

Against Jews, Judaism and Zionism

That the conspiracy can be kept quiet no longer, that the progressive goals of the mass of patriotic strugglers throughout the world are no longer held in captive bondage to hostile trends of enemy ideology and a proverbial Trojan Horse must be accepted by all progressive people. Therefore, this document is open to the signature of all organizations and individuals throughout the world who agree with the spirit and contents held within. We present it as a statement of our intent and purpose to those who shall one day inherit this great earth and love or loathe us as their ancestors. May it provide reference for a global attack on the enemy which spreads its cosmopolitanism and national nihilism while defaming all nations, all creeds, and even all those without a creed, who dare to place blows beyond those which the kosher establishment dictates to be acceptable. It is not enough to be anti-Zionist, but based on the value we hold dear of necessarily winning the ideological battle in all circumstances, and within certain material confines which we will clearly explain here, we must stand as a matter of conscience in diametrically opposed resistance to the Jews and to Judaism.

This statement was written by Kevin Walsh and John Paul Cupp. Contact johnpaulcupp@nacazai.org, if you would like to sign it.

I. On the Supposed "Differences" between Jews and Judaism from Zionism

Often we hear, particularly from "leftist", "progressive", "anti-racist", and "anti-fascist" organizations and individuals that one is demanded by the most basic and sacrosanct of humane tenets to differentiate between Jews and Judaism which are supposedly one of the greatest victims of scapegoating in world history, and "Zionists", if in fact we are told to differentiate at all and instead to honor both Jews and Zionists, in either of these scenarios in order to avoid being "anti-Semitic".

Were one to rationally evaluate this "argument" of supporting Jews and Judaism but not Zionism, one would face a series of problematic questions. First, what is Jewishness and is it reactionary? Second, what does Judaism teach, and does it call for the creation of a Zionist entity on stolen soil, as well as support of a whole series of racist misanthropic parasitic Jewish behaviors we are trained to consider Zionism today, namely the belief that Jews are superior to everyone else? Third, to what extent do Jews and Judaism differentiate themselves from international Zionism? Fourth, to what degree are today's Zionist-dominated Jewish social roles, behaviors, and ideas similar to or different from Jewish social roles, behaviors, and ideas prior to the widespread domination of modern Zionism amongst the Jews? Fifth, if we were to come to the conclusion that Zionism is not drastically different from Jewishness and Judaism does that mean

one is henceforth obligated to recognize Zionism or the Zionist entity out of avoidance of "anti-Semitism"? Lastly, is it possible to be in opposition to collective Jewry and Judaism, that is to say to be against Jews, Judaism and Zionism, without being a reactionary or a chauvinist, i.e. can one be anti-Judaic or even "anti-Jewish" without being a "racist anti-Semite"?

What exactly is Jewishness?

Regarding the Jewish Question, we argue that the Jews are not a nationality with a right to self-determination. Rather, they are a group based on the religious ideology, Judaism, but also including those who still identify with the camaraderie of "chosen" status they feel God has "given" them, even if repudiating the existence of any such Being, who organically play a common parasitic social role with the desire to create an ever-expansive Zionist entity, which both Hertzelite and non-Hertzelite Jews refer to as "Israel", and to enslave the world, who from the extreme right to the extreme left, secular and religious, share a common willingness to close ranks against the "inferior" masses of the rest of humanity whom they collectively and individually see as out to get them.

On all levels Jewishness is reactionary, and yes for that reason we are "anti-Jewish".

We note that the Jews do not share a common language, a definable historical territory, a collective history (at least in the sense of the Polish Jew having the history of the Algerian one, all be it with each having a fierce Jewishness about that that subjectively wishes to negate these obvious material limitations), and arguably even a common culture. Furthermore, we note that even many Jewish Zionist reactionaries, for example the late Arthur Koestler, openly admit that the Ashkenazi Jew does not originate in the lands of 1948 Palestine, but in the lower Volga River Valley in Russia. Jewishness in and of itself does not even make one a "Semite" i.e. member of a common macrocosm of nationalities (and again Jews are not a nationality) belonging to a language group, one which oddly enough makes all Arabs, but not all Jews, inherently "Semites".

The reactionary nature of Judaism

Judaism is a tribalistic religion originating in ancient times which preaches exclusivist values based on perceived bloodline and the following of rituals and taboos. Judaism rejects the universalism of salvation found in most modern religions and openly proclaims its adherents to be superior to all other people. By contrast, major world religions including Christianity, Islam, and Buddhism, preach brotherhood of all believers, actively seek converts rather than isolating themselves, and preach that salvation is attainable to all who practice the faith.

Judaism seldom accepts converts and judges membership based on whether a person's mother was Jewish.

While other religions have applications which are completely reactionary, and that should be opposed, the primary difference between Judaism and other religions is that reactionary teachings and behaviors are not so much a deviation from true Judaism as they are the logical application of it. Even dogmatic atheists, were they to condemn all religions, could never condemn all religions equally, namely because Judaism is not simply reactionary, but, strictly on the ideological level, it is drastically more reactionary than any other major trend, even including Satanism. Judaism preaches genetic-based supremacy, and the Torah depicts God ordering the "chosen people" to engage in acts that would now be known as ethnic cleansing and genocide (Joshua 6:16-22 is a perfect example.) Christianity, Islam and Buddhism, on the other hand, teach universal salvation and the brotherhood of humanity.

This is in stark contrast to western leftists who often use dogmatic atheism as a cover for Judaeophilic tendencies like pretending that the entire history of Islamic civilization was nothing but a feudal persecution of women, and blaming Christianity for having genocidal perspectives based on Torah quotations that should actually be directed to prove that leftists should be anti-Jewish and not necessarily anti-Christian or anti-Muslim.

This is to say nothing of the insane cultish mysticism of the Kabala, as well as the voluminous diatribes advocating tribal-sectarian objectively anti-social behavioral patterns against the entire world on the part of the sinister and the ever-misanthropic Judaism found within the "spiritual wisdom" of the Babylonian Talmud. This is the very same Talmud which establishes, as a matter of fact, that Judaism and Judaic cultural influence, teaches its children to hate people of other religions, to mock the Virgin Mary as a prostitute or to spit as they walk by crosses. Can we really expect that this kind of ideology or behavior would have gotten the Jew accepted into deeply religious and Christian-dominated Europe anymore than Jewish sectarian hatred of Muslims and the refusal of Arab Jews to see themselves as Arabs, Persian Jews as fellow Persians, accepted into the various nations of the sacred Ummah? Only in these Judaeophilic times would such "logic" even be worthy of consideration, much less be regarded as the unquestionable and absolute truth.

While today's western leftists are used to attacks on Judaism being made by forces hostile to leftist political thought, the radical leftists also have a glorious history of anti-Judaism, embodying the principle of proletarian internationalism, such as the 1969 Soviet essay *Judaism and Zionism* by T.K. Kitchko, as translated by the Jewish Zionist extremist William Korey:

Not the least role in the imperialist and racist plans of the Zionists is played by the reactionary dogmas of the Judaist teaching about the "God-chosenness" of the Jewish people, its superiority over other peoples of the world, about the "promised land", the future coming of the mythical Messiah and others.

The morality of Judaism is not connected with the real needs and interests of the people. Moreover, it is contrary to their interests, is a certain manifestation of individualism and of egoism which are characteristic of antagonistic society. Judaism cannot be a mode of morality because on one side it threatens with "divine punishment" for sins, and on the other hand, it itself sanctifies sins if they are in the interest of religion and of the exploiting classes.

Isn't the anti-humanism of Judaism best illustrated by the morality of the prophet Moses himself? About this "most meek and holy Man" it is said in the Torah that by his deeds he had brought about the loss of thousands of Egyptians, while the Jews had been brought by him into the desert where they were on the edge of death: "As soon as they begin rebelling against his instructions, he commits the most cruel deeds against them in the name of God. He kills them by thousands: by mass killings he brings them to subjugation; he binds them hand and foot and gives them to be prey to tyranny and victims of the extortion of the priests; that is, of his own family and tribe. Under the banner of religion he inculcates the Israelites with poisonous hatred for all other peoples; he obliges them to be inhuman, haters of man and bloodthirsty; he teaches them thievery, betrayal and perfidy; he orders them to usurp the lands of the Canaanites, persuading them that God had promised these lands to their forefathers."

In the Torah it is also told that while Moses was talking with God on the Mount of Sinai, his brother, the Levite Aaron, submitted to the demands of the Israelites and made them an idol, which the Jews began to adore. When he descended from the mountain, Moses became angry. He rebuked his brother, for the "sin" committed, while, as concerns the people, the prophet ordered the Levites to annihilate a thousand Israelites in order to atone by their blood for the evil.

We argue that the Judaic slaughter of Canaan, wholly endorsed and praised as a model of "spirituality" by both Zionist "anti-Zionist" rabbis is a direct product of the extreme filth called Judaism, and its "chosen people" supremacy. This filth is shared by Hasidic Jews who pretend to be against Zionism because of an inter-"chosen-ones" tizzy fit, and yet who at the end of the day find spirituality in paranoid delusions that the rest of the world is out to get them, in provocative parasitism and in the destruction of the goyim, wishing a messianic figure to lead the death of Palestine and domination of the non-chosen and vulgar rest of us rather than a liberal Hertzelite model.

The simple truth is that whether Zionist or "anti-Zionist" all Judaic trends ultimately want the Jewish destruction of Palestine. Furthermore, all Judaic trends believe in the god-chosenness of the Jews, and hence their "right" to

dominate and treat with cruelty their neighbors, towards whom they feel a sense of alienation. This is the fundamental basis of Judaism, the most reactionary major religion in the western world today.

Do Jews and Judaism actually "differentiate" between Zionism, support for the Zionist entity and Jewish Supremacy from their Jewishness or the tenets of Judaism?

We argue that other than a small handful of politically and socially irrelevant rabbis against the Zionist entity and Zionism solely because they want such entity-stealing to be more racist and more fascist, and to be led by a certain kind of Hasidic sectarian "messiah" before stealing Palestine, while fully supporting the parasitic social role Jews play, that all other Jews do not meaningfully differentiate between Jewishness and/or practical Judaism from Zionism. This is true even if they claim to be "anti-Zionist" in some "progressive" neo-Bundist bastardization of the word, or in the Trotskyite sense of calling for "socialist" models of Jews stealing Palestine and promoting Jewish national illusions, rather than capitalistic ones.

Do any of these "anti-Zionists" actually call for the Jews to abandon their illusionary "nationality" and "ethno"-paranoiac Jewishness? Have they abandoned forever the age old cause of "Israel", whether messianic or Hertzelite in model? Do they see themselves as members of the nations to which they belong? Do they struggle for the social and national liberation of the world around them, rather than partake of the Jew's role in society? They certainly do not collectively.

How and to what degree are today's Zionist-dominated Jewish social roles, behaviors, and ideas similar to or different from Jewish social roles, behaviors, and ideas prior to the widespread domination of modern Zionism amongst the Jews?

Here again, while we argue that the social role of the Jew has become substantially worse with the advent of imperialism, and even worse still with the advent of modern globalism, the social role of the Jew is, was, and always will be reactionary. One cannot address the pogroms of Russia, inquisitions of Spain, or internment camps of Hitlerite Germany, without considering objectively why the Jews have come to be hated with patriotic fervor by the masses in every country in which they have ever lived in significant numbers, whether under the slave holding society, feudalism, capitalism, or even socialism.

We argue that the Jews their Judaic perversions are inherently and intentionally in the camp of exploiter minority rule against oppressed nations, classes, groups, and individuals because of the market fetish orientation of the Jew. That

Hertzel's Zionism and the pre-Hertzelite quasi-Zionism of the Jewish enemy either advocate in theory, by tenets, or by de facto collective historical example the collusion with dominant market powers rather than genuine solidarity with national and social liberation is no accident.

We are anti-Zionist regardless of whether Jews or others approve!

Zionism advocates a territorial "solution" to the Jewish question, and this despite the fact that they clearly do not constitute a genuine nation (altogether different from subjectively viewing themselves in such a manner). Furthermore, Zionism by the direct admission of its founders and leading proponents, through its actions, and in its written tenets, advocates collusion with one or more imperialist powers. It is both subjectively and objectively aligned against the mass of national liberation movements for self-determination. It negates in practice the Arab identity of Palestine and the right of the Arabs to unify themselves free of outside domination by imperialist Zionist intrigues and conspiracies.

The Zionist entity does not possess a legitimate right to exist. Therefore, the acts of martyrdom bombings and other glorious resistance of the Fedayeen cannot be seen as illegitimate acts. "Israel" does not contain a single "citizen" but rather a collective settler-colonialist negation of the rights of the Arabs.

We reject the existence of normalized relations with the Zionist entity by any nation of this earth and call for Zionist organizations to be annihilated in total and collectively because of their status as one of the greatest dangers facing the planet and an international conspiracy that can only be fully beaten through a global struggle: armed struggle in some places, and boycott activity in others.

While Modern Zionism is a "secular" concept, it cannot be seen as such in the conventional sense, because it espouses an exclusive state for the Jews. This can no more be seen as secular than one could see the Vatican, ruled by the leader of the Catholic Church, as a secular state, even if it performs secular functions that a state must perform. Secularism, in practice, has come to mean something far more enlightened than this.

Even those who call for Arab-Jewish co-existence are simply using such sophistry as a Jewish colonialist bargaining chip. After all, if these Jews like assimilating with their neighbors so much, why didn't they do that in Russia, Canada, Argentina, or whatever nations to which they each individually belong? This is neither genuinely secular nor progressive. The only thing genuinely progressive in the Zionist entity, involving Jews, is a bus bombing in Tel Aviv, with the number dead Jews reflecting the degree of progressiveness of that action.

We militantly reject the Eurocentric racism and opportunism of those who are totally aware of the Jewish threat and the social role that Jews play against all nations to which they belong, and yet who choose the path of dumping the Jews off in the land of Palestine, as if this were some sort of "solution". The arrogance of this thought and behavior is boundless! Purely one's own racism is at work, if rather than having to deal with their weak stomach for the Jewish question, one instead decides to cooperate with Jews and Zionists and move them out of the country, and which then accurses and punishes the Arab people who have done more than any other people in modern times to fight Jewish Supremacy and Zionism.

As consistent nationalists, must we not insist that the problems of Moscow, Berlin, or anywhere be solved by the national unit alone without making its problems an international drama? Besides, as a matter of fact, the Jewish danger and Zionism must be fought even if with the firm recognition of the role of the national unit, ultimately on a global scale, in order to win a decisive political/military victory over the enemies of all humanity.

We stand with the Arabs and Muslims resisting the Zionist enemy, just as we stand with all people resisting imperialism and neo-colonialism, opposing all forms of scab behavior in this keynote struggle, and this regardless of how western leftists or international Jewry feel about the matter!

On the "anti-Semitism" misnomer and why our open disdain for Jews and Judaism is neither "anti-Semitic" nor chauvinistic.

Whenever anyone attacks anything about Jews and Zionists, even if such attack clearly is objective and accurate, containing not a shred of racism whatsoever, it is almost always labeled "anti-Semitism" and its author becomes a "racist anti-Semite". The basis of this concept is that all Jews are Semites, and that they are being attacked because they are allegedly Semites.

By Semites, again we refer here to a macrocosm of nationalities encompassing one language group, one that makes this paradigm particularly comical as the Arabic language is Semitic, and therefore all Arabs are by definition Semites. It is an attempt to give the impression that the Jews collectively constitute a nation, and that this nation is a legitimate state. Well, not all Jews are "Semitic", as the Jew comes from a number of racial stocks and belongs to an even greater number of nationalities and speaks not a single common tongue

There exists a whole series of things which are unacceptable to the Jews and Zionists, and unfortunately today's Jewish-controlled western leftists, as well. These range from the fact that Jews aren't a nationality and the bulk of them

don't have even a shred of ancestral connection to the land of 1948 Palestine, to the Khazar origins of the Ashkenazi Jews, to the history of the Jews in the transatlantic slave trade which resulted in millions and millions of dead Africans, to the fact that revisionist historians have clearly shown that the three great tenets of the Jewish 'holocaust' myth are all lies, to approaching the parasitic social role of the Jew, or even the relationship they have been accused of having with Freemasonry.

How many Jews do you know who like to talk about the holohoax and its relevance to the Zionist entity? Yet revisionist historians, many of them facing beatings, slayings, and long prison terms, have revealed that a number several hundred percent smaller than 5-6 million died during the Second World War, that no actual attempt to exterminate the Jews took place, and that the homicidal "gas chambers", whether diesel or dual use Zyklon B, never existed.

When Arab resistance forces launch attacks against "Israel's" 1948 territories, how many "anti-Zionist" Jews actually support these actions? Virtually none!

Who gives a damn what the Jews like?! The fact is that our struggle against Zionism and Jewish Supremacy does not require their approval or for us to "prove" anything to Jews. In fact, within materialist parameters of struggle against Jewish behavior, ideology and social roles, which are not based on predetermined pseudo-racial characteristics of the Jew, but on individual and collective choices the Jew has made or at least chosen not to break with, it's actually anti-racist and progressive to be "anti-Jewish". In essence, there are anti-Jewish positions which are idealistic and potentially, but not necessarily, chauvinistic, and then there are anti-Jewish positions which are based on materialism and grounded in reality. Even "anti-Semitism", actually anti-Jewish racialism, is far less a problem today than is the very Jewish racialism which gives rise and form and content to its mirror image. Before and behind the reflection of hating the Jew for racial sectarian reasons, there was the Jew and his racial sectarian behavior, which gives rise to malformed expressions of the goyim popular masses.

Here again we argue that the world is exponentially a greater victim of the Jews than the Jews of the world!

II. Beyond Judeophilia: A Vital Look at "Karl Marx on the Jewish Question"

In 1844, Karl Marx published an essay called "On the Jewish Question." This essay has often been suppressed or ignored by people calling themselves Marxists, because Judaeophilic tendencies have become dominant in such

groups, and what Karl Marx had to say about Jews was certainly not flattering. The essay is available online at:

www.marxists.org/archive/marx/works/1844/jewish-question/index.htm

It is worth studying, because what was written about the Jews 162 years ago is true today as well. Indeed, the Jews are, if anything, guilty of these vices on a far grander scale. Let's be clear of whom Marx was speaking when he criticized Jews. He wasn't speaking of bloodline. Indeed, as many enemies of Marx often point out, that would have been quite a severe self-criticism. He wasn't speaking of religion, for he makes clear in his essay that he is not speaking of the "Jew of the Sabbath." He was clearly speaking of group identity, which would, of course, include secular people who call themselves Jews, even if they have never in their lives set foot in a synagogue.

Marx starts off the essay by berating Jews for calling for their special emancipation. He asks them why the German people should care about their emancipation, when they don't care about Germany. Isn't it ironic that in certain respects Adolf Hitler came far closer to this position than Ernst Thaelman or Georgi Dimitroff?

Marx also alluded to the Jewish dominance of finance capital, saying that the Jew in Vienna who is banned from German states still controls the fate of Europe. He also clearly connected Jews with predatory capitalism. Marx said, "What is the worldly religion of the Jew? Huckstering. What is his worldly god? Money."

Marx concludes by calling for the emancipation of the world from Jews, as the emancipation of the world from huckstering. Marx was right in 1844, and his words are still true today. We need to eliminate Jews from the world.

Jewish power over finance capital became power over the entire economy, as Lenin observed in "Imperialism, the Highest Stage of Capitalism," without referring to Jews. Zionism also became a peculiarly Jewish form of colonialism, though Jewish finance capital backed other kinds of colonialism as well.

Jews are the enemy to all of us, even when they are not overtly Zionist or not overtly involved with imperialism, as their group identification puts their interests over the interests of the peoples among whom they dwell. As such, Jewish "Marxists," are invariably traitors. Trotsky and his followers betrayed the USSR, and they were mostly Jewish. Stalin purged most of the Jews from the party, and when he had done so, the USSR made tremendous progress. Even today, Trotskyism and Western "Maoism" are dominated by Jews and Judaeophiles (this is not to imply that there was anything Judaeophilic about Mao Zedong, only his Western "followers.")

"Anti-Zionist" Jews are invariably that in name only. Their position turns to treason. They are "anti-Zionist" in that they call for a return to the 1967 "Israeli" borders or call for "peaceful co-existence" with Palestinians, or claim to support Palestine's liberation but condemn the actual steps towards it (particularly common is condemnation of human bombs.)

Jewish leaders of the "anti-war" movement in the West invariably take collaborationist positions. They condemn the Iraqi resistance. They forward the notion "support 'our' troops." If they nominally support the Iraqi resistance, it's with utter insincerity, such as condemning President Hussein or condemning any resistance fighter who isn't Maoist or Trotskyite or "Marxist."

Jewish "Marxists," Jewish leftists, and Jewish "anti-Zionists," are worse than overt reactionaries, because they fool a lot of honest Marxists, leftists, and anti-Zionists into following them and committing grave errors that objectively harm the movements, despite their good intentions. Real leftists must not dance around this issue any longer. This is the elephant in the living room of which no one dares speak. We cannot effectively fight capitalism, imperialism, or Zionism unless we also fight the Jews. To attempt that can at best only attack the symptoms and leave the disease unchecked.

Any self-identification as a Jew or adherence to Jewish group identity is inherently reactionary. Anyone who calls himself a Jew is our mortal enemy.

Leftists, anti-capitalists, anti-imperialists, anti-war people, and anti-Zionists must not tolerate Jews in their leadership or even in their presence. The only good Jew is an ex-Jew or a dead Jew.

List of Endorsers:

1. Kevin Walsh, Marxist-Leninist anti-Zionist political activist
2. John Paul Cupp, Public Relations Director of the North American Committee Against Zionism and Imperialism (NACAZAI)
3. Richard Mason
4. Ziad Shaker elJishi, Chairman of the North American Committee Against Zionism and Imperialism (NACAZAI)