jewish people). The only point is that if — as has been possible in recent times — he does not believe in religion, then the words “God's chosen people” are replaced by “the people chosen by nature” or simply by “the chosen people”. And if someone's opinions have not yet become firmly fixed, it is so easy, merely by a little application, to convince him that he is a member of what, in terms of intelligence, talent, audacity, etc., is the best of all nations, and that no other nation is fit to hold a candle to that one nation.

And, of course, it is impossible to persuade Zionists to change their views, because this formula was instilled into most of them in probably early childhood. Even Jews who may have broken with Judaism and its traditions nevertheless imbibed some of its values and transposed them onto modern politics.

And the Gentiles, we do not of course agree with the idea that we are two-legged animals, even if some of us (like so-called Christian fundamentalists, dispensationalists, Christian Zionists) have been led to believe that the Jews are indeed the “chosen” people and have the ability and the right to rule the world...

Another point is that the power of this three-in-one formula lies in that it legitimizes and sanctifies the idea of conquering, oppressing, perhaps even exterminating other nations. It goes like this: “Why need we care about two-legged animals? If we are the chosen people and it is our inalienable right, and even our duty, to rule other peoples, then God himself ordered us to grow rich at their

expense, as the saying goes.” (Well, just read Deuteronomy in the Bible, everything is there, and it’s Judaism’s holy of the holiest — its Torah)

In this way ideology is placed on a material basis. Rob and rule! Rule and rob! Riches and power! From the time this formula begins to operate, it becomes both a means and an end, but it nevertheless also becomes a more important means, a means for attaining the main objective contained in the third item of the formula: the Jewish people must have, and will have, undivided, absolute power over the whole world.

Well, on the one hand, I always say that the whole community or nation or race shouldn’t be blamed for what some of its members say or do (even if those “some” are actually many). This is true, of course, for example, with the case of David Irving’s persecution and, now, his incarceration in Austria. I wouldn’t blame, for example, Jewish professor Norman Finkelstein, or Noam Chomsky, for what all those gloating Jewish community leaders are saying about Irving now. I think that Norman Finkelstein especially did no less (maybe even more) than Mr. Irving did, in order to uncover and expose all the lies of holocaust industry.

But, on the other hand, my opinion is (you can agree or disagree with this, of course) that Jewish community as a whole, yes, I would say is rather very different from all other people because of its unique solidarity, which wouldn’t be a bad thing, of course, if that solidarity weren’t directed against other nations and communities, as it is so often done now. There are many good people and also many bad people in every nation, but after many years of my experience and research I came to conclusion that among the Jews, for some reason, there is a much larger percentage of bad people than among others. I mean more than, say, among Chinese or Russians or any other nation. There is one and a half billion Chinese living on this planet now, there are also over a billion Indians (those in India), millions of Malaysians, Indonesians, and various other nations, peoples, tribes, communities... None of those cause as many problems in the world as the Jews and their Zionist Israel today, unfortunately, do. Not only today do, but always did. (This is what I’m going to talk now, just in a moment.)

Now, if you give me a blank sheet of paper and ask me to write names of some very evil people from among Jews that would come to my mind immediately, I could easily fill up that paper in just couple of minutes. On the other hand, if I ask you to repeat this same experiment by writing down names of, say, evil Chinese, you would probably have a hard time remembering others than just perhaps chairman Mao. And I’m not asking to write names of Lithuanians or people from some other very small nation, but names from among Chinese. From among 1.5 billion of them, from their whole ages-long history... Well, I think this says at least something why there exist such thing as anti-Semitism, but no thing such as anti-Chinism or anti-Lithuanism...

Of course, some of you can say that this is not true and even label me an anti-Semite, which is OK with me, I don't really care. Especially now, after this recent absolutely outrageous savage treatment of "thought criminal" David Irving, I see that Zionists basically declared a war against people who dare to criticize them. By throwing David Irving into Austrian jail, Zionists basically declared war on all of us. I mean war not only against Irving personally but against also all other dissident historians, activists, writings, including myself.

My point is that if they provoke me, I have to fight back and stand up for my rights, such as freedom of speech. Because the violation of Irving's rights is at the same time a violation of my own rights, concerning free speech, the right to say what I think. And, of course, I would never ever submit myself to such an infringement of my rights and reconcile with such a situation. Never! Just like I never submitted myself to the Soviet regime and the KGB, in my "previous life". Therefore, as I said already, anyone is welcome to label me a "holocaust denier" or "anti-Semite". I don't care. As my academic hero, Professor Kevin MacDonald of California State University said recently: "We are increasingly approaching a situation where being labeled an anti-Semite is a badge of honor." "The question is not whether I am anti-Semitic. The question is only whether I am right." [John Bryant, *Mortal Words*, v 8]

And, of course, if David Irving were thrown into jail because, say, the Chinese would pressure Austrians to do that because of what he said or wrote about, say, some historic details of Chinese "Boxer Rebellion", well then I would say the same things about the Chinese as I say about the Jews. But Irving, no, he had no problems with Chinese, and they had no problem with him. The only people that had problems with Irving were the Jews, the Zionists. Moreover, I would say that the only people who have problems with free speech today are, yes, all those Jewish organizations, like notorious Anti-Defamation League of B'nai B'rith or the so-called Southern Poverty Law Center, and their crooked leaders.

When I start speaking or writing about things like these, I usually become unstoppable, so I can write pages and pages and pages... or talk for hours... It's not just because I like to write or talk in general, but rather because I care what I'm writing about. And if I'm in a discussion with someone, I respect the person that I'm talking to, and so I just don't want to write a few short lines or say few meaningless phrases. I don't want to be superficial and thus I always try to base all my opinions on solid facts and explain everything with various quotations and usually even show books and articles and other available sources, like internet websites. So, anyone can check it by themselves. Because I myself always try to research things as much as I can, so, naturally, I expect others to do the same. Accordingly, my writings or talks are stuffed with a lot of quotations from books, newspaper articles, internet, etc.

I've done an enormous amount of research and collected a huge amount of various relevant materials to what I'm going to talk now, and I still keep doing that, because I want that everything I say would be based on solid facts and information, rather than entirely on my feelings. Actually I read over 500 books (637 to be exact) on these issues.

I know very well what is happening now in Europe, in Russia, where pressure from various Jewish organizations is truly enormous. I could provide you perhaps hundreds of examples that are nothing but rock-solid facts taken from various very solid sources, but I just don't want to waste our rather limited time and I'm sure you understand what I mean. Right here in America these days those same Jewish organizations, such as just mentioned Anti-Defamation League of B'nai B'rith or the infamous Wiesenthal Center are the most vocal pushers for some new so-called "hate speech crime" laws. What is coming to America is already widely implemented in Europe by the effort of, again, those same Zionist organizations. What I'm saying is based on solid facts. I know it very, very well, because I spent countless hours on research.

Therefore, what some kangaroo court in Austria is doing against Irving (or in Germany against Ernst Zundel, Germar Rudolf, and others) is all orchestrated and directed from New York, or even Tel Aviv or Jerusalem. Locking David Irving in prison for three years for expressing his opinions is nothing less than a crime against humanity. And so Abraham Foxman, ADL National Director gloatingly said in his official press release that "the Austrian court has sent an unmistakable and important message." And all those Zionist leaders who like Foxman are gloating today in all the newspaper articles about how it is great to be rid of annoying Irving are, in my opinion, all are enemies not only of freedom of speech but also greatest enemies of humankind today.

Myself, well, to be honest, I didn't really care much about all this holocaust controversy. Prior to all these recent arrests of so-called "holocaust deniers", I had no problem with the official version of events in World War Two. I wouldn't care about it if there wouldn't be such pressure to conform with "party line". Today I do. David Irving is a writer, more precisely a historian, is thrown in jail for expressing an illegal opinion. **ILLEGAL OPINION!!!** Just like it was in the former Soviet Union when we also were required to submit ourselves to official Communist ideology.

Now I do have a pretty good understanding of why this clampdown on revisionist historians and other dissidents, and why now? It's been suggested that the Internet has panicked the Zionists, who to a large extent owe today their power and influence to the "holocaust" story. After all, Israel was founded on its memory and if it's proven to be a lie, even partially, or at least a gross exaggeration, the power the Zionists' hold over ordinary Jews could be undermined. For the very

notion of the “holocaust” has been used not only to extract financial redress from other nations but also to keep ordinary Jews compliant. In effect, it has become like a grotesque doll wielded by witch doctors, used to keep individuals from asking too many questions, from thinking for themselves, or stepping out of line. Like Orwell said: “he who controls the past, controls the present...” and our perception of past events shapes the way we look at the world around us now. The Zionists understand this and know that the idea of the “holocaust” is crucial to their power. This is why certain Ian J. Kagedan, Director of Government Relations of the B’nai B’rith, stated that “Achieving our quest of a ‘new world order’ depends on our learning the Holocaust’s lessons.” [Ian J. Kagedan, “Memory of Holocaust Central to New World Order,” Toronto Star, Nov. 26, 1991.] Which is why such harsh measures are being exacted against those who ask too many questions.

OK, enough about the “holocaust”. Let’s go back to definition of Zionism and then move to Russia.

In telling this story I will challenge the vital premises of the establishment history and roast some sacred cows.

Again, when I talk something about Jews, I don’t necessarily mean every single person who is Jewish. No at all. No, what I mean is what I usually call Jewish Supremacism and those Jews who follow this peculiar ideology, which is actually the same as Zionism. I would say these are pretty much interchangeable terms. The Zionists are concerned not only about just taking over whole Palestine and creating “greater Israel” by getting rid of Arabs. No, those that I call Jewish Supremacists have much more sinister agenda. Some writers prefer to call them Jewish racists, but I disagree with such combination of words because the Jews aren’t a separate race, as far as I know (it is 100%-proven scientific fact) and so they can be perhaps called white racists (when they act as such), but not Jewish racists...

Well, I don’t want to go into some deep particulars, but I want to emphasize that there is definitely no conspiracy about what is going on, and I would never call it a conspiracy. It’s all very open and up-front. It’s just enough to open any “Who’s Who in America” book and do some basic research to see who are already in power. And I mean not just AIPAC, not even those who are puppet masters behind Bush and Cheney today, or who were behind Clinton. I mean all those leaders of numerous organizations such as World Jewish Congress, World Zionist Organization, and zillions of others. They are not secret. Everything is done pretty openly. And, as I said, the whole “holocaust” story is used today basically as a shield to hide all that is going on, much of which is originated, yes, in worldwide Jewish community.

Not only here in America but also in Russia. In a second part of this presentation next time I’m going to tell you about all those oligarchs who like

vampires sucked Russia dry and took billions of dollars out, while Russian people were starving, and they ruined Russia's economy, and culture, and social structures... and yes, yes, yes, they just happen to be all Jewish. Coincidence? Well, I don't think so.

These things are not secret. You can read about them in books that are available even at our Eugene public library. One doesn't have to be a researcher like myself to find out about what's going on. The information is available and to deny these kinds of things would be, in my opinion, just equal to saying that "holocaust" never happened at all. I mean that saying that the Zionists (or Jewish Supremacists) have nothing to do with what is called today New World Order, is pretty much the same kind of ridiculous statement as would be real denial of what happened to many Jews during the WW2.

Even well-known Rabbi Daniel Lapin, who often makes quite strong statements, agrees that: "You'd have to be a recent immigrant from Outer Mongolia not to know of the role that people with Jewish names play in the coarsening of our culture. Almost every American knows this. It is just that most gentiles are too polite to mention it." [Rabbi Daniel Lapin, "Our Worst Enemy", *Toward Tradition*, January 20, 2005]

Now, will try to explain more about what I mean when I say Zionism (or Jewish Supremacism) because it's important to understand meaning of the word, before I'll apply it to Russia. This is Jewish moral particularism combined with a profound sense of historical grievance — hatred by any other name — against European civilization and a desire for the end of Europe with its traditional ethnic base. According to Jewish supremacists, the menaces of "extremism, hate and fundamentalism" — prototypically against Jews — can only be repaired by jettisoning the traditional cultural and ethnic basis of European civilization. And Russia would be only one example, among many.

You can disagree with me, of course, but my research lead me to believe that this Jewish hatred toward non-Jews emerged as a consistent theme throughout the ages, beginning in the ancient world. The Roman historian Tacitus already noted that "Among themselves they are inflexibly honest and ever ready to show compassion, though they regard the rest of mankind with all the hatred of enemies." The eighteenth-century English historian Edward Gibbon was struck by the fanatical hatred of Jews in the ancient world: "From the reign of Nero to that of Antoninus Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives; and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of

fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government, but of human kind.” [Edward Gibbon, *The Decline and Fall of the Roman Empire*, Chapter 16, p. 78.] The nineteenth-century Spanish historian José Amador de los Rios wrote of the Spanish Jews who assisted the Muslim conquest of Spain that “without any love for the soil where they lived, without any of those affections that ennoble a people, and finally without sentiments of generosity, they aspired only to feed their avarice and to accomplish the ruin of the Goths; taking the opportunity to manifest their rancor, and boasting of the hatreds that they had hoarded up so many centuries.” [Quoted in William Thomas Walsh, *Isabella of Spain: The Last Crusader* (New York: Robert M. McBride, 1930), p. 196.] And in 1913, economist Werner Sombart, in his classic book *Jews and Modern Capitalism*, summarized Judaism as “a group by themselves and therefore separate and apart — this from the earliest antiquity. All nations were struck by their hatred of others.” [Sombart, *Jews and Modern Capitalism* (New Brunswick, NJ: Transaction Books, 1913/1982 reprint), p. 240.]

Myself, as I said, I always try to find out about everything myself, and so I do very careful research. This is exactly what I did when I wanted to learn more about the “holocaust” and Zionism and Israel, and especially about what I call Jewish Supremacism. For example, when I found some really weird quotations from Talmud, at first I simply couldn’t believe that such things can be said in Jewish holy book. For example these: “If a heathen (Gentile) hits a Jew, the Gentile must be killed, hitting a Jew is the same as hitting God” [Sanhedrin 58b]. “When a Jew murders a Gentile (“Cuthean”), there will be no death penalty, and what a Jew steals from a Gentile he may keep” [Sanhedrin 57a.]. “Even the best of the Gentiles should be killed (Tob shebe goyim harog)” [Minor Tractates. Soferim 15, Rule 10]. And there are many more! It sounded just outrageous, so I just went to our University’s library and there is whole multi-volume Talmud available, so I spent a couple of hours and found where all those quotations are, and, yes, they are all true. [TALMUD, UO Knight Library # BM499.5 .E4 1989]

The Talmudic rabbis believed that in the eyes of God, Jew and Gentile were not equal. [Norman F. Cantor, *The Sacred Chain: The History of the Jews* (New York: HarperCollins Publishers, 1994), pp.107-108]

In the eyes of World Jewry, anyone but a Jew, is a heathen, a goy, or a cuthean, — all terms of contempt. The well known Jewish author, Josef Kastein, states (in *History and Destiny of the Jews*, p. 211) that “the laws of the Talmud proved exceedingly efficacious in binding the Jewish people together”, and that the Talmud was “carried with them everywhere” and “became their home”.

The reputation of the Talmud among liberal and secular Jews, especially in the United States, has undergone a big change in the direction of a highly favorable

attitude in the past few decades. By the 1970s the Talmud was nostalgically seen by many secular Jews as belonging to the mainstream of what was good in the Jewish tradition. An Israeli Talmudic scholar, Aldin Steinsaltz, published a short, enthusiastic book called *The Essential Talmud*. An American paperback translation of it appeared in 1976 and has since gone through eleven printings. The Talmud had become a coffee-table book for suburban Jewish America! [Norman F. Cantor, *The Sacred Chain: The History of the Jews* (New York: HarperCollins Publishers, 1994), pp.102-103]

But when I asked some Jews about these quotes, I was given different answers. I heard everything from an angry, defensive “no, there is no such thing in the Talmud” to “there are words like that but they mean something else,” to (seriously) “you don’t want to know.” And, of course, throughout it all, I was accused of being an “anti-Semite” for even asking the questions. It is just ridiculous! It is exactly what prof. Finkelstein described as “beyond chutzpah”. Truly huge CHUTZPAH!

And, of course, in the process of my research I even found more outrageous things in some books, and then I went further in to research and I found books written by some contemporary Jewish religious authorities, such as, for example, Rabbi Menachem Mendel Schneerson.

What I call Jewish Supremacism is exactly what’s described in all such books.

In case if you haven’t heard about him, Rabbi Schneerson was a real Old Testament Jew, a Talmud Jew, who preached the unadulterated doctrines of the Talmud, including the doctrine of Jewish superiority and the doctrine that the Jews are really the chosen people of God, ordained to rule all the other nations of the world and own all their possessions. His sermons have been published, although you’re not likely to find them in any mainstream libraries. But I can quote at least a little bit, just to give you the flavor. The Lubavitcher “Rebbe” preached, describing the difference between Jews and non-Jews, for example, like this: “The body of a Jewish person is of a totally different quality from the body of a member of any other nation of the world.... The Jewish body looks as if in substance it were similar to the bodies of non-Jews, but ... the bodies only seem to be similar in material substance, outward look, and superficial quality. The difference of the inner quality, however, is so great that the bodies should be considered as completely different species. This is the reason why the Talmud states that there is a halachic difference in attitude about the bodies of non-Jews.... Their bodies are in vain ... An even greater difference exists in regard to the soul. Two contrary types of soul exist. A non-Jewish soul comes from three satanic spheres, while the Jewish soul comes from holiness.” [Israel Shahak and Norman Mezvinsky, *Jewish Fundamentalism in Israel* (Pluto Press, London, 1999), p. 59-60.]

I took this big quote from a book about Jewish ethnocentrism authored by two Jewish scholars, Israel Shahak and Norman Mezvinsky. As I learned from this and many other books, the ethnocentrism apparent in such statements was not only the norm in traditional Jewish society, but remains a powerful current of contemporary Jewish fundamentalism, with especially important implications in Israeli politics. For example, Rabbi Kook, the revered father of the messianic tendency of Jewish fundamentalism in today's Israel, said that "The difference between a Jewish soul and souls of non-Jews — all of them in all different levels — is greater and deeper than the difference between a human soul and the souls of cattle." [also from same Shahak's and Mezvinsky's book *Jewish Fundamentalism in Israel*, p. ix.]

I learned that such present-day fundamentalists simply just attempt to re-create the ages-old tradition of Jewish communities. Especially those before the European Enlightenment (i.e., prior to about 1750). During this period the great majority of Jews believed in Cabbala — Jewish mysticism. What the Cabbala says is that salvation is only for Jews, while non-Jews have "Satanic souls." [*Jewish Fundamentalism in Israel*, p. 58.]

Therefore, Rabbi Kook's entire teaching is also based upon the Lurianic Cabbala, the school of Jewish mysticism that dominated Judaism from the late sixteenth to the early nineteenth century. One of the basic tenants of the Lurianic Cabbala is the absolute superiority of the Jewish soul and body over the non-Jewish soul and body. According to the Lurianic Cabbala, the world was created solely for the sake of Jews; the existence of non-Jews was subsidiary. If some influential Christian bishop or Islamic mullah argued that the difference between the superior souls of non-Jews and the inferior souls of Jews was greater than the difference between the human soul and the souls of cattle, he would incur the wrath of and be viewed as an anti-Semite. There is no doubt that teachings of Rabbi Kook or Rabbi Schneerson contain basic ideas about Jewish superiority comparable to the worst forms of anti-Semitism.

The Jewish supremacism today, as described by Shahak and Mezvinsky, are thus part of a long mainstream Judaist tradition which considers Jews and non-Jews completely different species, with Jews absolutely superior to non-Jews and subject to a radically different moral code. And the fact is that certain Jews, some of whom wield enormous political or economic influence, consider Jews to be superior to non-Jews and view the world as having been created only or primarily for Jews. The truth is that many Jews, especially religious Jews today continue to adhere to such traditional Jewish ethics that other Jews would like to ignore or explain away.

Few more examples: Rabbi Yitzhak Ginsburg and Rabbi Yaacov Perrin declared respectively, "We have to recognize that Jewish blood and the blood of a

goy are not the same thing” (*New York Times*, June 6, 1989) and “One million Arabs are not worth a Jewish fingernail” (*New York Daily News*, Feb. 28, 1994). These are words of spiritual leaders in today’s Jewish community!

So this kind of ideology can be seen among those that I call Jewish supremacists (or Zionists). They say that Jews are better and that being so Jews deserve to rule over other people. The eternal uniqueness of the Jews, as they say, is the result of the Covenant made between God and the Jewish tribe at Mount Sinai. The implication is that such transcendent imperatives for Jews effectively nullify moral laws that bind the behavior of normal nations. Rabbi Shlomo Aviner, one of Israel’s most prolific ideologues, for example, argues that the divine commandments to the Jewish people “transcend the human notions of national rights.” He explains that while God requires other nations to abide by abstract codes of justice and righteousness, such laws do not apply to Jews. [Ian Lustick, “Israel’s Dangerous Fundamentalists,” *Foreign Policy* 68, Fall 1987, pp. 123-124.] This claim of Jewish uniqueness echoes also “holocaust” activist Elie Wiesel’s claim that “everything about us is different.” Jews are “ontologically” exceptional. [Elie Wiesel, *Against Silence: The Voice and Vision of Elie Wiesel*. Selected and edited by Irving Abrahamson (New York: Holocaust Library, 1985), vol. 1, p. 153.]

As I said, the ideas of Rabbi Schneerson were taken from a book of his recorded messages to followers in Israel, titled *Gatherings of Conversations* and published in Israel in 1965. During the subsequent three decades of his life until his death, Rabbi Schneerson remained consistent; he did not change any of the opinions. What Rabbi Schneerson taught either was or immediately became official, Lubovitch, Hassidic belief. He headed the Chabad movement and wielded great influence among many religious Jews in Israel as well as in the United States. As you of course know, the Lubavitchers are those strange-looking Jews one sees in New York wearing long, black coats and black hats, with sideburns down to their shoulders. There are also thousands of them in New Jersey, not far from where we lived. And Lubovitcher Jewish community in the United States, has often expressed his views in many publications. The following, for example, appeared in an April 26, 1996 of *Jewish Week* (New York) article that contained an interview with another Rabbi Ginsburgh who is regarded as one of the Lubovitcher sect’s leading authorities on Jewish mysticism. He speaks freely of Jews’ genetic-based, spiritual superiority over non-Jews. It is a superiority that he asserts invests Jewish life with greater value in the eyes of the Torah. “If you saw two people drowning, a Jew and a non-Jew, the Torah says you save the Jewish life first,” Rabbi Ginsburgh told the *Jewish Week*. “If every simple cell in a Jewish body entails divinity, is a part of God, then every strand of DNA is part of God. Therefore, something is special about Jewish DNA.” Later, Rabbi Ginsburgh asked

rhetorically: “If a Jew needs a liver, can you take the liver of an innocent non-Jew passing by to save him? The Torah would probably permit that. Jewish life has an infinite value,” he explained. “There is something infinitely more holy and unique about Jewish life than non-Jewish life.” [*Jewish Fundamentalism in Israel*, p. 62]

That’s is exactly what I myself call Jewish Supremacism! Changing the words “Jewish” to “German” or “Aryan” and “non-Jewish” to “Jewish” turns the Ginsburgh position into the doctrine that you or your colleagues, no doubt, would call neo-Nazi. Well, but you can perhaps say that this is what only some extremist Jews say and I do agree that what Lubovitcher Rabbis said is indeed pretty extreme, but they were and still are religious leaders of such large segment of Jewish segment as Hassidic Orthodox Jews, and they are present everywhere, not only in New York, but even here in Eugene. Right just a few blocks from where I live, on 19th Street, there is Chabad House. Those houses are in almost every college town! They are not some underground fanatics, but rather mainstream religion today. Well, you can say, of course, that not all of the Jews are part of those Lubovitcher, but this explains nothing. If this or that Jew isn’t a follower of Rabbi Schneerson or Rabbi Ginsburg, this does not mean at all that no large numbers of Jews follow teachings of such extremists. Quite the contrary. Myself, for example, I am not a Catholic, but it does not mean that Lithuanians aren’t Catholics. Many Lithuanians are very, extremely devout Catholics.

Therefore, as I said, given that ethnocentrism continues to pervade all segments of the Jewish community, many things are just too obvious and impossible to ignore and deny, and everybody should be aware of these things, regardless of being a Jew, or Lithuanian, or Russian, or Chinese. I could provide, as said, hundreds and hundreds of quotations and full articles. Who wants, just let me know, write an e-mail, and I give you any particular information upon request.

The book *Kitsur Shulkhan Arukh* was officially published in Moscow in 2001 by the Congress of Jewish Religious Organizations and Associations in Russia. That book is a condensed version of the Jewish law code, the Sulkhan Arukh, compiled centuries ago on the basis of the Talmud and required in practice to this day. In the introduction to the book the head of Jewish Religious Organizations and Associations, Rabbi Zinoviy Kogan, makes the frank acknowledgement that:

“The editorial council considered it necessary in this translation to omit some instructions of the halakha [Jewish law] ... whose inclusion in the publication in the Russian language would be perceived by the population of Russia, which does not adhere to Judaism, as an unprovoked insult. The reader who wishes to read the *Kitsur Shulkhan Arukh* in the ideally

complete volume, is invited to come to a yeshiva in order to study this and many other holy books in the original.”

That is, one of the leaders of Russian Jewry himself recognized that some regulations of the Judaic code of behavior were insulting to the non-Jewish population of Russia, but considers it possible to invite his fellow tribesmen to yeshivas to study these insults. In the introduction to this book the head of Jewish Religious Organizations in Russia writes that “the Talmud is the unsurpassed monument of Jewish genius,” and this distillation of its morality, “the Shulkhan Arukh is the anthology of the Jewish civilization of our time. ... This book is completely necessary for you. You can act in the manner that it prescribes and be confident that you have carried out the will of the Ex-lted.”

Well, I already quoted a little bit from Talmud.

The majority of Jews, of course, do not study the “Shulkhan Arukh.” But many generations of the self-contained life of Jews among other peoples (in this context there developed the idea of the Jewish kahal as a “state within a state”) led to the situation where the morality of the “Shulkhan Arukh” became a part of Jewish national self-consciousness even in its secular form. This conclusion was drawn by the well-known Jewish writer and sociologist Hannah Arendt:

“Precisely in the process of secularization was borne completely real Jewish chauvinism. ... The idea of the chosenness of the Jews became . . . the idea that Jews supposedly were the salt of the earth. From now on, the old religious concept of chosenness was no longer the essence of Judaism; it became instead the essence of Jewishness.” [Arendt, *The Origins of Totalitarianism* (New York: Schocken, 2004), p. 99.]

Well, I hope I explained more than enough what I mean by Zionists or Jewish Supremacists and what difference there is between Jewish/Zionist supremacists and just ordinary Jewish folks.

And, now, Israel and all those Zionist/Supremacist organizations are preparing for a new war against Iran, as if there weren't enough war in Iraq, which cost to America billions of dollars. They say that Iran is very dangerous because it wants to create a nuclear bomb, but it sounds absolutely ridiculous and bizarre for those who know that the nuclear bomb is an exclusively Jewish creation. If we look at the names of those who were behind the creation of American bomb, we see Oppenheimer, Teller, Szilard, and others. Again, at least 90% of them were Jewish. Well, you can of course say that they were simply following orders given by the US government, but isn't this what Adolf Eichmann tried to say in his own defense? I would say that the creation of atomic bomb and then wholesale murder

of hundreds of thousands of Japanese civilians, wasn't crime any less than what is called "holocaust". Actually, if we take the word "holocaust" literally, look in the dictionary, it does mean destruction by fire... Yes, saying that those who created the bomb were just following orders is nonsense, because I studied these things a lot and I know that the whole Manhattan project was initiated by a letter to Roosevelt that Szilard wrote and Einstein signed. Well, Einstein, was always good at putting his name under other people's writings...

Today, Israel itself has already hundreds of nukes and is threatening not only its Arab neighbors but other nations as well. Just listen what famous Israeli military expert Martin van Creveld said: "We possess several hundred atomic warheads and rockets and can launch them at targets in all directions, perhaps even at Rome. Most European capitals are targets for our air force."

The chief power of Zionism lies in being silent. Them and us! The main point is that, whatever may happen, the whole truth about Zionism cannot be permitted to become widely known. That would mean the failure of the whole affair. An agreement to keep quiet is reached not only with their own people, but also with the most furious opponent of Zionism: they must keep quiet. Deal the blow, but keep quiet! A strong man is vulnerable because of his strength, and the Zionists say that there is no need to explain anything to people because, so they say, the danger has been eliminated, and you have done the business by using methods which are obviously not clean.

They have kept silent through the centuries! Of course, some facts do slip through the net, and it is not possible to keep one's eye on everything. There is a fairly rich anti-Zionist literature at present, but it is only partial. It is not complete, and it does not clearly and precisely state the goals of Zionism, but the chief point is that Zionists are most careful to remove and liquidate such literature, never permitting it a wide distribution under any circumstances. Silence and secrecy are the main power of Zionism. They are the reason for its successes, and they are the factor that brings the Zionists victory!

One of the strengths lies in that they are not at all embarrassed about the means they employ. The directive which states "The end justifies the means!" was used by the Zionists long before the Jesuits. Of course, they have used such means right up to the present day and still are using them. Zionists know no moral standards. And why should they? They regard the Gentiles with whom they "work" as two-legged animals (please remember the three-in-one formula of Zionism!).

ANTISEMITISM IS ZIONISM'S WEAPON

A powerful weapon employed by Zionism is that of accusing anti-Zionists of being anti-Semitic.

"Anti-Semite" (or "self-hating Jew") is a label used to slur anyone who disagrees with Zionism, who speaks the Truth about the Judaic religion and aspects

of history that Jewish leadership would rather you not know about, or who dares to offer social criticism of the Jewish community in any way. As soon as one is labelled an “anti-Semite,” he is out of the game, a bigot, a Nazi, a fascist, a hater, a nutter. His ideas can be written off, he will never hold political office or be taken seriously again by “decent people.”

Writer Joe Sobran sums it up by saying:

An “anti-Semite” in actual usage, is less often a man who hates Jews than a man certain Jews hate. The word expresses the emotional explosion that occurs in people who simply can’t bear critical discourse about a sacred topic, and who experience criticism as profanation and blasphemy. The term “anti-Semitism” doesn’t stand for any intelligible concept. It belongs not to the world of rational discourse, but to the realm of imprecations and maledictions and ritual ostracisms.” (National Review, March 16, 1992).

Have a problem with Eretz Israel’s policies? You’re an “anti-Semite.”

Know what is contained in Jewish “holy” books and dare to even mention their true contents? You’re an anti-Semite.

Dare to compare the 66,000,000 Russians (and people of other nationalities) dead at the hands of Jewish Bolsheviks in the Soviet Union to those 6 million Jews murdered in the Third Reich? Actually believe that Jewish people haven’t cornered the market on suffering? You’re an anti-Semite. Of course!

Speak the truth that Jews speak among themselves concerning Jewish power over the media and America’s political system and culture? Not only are you an anti-Semite, you’re a paranoid one who probably has an SS Uniform in your closet.

EXAMPLE:

Federal Reserve Board Governor Ben Shalom Bernanke become chief of the U.S. Federal Reserve Board on January 31, replacing his fellow Jew Alan Greenspan, who had dictated U.S. monetary policy since 1987.

Any person who publicly oppose one bad Jew or another, even if only in strictly business affairs, can be accused of anti-Semitism. Playing on people’s feelings of compassion, sympathy and charity, they accuse a specific person of racism, of misanthropy, of chauvinism, xenophobia, “hate speech”, and finally of having a completely inadequate attitude towards the Jews, who are described as “a people who are perpetually hounded, downtrodden, quiet, inoffensive, and undeservingly despised and abused”... And who would like those around him to think that he is such a monster?

But anti-Semitism is in fact generated precisely by Zionism and by the Zionist moods and actions which Jews display. The Zionists themselves foster the anti-Semites. I have already said that anti-Semitism is naturally generated by the

Zionism of the Jews. An ordinary person can by no means always rise to a position where he understands the part played by ideology and organization. He simply sees some Jews behaving badly and, without going into a deep analysis of the problem and without separating the Zionism of a Jew from that Jew himself, he begins to consider that the Jews are all bad as a nation and he begins to hate Jews. Anti-Semitism is generated and regenerated by Zionism! And the reverse also applies: anti-Semitism nurtures Zionism in a hidden way; it helps the Zionists to bring the Jews under the power of Zion.

But the Jews are not a “race” in the biological sense (that is Hitler talk and Talmud talk), and any Jew is welcome to walk away from Zionism and the Jewish religion and to face historical Truths; many Jews have. I repeat the point and hope you read it three times: “race” in the biological sense is not the issue, “ethnicity” per se is not the issue, who one’s mother and father are is not the issue; ideologies are the issue.

If the Jews were to renounce Zionism, the attitude of other nations towards the Jews would, no doubt, change abruptly; it is precisely the Zionism of the Jews that gives rise to anti-Semitism, and not the other way round, as the Zionists falsely and dishonestly claim. Of course, there are exceptions to every rule and there are quite a few non-Zionist Jews to be found, but they are a great rarity, resulting from deviations in the “educational” process. However, the Zionists try by every means possible to drive these Jews into the Zionist fold. If such efforts had not been taken, the idea of Zionism would have collapsed centuries ago.

19th-century Zionist Ahad Ha-Am, who argued that the end of anti-Semitism would result in Jews losing their culture and sense of peoplehood. [L. Simon, *Ahad Ha-Am (Asher Ginzberg): A Biography* (Philadelphia: Jewish Publication Society of America, 1960), pp. 104-105, quoted in Kevin MacDonald, *Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Westport, CT: Praeger, 1998), p.180]

In 1958, Nahum Goldmann, then president of the world Zionist Organization, had warned that a current decline of anti-Semitism “might constitute a new danger to Jewish survival; ... the disappearance of ‘anti-Semitism’ in its classic meaning, while beneficial to the political and material situations of Jewish communities, has had ‘a very negative effect on our internal life’” (*The New York Times*, 24 July 1958). Similarly, Charles Solomon in his article in *Black Friars Magazine* (January 1957) at that time pointed to the danger of the extinction of the Jewish community in Britain because of the absence of anti-Semitism: “when to proclaim one’s self a Jew may mean hardship, even death, the indomitable spirit of man — or perhaps the sheer obstinacy — asserts itself. ... But when to be a Jew is merely inconvenient, it is difficult to attain a mood of high resolve.” Even the American Jewish Congress, through its counsel Leo Pfeffer, stated: “Such

discrimination may well be a blessing. It is possible that some anti-Semitism is necessary in order to ensure Jewish survival” (*The National Jewish Post and Opinion*, 6 November 1959). [Quoted in *Zionism & Racism: Proceedings of an International Symposium* (Tripoli, Libya: International Organization for the Elimination of All Forms of Racial Discrimination, 1977), pp. 56-57]

Anti-Semitism is indeed a positive force for Jewish people, a leading Jewish academic claims today. Rabbi Professor Dan Cohn-Sherbok, who teaches in England, argued that anti-Semitism provides a paradox for the Jewish community — and its demise has left today’s Jews in chaos. He says that hatred of Jews has kept Judaism alive for thousands of years. But he argues that state of affairs is being threatened by the fact that anti-Semitism has gradually disappeared and in the last two centuries — with the exception of Nazi Germany — Jews have integrated into society. His book *The Paradox of Anti-Semitism* will infuriate many members of the Jewish community across the world. He warned, “At the moment there is a risk the Jewish people will disappear if anti-Semitism disappears.” That’s something! Isn’t it!?

The Jewish Question is important in a way in which other vital problems are not, because of the Great Taboo on even discussing it. In fact, the Jewish Question today has become a sort of a benchmark of intellectual freedom: Whenever there is an inability to fully and freely discuss this issue, intellectual freedom has been severely compromised.

Now most people don’t give a tinker’s damn about intellectual freedom, which is hardly surprising since most people don’t have much of an intellect to be free with...

For me, truth is the goal, no matter whose ox gets gored, whose ass gets kicked, or whose sacred cow gets turned into hamburger. Truth-seeking, it is to be admitted, can be a risky business — the history of mankind is littered with the corpses of dissenters and heretics, and there is only the thin blue line of civilization which stands between the truth-seeker and the barbarity of most other men.

Lest I be misunderstood, I do not wish to excessively denigrate those who are unwilling to break the Great Taboo — it is simply too frightening for most people to risk jobs or social disapproval over an issue which seems so far removed from their everyday concerns.

You can run from my words, from what I said today here, but you cannot run from the truth it represents.

I opened my presentation with quoting from what said perhaps the greatest villain in Jewish history, Leyba Davidovich Trotsky and that was really very nasty stuff. Now I want to close it by quoting what said Russian writer Vladimir Stepin on whose book *The Nature of Zionism* I based much of what I said:

“The chief weapon for defeating Zionism is publicity. Everyone must be told the truth. Everyone must know, understand, and achieve a proper feeling for, the whole truth about Zionism and Zionists: its aims, history, strategy, tactics, current condition and current struggle. They must understand the danger, the mortal danger. They must understand that Zionism is the enemy of all people, is the enemy of each individual person, and is in fact your enemy too. It is even the enemy of the Jews and the Zionists, and that is no paradox. Everyone must go into battle against it, and conduct a merciless, unyielding fight to the finish, until complete victory over Zionism has been achieved, until mankind has been rid of the threat of Zionism’s victory, of the danger of Zionism, of Zionism altogether!” [*The Nature of Zionism* By Vladimir Stepin, Published (in Russian) in Moscow, 1993, and translated into English (for Radio Islam) by Clive Lindhurst.]