



4 hours ago (Edited)

Probably because Puppet Chumpstein is the **** most loyal ventriloquist's dummy. Miriam Adelson bragged last night at Chumpstein's Chanukah dinner that she bought him in 2024 for \$250 Million:

DD Geopolitics @DD_Geopolitics

This publication is owned by the Adelson family who wield an EXTRAORDINARY amount of power in the USA. So consider this done.

Quote

Dane @UltraDane

18h

The largest online media outlet in Israel is now calling for a global Jewish security architecture that will connect Israeli security forces with local law enforcement—“especially in the U.S.”— to identify instances of antisemitism and take action against them.

They are now openly calling for worldwide tyranny that is exclusively controlled by the Israeli government.

Megatron @Megatron_ron

Dec 15

NEW:

Rabbi Yehuda Kaploun, Trump's pick for combating antisemitism, announced massive censorship on Americans criticizing Israel

He says the State Department is going to “have a whole division” for fighting antisemitism and changing social media algorithms, with the help of tech leaders.

Wednesday Dec 17, 2025

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It is time for a Jewish People's Guard

During Hanukkah, it is important to recall a simple truth that is too often forgotten: we do not rely on miracles. A miracle is a last resort, not a work plan. We must build an international Jewish security network, adapted to the threats of the 21st century.

by Yoel Zilberman — Published on 12-15-2025 09:00 — Last modified: 12-15-2025 09:46



Mourners gather for victims of the Sydney attack. Photo: Reuters

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The wave of antisemitism sweeping Jewish communities around the world is not a local phenomenon, nor is it another "exceptional incident" that can be managed with outdated tools. What we are witnessing on the streets, on university campuses, in educational institutions and across social media is a clear warning sign. Reality has changed, and our response must change with it.



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The Jewish people did not always know, or were not always able, to defend themselves when it became clear that no one else would do so on their behalf.



Bloodstained tzitzit at the scene of the attack

The establishment of the State of Israel and its security apparatus changed the fate of the Jewish people living in Israel, but they did not rule out the principle of mutual responsibility among Jewish communities in the Diaspora. Today, more than ever, the State of Israel's commitment to Jewish communities worldwide is growing. One thing is now unmistakably clear: exclusive reliance on local authorities in the Diaspora, important as they may be, is not enough. A complementary move is required. Not a militia. Not a replacement force. Rather, a coordinated, professional, international defense framework that operates in partnership with the State of Israel, Jewish communities and security bodies and authorities in the various countries.

From here, we must move from idea to action. This means building early warning and deterrence mechanisms, sharing information among communities, training community based response teams under an organized and well drilled command and control model, and strengthening Jewish resilience at an organizational level, not merely a state of mind. A genuine security network is measured by its ability to anticipate threats, identify patterns and respond quickly and responsibly, not only after an incident has already occurred. This is a process that demands leadership, coordination and resources, and above all: an understanding that this is a long term responsibility.

During Hanukkah, it is important to recall a simple truth that is too often forgotten: we do not rely on miracles. A miracle is a last resort, not a work plan. The Maccabees did not wait for salvation. They built power, organized and acted. Today as well, Jewish resilience will not be built on hope alone, but on initiative, mutual responsibility and early preparedness. If we want a safer future for the Jewish people, we must be relentlessly proactive and build the Jewish People's Guard not as a slogan, but as a reality.

Where efforts converge, the miracle will follow.



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יפֿי

2 days ago

This is not a novel idea. At the risk of sounding like or being portrayed as a "Kahanist," let's be frank, This is precisely what the Jewish Defense League (JDL) attempted to accomplish decades ago. Result? It was classified as a terrorist organization by the FBI and it founder was assassinated.

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A

aquitainebased

2 days ago

In the early 1960's there were about 350 volunteer young Jewish men (and some no Jews too) mostly in the Greater London area trained in all facets of self defence & intelligence. They were called Group 62. They "interfered" with reviving fascists group marches & demonstrations with great success....

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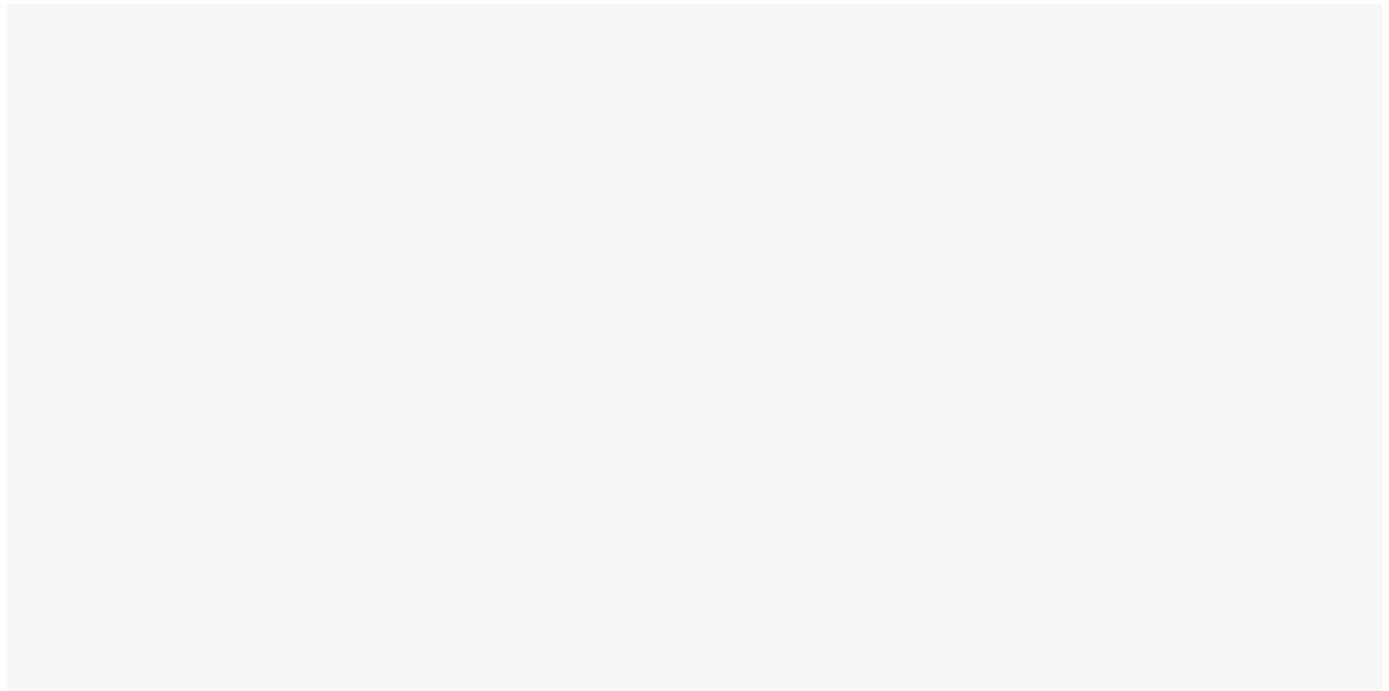
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The myth of healing after Netanyahu

Confronted by unsettling social change, some Israelis projected their unease onto a



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Prime Minister Benjamin Netanyahu speaks at a joint press conference with German Chancellor Friedrich Merz. Photo: Alex Kolomoisky

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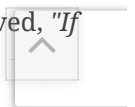
Israeli society has been mired in division and instability for well over a decade. Many Israelis – as well as observers abroad – believe that once Prime Minister Benjamin Netanyahu leaves the political stage, the country will finally begin to heal.

The belief is understandable. A broad swath of Israel's political spectrum has long been defined by being either for or against Netanyahu, so it seems reasonable to imagine that his departure might release the pressure. In reality, though, this expectation is misplaced. The intensity of the Netanyahu fixation points to something deeper.

For decades, Israel's Center-Left has struggled to reconcile its founding self-image with the demographic, cultural, and religious transformation unfolding around it. This dissonance has bred both anxiety and resentment.

In other societies, similar discomforts have often been managed through scapegoating: identifying a figure or group to bear the blame for the strains of modernization. Jews historically filled that role, having been accused over the centuries of obstructing redemption by rejecting whichever "truth" the societal majority held sacred.

Jewish Israelis cannot scapegoat themselves, but the psychological mechanism of blame displacement applies no less to them. It is primordial – more ancient even than the flesh-and-blood Jew. As Jean-Paul Sartre observed, *"If the Jew did not exist, the antisemite would invent him."*



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Benjamin Netanyahu during a statement. Photo: Haim Goldberg, Flash90

While Netanyahu cannot, on his own, make Israel more religious or less liberal, he has consistently drawn decisive support from sectors of society that many in the Center-Left regard as emblematic of that change. For those who once saw the state as an extension of their own secular and liberal image, Netanyahu became the ideal vessel for their fixation. He came to personify the fact that Israel has slipped away from them, such that they could no longer fully command or define it.

Strikingly, Netanyahu unsettles Israel's elites not because he is foreign to them, but precisely because he *isn't*. In him they see an inversion of themselves that threatens their sense of moral and cultural superiority. Like them, he is Ashkenazi, Western, educated, secular, and culturally polished – yet he deploys these traits in service of a political and cultural vision that rejects many of their premises.

He is fluent in the West but not deferential to it. He reflects the elites' self-image, but not the insecurities that shaped it. He looks like the Israel they believed they built, yet acts like the Israel that outgrew them.

Over time, this intolerable mirror image has caused political disagreement to harden into moral essentialism. Netanyahu's decisions came to be viewed less as policy choices than as psychological symptoms, interpreted through a lens of mistrust. Assertive diplomatic or military moves were cast as recklessness, while restraint was deemed political calculation. The result was an opposition defined less by alternative policy than by the conviction of Netanyahu's inherent guilt.



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The trouble with scapegoating is that it consumes the societies that practice it. Once a single figure is cast as the source of all dysfunction, the energy that might be spent addressing real challenges is redirected into neutralizing that figure.

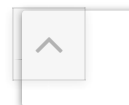
With the backing of Israel's unelected intellectual and security elites, the anti-Netanyahu movement increasingly leveraged the administrative state not to extract policy concessions, but to engineer his removal from office. The gravest consequence was the weakening of Israel's ability to act as one society under threat. During the judicial reform crisis, large segments of the anti-Netanyahu camp conditioned participation in reserve military duty on the fate of the legislation. October 7 revealed the cost of turning national defense into a bargaining chip.

Scapegoating can produce a momentary catharsis when the chosen target falls. Should Israel find itself with a new Prime Minister, many will experience that fleeting relief – the illusion of moral and national renewal. Yet the deeper social rifts that gave rise to the fixation will remain unresolved. Removing the scapegoat cannot substitute for self-reckoning. Just as no renaissance followed Iraq's expulsion of its Jews, Israel should not expect sudden transformation once its own "Jew" is gone.

Genuine healing begins only when a community recognizes that the object of its hostility was never the true source of its ills. For Israel, that means acknowledging that Netanyahu is not the problem – and that refusing to engage constructively with his political base has been a grave error.

If Israel's Center-Left cannot reach that understanding before Netanyahu leaves the scene – be that in 2027 or 2037 – the path to national reconciliation will emerge too late, with a society freed of its scapegoat but still captive to its fears. The "day after Netanyahu" would then feel less like a new dawn and more like the uneasy continuation of the same night – the country's chance for renewal deferred once again and its divisions left to fester.

Tags: Benjamin Netanyahu



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Yosef Aronov

9 December, 2025

You assume that Netanyahu not a source is ridiculous.

Not because of him personally, but because he is too much time hold power.

Israel may not heal after he leaves?

Well, without him leaving healing is impossible.

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↩ 1 reply

G

GILMAS8

10 December, 2025

A piece of malicious nonsense based on wishful thinking and fanciful speculation.

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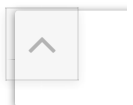
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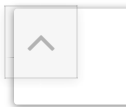
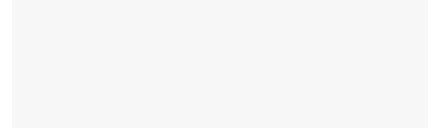
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