VAYISHLACH: What Is the Meaning of the Name Israel?

In Parashat Vayishlach we read that Ya’akob fought with an angel, and the angel blessed him and changed his name from Ya’akob to Israel. Israel became Ya’akob’s second name, and also the name of the Jewish nation.

But is that fair? Why are we, the Jewish people, named only after Ya’akob? Why aren’t we called the people of Abraham, the founder of the Jewish people? And what about Yitzchak? The middle generation is always the hardest one.

Wait a minute. Jewish status goes through the mother. Whatever the mother is, so is the child. So why aren’t we called the people of Sarah, or Ribka, or Rachel, or Leah?

Why are we called Am Israel, after Ya’akob alone?

Now take a closer look at how the name Israel is spelled in Hebrew: □□□□□. You will find in it all of our three patriarchs and four matriarchs.

Yod for Yitzchak and Ya’akob.

Sin for Sarah.

Resh for Ribka and Rachel.

Alef for Abraham.

Lamed for Leah.

They are all there.

Israel is indeed the perfect name for us.



Thanksgiving to God, by George Washington.

“WHEREAS it is the duty of all nations to acknowledge the Providence of Almighty God; to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and,

“WHEREAS both Houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public Thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness: …a day devoted by The people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be…

“Now, therefore, I do recommend and assign Thursday, the 26th

day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be, that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country .. for the great degree of tranquility, union and plenty, which we have since enjoyed; … for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.
"And, also that we may then unite in most humbly offering our prayers and supplications to the Great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually…

"To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.
"Given under my hand at the City of New York the third day of October in the year 1789.
George Washington"
American Rabbis have discussed the celebration of Thanksgiving.
In this article "Is Thanksgiving Kosher?" Rabbi Michael Broyde explains the various Halakhic opinions on Thanksgiving's celebration
The following lines by Rabbi Broyde summarize his conclusion:
"Thus, halacha law permits one to have a private Thanksgiving celebration with one's … friends and family. For reasons related to citizenship and the gratitude we feel towards the United States government, I would even suggest that such conduct is wise and proper".

TEHILIM # 144: A Psalm from the battlefiled

Today, I want to write about a very special Psalm, which I think is very appropriate for a time when our sons and brothers, the soldiers of the Israel Defense Forces, are risking their lives to protect Israel and create a better future for all of us.
I dedicate this *limmud* to them.

The commentators, particularly Radaq, explain that King David composed this Psalm when he was fighting with the Philistines. I think that David probably composed this Psalm *while* in the battlefield. In the midst of the combat. Why? Because the words, the imagery, the prayers, the wishes expressed in this Mizmor are those of a soldier that feels the closeness of the enemy and the possibility of death.
The words of this Psalm do not describe the memories of a battle, but the battle itself: David's feelings, vulnerability, wishes and longings. King David is not a common man. Besides being a King and a soldier, he is also a poet. HaShem granted him the ability to put in words the turbulent flowing of thoughts and emotions traversing his heart and mind in those difficult moments.
But the most important thing that David haMelekh teaches us in this Psalm, what every Jewish solider needs to remember, is that HaShem, our God*"goes to battle with us"*. He is on our side, in the battlefield. Next to every young Israeli soldier. As He was with David. It is this idea, the closeness of HaShem with those who fight to defend Am Israel, what give us strength and hope that Am Israel will emerge victorious from this and every war he will need to fight

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PASUQ 1: *[A Psalm] by King David. Bless is HaShem,my rock. He Who guides my hands in battle, my fingers in combat"*
First, King David blesses God. In other words, he sees God's presence in the battlefield. True, **we** have to fight our wars and we cannot relay on miracles. But , as the Tora said, in times of war **(Deut. 20:4) *"HaShem your God will go with you to fight with you against your enemies, to give you victory."*** HaShem is with His people. Fighting with them against their enemies. David sees Him and he says to HaShem *"You are my rock"*.
The "rock" is essential in battle. The soldier stands behind a rock or a wall to protect himself from the eyes and the arrows of the enemies. HaShem shields the Jewish soldier, like an invisible rock,

and protects them against the enemies weapons. David also says to HaShem:

“You guide my hands…”

when I fight against my enemy in a face-to-face combat, with bare hands, You are there, moving my hands. And when I stretch the bow and hold it still

“You guide my fingers“

to aim my arrows with precision. When I attack the enemy or when I defend myself from the enemies, I know that You are with me.

PASUQ 2 : Now, David haMelekh, praises HaShem further, acknowledging His overwhelming presence in battle.

חסדי ומצודתי משגבי ומפלטי לי מגיני ובו חסיתי , הרודד עמי תחתי

“You are my loving ally. You are my fortress. You are my tower. You are my refuge when I escape [from the enemy]. You are my shield, in which I rely. You will [grant me victory] and make these [hostile] nations surrender”.

PASUQ 3: The battle is intense, fierce and dangerous. David feels that the enemy is close. Armed, thirst of blood and unpredictable. They might have seen him. David knows that although HaShem is present in the battlefield, he still might die. The possibility of death does not represent for David a theological challenge for his conviction that God exists, or that He is present in the battlefield. For David the reality of God outweighs his own reality. And when he realizes that the end might be close he reflects on the value of human life *from the perspective of God.* And asks himslef

ה’ מה אדם ותדעהו בן אנוש ותחשבהו

“HaShem: what is a human creature to deserve your attention?
What is a son of man, to be considered by You?”

PASUQ 4: When his life is danger, David realizes his fragility and his inescapable mortality. He finds himself thinking that perhaps for HaShem humans are too small and insignificant. Why would you HaShem, Master of the Universe, Creator of billions of galaxies, care about us?

אדם להבל דמה ימיו כצל עובר

“A human being is [ephemeral] as a breath; his life is like a passing shadow”

Our lives are so short. Unsubstantial, like a breath. Fugacious, as a shadow. Not even like a tree’s shadow, which slowly grows and disappears thru the day. Rather, life seems now like a passing shadow of a flying bird, which can hardly be perceived. Feeling the end of his life, David or a Jewish soldier, does not question God. He questions himself, if he is worthy of God’s attention. Mainly, if his ephemeral life was worthily for God.

PASUQ 5: Now David prays. A very unusual prayer. A vision of a desperate soldier who sees no escape but a miracle.

ה’ הט שמיך ותרד גע בהרים ויעשנו

“Hashem, open the skies and come down, touch the mountains [where the

enemies are hiding] so they will burn”

More than a prayer David expresses the wishful imagery of a soldier outnumbered by the enemy. Who believes that only “HaShem coming down from heaven” can save his life.

PASUQ: David is vulnerable. And has more prayers/mirages of hope. He wishes that HaShem will fight for him. Using His celestial arrows against his enemies, to spare David’s life.

ברוק ברק , ותפיצם שלח חיציך , ותהומם.

“Crack a lightening and scatter them, send those celestial arrows and panic them”.

שלח ידיך , ממרום פצני והצילני , ממים רבים מיד בני נכר.

PASUQ 7: And if You don’t destroy my enemies, David prays, at least save me. Pick me up from the battlefield, with Your hand. Rescue me from my place and take me to safety.

“Send Your hand from heaven, pick me up and rescue me. Save me from this great danger (=mayim rabbim), from the hand of these foreign [enemies]”

PASUQ 8: Now David haMelekh expresses to HaShem why he deserves a miraculous victory, and the enemy a Celestial defeat. The enemy speaks with arrogance against the Jews and against You, their God. And they also lie shamelessly. They, the Philistines, swore with their right hand that they will live in peace with us, and now the betrayed their word and attacked us.

אשר פיהם , דיבר -שוא וימינם , ימין שקר.

[Save me from the hands of those foreigners] “whose mouths speak with arrogance, and whose right hand is a right hand full of lies”.

PASUQ 9: If You save me, HaShem (or “when” you will save me), I will not be silent. I will dedicate my life to You. I will compose for you a new poem, to sing Your praises:

א-לוהים שיר חדש אשירה לך בנבל עשור אזמרה -לך.

“I will sing a new song to You, that i will sing with the ten strings harp”

PASUQ 10: In that song I will declare the truth: that it was not me who won the battle, but You. You are the One who decides the fortunes of war. The One Who grants victory to the Kings and defeat the enemy

הנותן תשועה למלכים הפוצה את -דויד עבדו מחרב רעה.

“To the One who gives victory to kings, to the One who delivers his servant David, from the deadly sword”

PASUQ 11: David prays to God again. “Spare my life…”

פצני והצילני מיד בני -נכר אשר פיהם , דיבר -שוא וימינם ימין שקר.

“Save me from the hand of those foreigners who speak falsehood in their mouths, and whose right hand is the right hand of lies”.

PASUQ 12: Now comes a very special Pasuq. Still, in the midst of the battle, surrounded by the cruel and violent enemy, David brings to mind his sweetest memories. His thoughts are the daydreams of every Jewish soldier in the most challenging moments of combat, or in the long nights of watch: Home. My family. My children. My peaceful

neighborhood.

אשר בנינו , כנטיעים מגודלים בנעוריהם בנותינו כזוויות מחוטבות , תבנית
היכל
מזווינו מלאים מפיקים מזן אל זן צאננו מאליפות מרוببות בחוצותינו

PASUQ 13: While facing killers and assassins in the battlefield, David remembers the refined young Jewish boys of his city. For whom battle is not their pride, but an unwanted necessity. These young boys are polite, refined and educated. Because their parents take good care of them from their early childhood. The Jewish parents raised these boys like “saplings”, young trees that need to be planted upright and carefully trimmed. To grow upward, unbending and strong. David remembers the girls, the young Jewish maidens. They are humble but walk with class and dignity. They are royalty. Raised to be the pillars of a palace (=hekhal). This “palace” is “the Jewish home” in which God is crowned by the parents as the King. Finally, David also remembers the material blessing that HaShem so generously has granted to them.

“Our young sons are like saplings, tended from their youth. Our daughters like straight pillars, able to sustain a palace. Our granaries are full, dispensing food of every kind. Our flocks are in thousands, tens of thousands, in our fields”.

PASUQ 14: Now, David haMelekh makes what is probably the strongest point in his request to God for victory and peace. A request which so much resonates in our present days. We, Israel, have been blessed by You. We now have, Barukh HaShem, enough food and animals. We have beautiful families. We pride ourselves, not of raising little warriors trained to kill, but in raising children who build “palaces” for You, families who live exemplary lives. We despise fights, quarrels, and conflicts. Our neighborhoods are the epitome of peace. There is no robbery, no violence. There is loyalty, trust and respect. In our cities people do not yield or scream at each other. WE LIVE with PROSPERITY and PEACE.

.אלופינו מסובלים אין פרץ ואין יוצאת ואין צווחה ברחובותינו

“Our oxen are loaded [with food], there is no breaching of walls [=robbery], no going out [= unfaithfulness], no cry of distress in our streets.”

WE DO NOT WANT WAR. WE DO NOT NEED WAR. WE ARE NOT LOOKING FOR WAR. WE HATE WAR. AND UNLIKE OUR ENEMIES, WE HATE KILLING.

PASUQ 15 : We are satisfied with what we *have,*
But we are especially HAPPY with what we *are.*
We are AM ISRAEL.
We are the happiest people on earth, because we are the people of HaShem

אשרי העם שככה לו אשרי העם שה ’ אל-היו

“Joyful are those who live like this! Happy are those whose God is HaShem”.

We just want to live in peace. Fulfilling our highest aspiration, The people of Israel, in the land of Israel, with HaShem, our God, the God of Isra

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Modern Rabbis on celebrating New Year's eve

We have written in previous HOTD about the views of modern orthodox rabbis regarding the celebration of different American holidays. We have seen that all rabbis are very strict in forbidding, for example, the celebration of Halloween; while most would not oppose (and some would even encourage) the celebration of Thanksgiving. The difference between Thanksgiving and Halloween is that the latter has a clear origin in pagan culture and that some of those idolatrous customs are somehow still practiced in its celebration today (see **this**).

What about New Year's eve?

According to Christian tradition, January 1st, is the day of the circumcision of Yeshu (the eighth day counting from December 25), when his name was given to him. Five centuries ago, the rabbi Terumat Hadeshen and the Rama, both living in Christian countries, classified New Year's day as a religious gentile holiday (Darkhe Moshe and Rama, Yoreh Deah 148:12). Terumat Hadeshen refers to January First as "the eighth day of Christmas." He clearly viewed this holiday as 'religious' in nature. For the Jews living in Christian lands Christmas and new Year were not very happy days. One example: on New Year's Day 1577, Pope Gregory XIII decreed that all Roman Jews, under pain of death, must listen attentively to the compulsory Catholic conversion sermon given in Roman synagogues after Friday night services. On New Year's Day 1578, Gregory signed into law a tax forcing Jews to pay for the support of a "House of Conversion" to convert Jews to Christianity. On New Year's 1581, Gregory ordered his troops to confiscate all sacred literature from the Roman Jewish community. Thousands of Jews were murdered in the campaign (*U.S. News and World Report December 23, 1996*).

Despite all this, many modern American Rabbis have a more lenient view in regards to New Year's day. In their opinion New Year's today has lost entirely its religious overtones and can be rationally explained as a celebration of a new civil calendar's year, which we all somehow follow, for example, for taxes purposes. Rabbi Moshe Feinstein (Iggerot Moshe, Eben Ha'ezer 2:13) writes with regard to New Year's: "On the question of celebrating any event on a holiday of Gentiles, if the holiday is based on religious beliefs [such as Christmas], such celebrations are prohibited …. even without [a religious intent] . . . However, the first day of the civil year [January 1] and the day of

Thanksgiving are not bound to this prohibition according to the letter of the law. Pious Jews [ba'ale nefesh], however, should be stricter [and avoid its celebration]." Following Rabbi Feinstein, other rabbis assert that, since the status of New Year's day has changed in the last three hundred years and in contemporary America there is no religious content on New Year's Day, and while there might be many problems associated with the way New Year's is celebrated (drinking, etc.) few would classify it as a religious holiday, since there is a clear secular reason to celebrate the beginning of the new calendar year.

Most Rabbis I know will not promote and would actually oppose to any public or official commemoration of the New Year's eve by their congregation. At the same time, based on some of the above mentioned considerations, they won't actively preach against its private and sober celebration by individuals, as they would do, for example, with celebrating Halloween.

READ two different opinions on celebrating New Year's eve.

Rabbi M. Broyde

Rabbi Y. Hoffman

READ

"Better a boycott than a rocket fire"

Blasting 'Western ignorance' on region and questioning Palestinians' desire for peace, Moshe Ya'alon lays out hard-line stance

By Stuart Winer, form the "Times of Israel"

SPECIAL EDITION: Celebrating Thanksgiving, a Sephardic perspective

For Rabbi Sabato Morais (1823-1897), one of the most prominent orthodox Rabbis in 19th century America (see **this**), celebrating Thanksgiving was a no-brainer. In his view Thanksgiving is "a national holiday which connects Jewish people to their country and to their fellow Americans,

irrespective of their creed." (D.H).
Thanks to Mr. Daniel Harari, a passionate student of Rabbi Sabato's works, and to Mr. Arthur Kiron, the Curator of Judaica Collections at the Penn Library, I got a copy of the original*"Sermon delivered on Thanksgiving Day, Nov 27th 1851 by the Rev. Sabato Morais, Minister of the Congregation Mikvé Israel Philadelphia"* which was published in the journal "The Asmonean" (□□□□□□□□). I'm presenting here some selected paragraphs of it and a link to the full article.

A Sermon delivered on Thanksgiving Day, Nov 27th 1851 by the Rev. Sabato Morais, Minister of the Congregation Mikvé Israel Philadelphia.
"…On the day which the inhabitants of this land have set apart to the Lord, let not Israel be found reluctant in responding to the religious call. True, we do not assemble to commemorate an event peculiar to us, yet, even as members of the house of Jacob, the present occasion must call forth our deepest feelings of gratitude toward God our benefactor….. Everything around us beams with joy: Nature, obedient to her creator has smiled on the earth, the fields teem with productions, no unpropitious rains destroy our plants, nor have the scorching rays of the sun blighted our fruits. The invaluable blessing of plenty has been showered on us and we and our children reap the benefits thereof. It is therefore to sing together in unison of voice and thoughts the praises of our merciful Father, that we have repaired to His holy mansion- to offer the sacrifice of a grateful heart, that we have foregone our daily occupations and flocked to his sacred altar…. A century has nearly elapsed since the scattered children of Judah here found a home of security and peace; here they have thriven and acquired wealth; no internal adversary has ever molested them, nor has the rod of tyranny reached these shores; here they have but to prove themselves worthy and they will rise as high as any free man can aspire; no disabilities, no legal impediments militate against them; what felicity is that of which you are made to partake! Dear brethren, the boundless field of knowledge is unclosed to you, you may enter it, and freely gather its delightful fruits… unimpeded in the exercise of your religious duties, in accordance with Jewish doctrine, you are not merely tolerated, but regarded with respect; for

you also form part of glorious whole that constitutes the American Republic."
"Sovereign of all ages [=□□□□ □□ □□□□□], *… bless this country, this people, their homes, their fields, their commerce, their productions; maintain among them harmony of feelings, indissoluble brotherhood, and unity of power, now and evermore. Bless all of them, of whatever nation or creed, who have this day like us gathered to thank thy abundant goodness… and over their old and young, over the rich and poor, over their wardens and officers, over their schools and teachers, unfold Oh God, the pavilion of thy peace, may their religious conduct and future progress in the path of true wisdom, shine brilliantly over America and on Israel thy chosen ones. Amen. "*

Read the full Thanksgiving Sermon of Rabbi Sabato Morais **here**

To read this article you will have to zoom it x 3. This copy is also very special because Rabbi Morais would publish his articles and "then correct them after publication as a keepsake in his ledger. The annotations in pencil are his own corrections." (D.H.)

When does HaShem reject our prayers?

□ □□□ □□□□□

15. When you spread out your hands in prayer, I will hide my eyes from you; even when you offer

to me many prayers, I will not be listening, [because] your hands are full of blood!

16. Wash and make yourselves clean. Take your evil deeds out of my sight. Stop doing wrong.

17. Learn to do right. Seek justice. Defend the oppressed. Take up the cause of the orphan. Plead the case of the widow.

Halloween

QUESTION FROM A READER: *Since we came to America, we celebrate Thanksgiving, is it OK for my family and I to celebrate Halloween?*
There are significant differences between Thanksgiving and Halloween. Thanksgiving is a civil holiday which has its roots in historical events, and has no traces of any practices related to idolatry. Most rabbis I know would not be opposed to celebrating Thanksgiving in America.
Halloween, on the contrary, has unmistakable pagan origins, deeply rooted in ancient idol worshipping practices. And although in our days its celebration might not be oriented toward idol worshiping, Halloween still possesses many elements related to idolatry. As we all know, idolatry or ‘aboda zara is the most serious offense in Judaism. Idolatry consists of numberless rituals, superstitions, magic and mythical beliefs. One particular subject that might be considered the most prominent motif of pagan culture is “death”. The aftermath was a scary mystery, which triggered extreme anxiety and agitation. Dead people, their spirits, were often an object of fear and cult. Halloween is no exception. “All-hallow-even” celebrates the “day

of all (dead) saints". The Celts, that is as far as Halloween goes, celebrated Halloween at the end of the summer, a time when they believed the evil spirits and souls of the dead visited the world of the living. The idol worshippers considered the dead as Hollywood today considers the "zombies": bad and dangerous. The dead came back angry, for revenge, or to recruit newcomers. Pumpkins, which resembled the unpleasant faces of the dead, were carved to welcome them. And large fires would be lit to assist the dead finding their way into the world of the living. Food, particularly sweets, would be left outside the doors to feed the ghosts (those who assisted the dead would be left in peace by them…). Cats were specially important in Halloween because cats, they believed, could smell the presence of the invisible spirits. A black cat, however, was avoided (or killed) because witches or evil spirits reincarnated into black cats. The devil himself will come that night from inferno. The Druids, the Celtic priests—who would wear customs to make the dead think they were one of them—would knock randomly on the doors to request sacrifices for the devil or the revengeful ghosts (preferable a young son or a virgin daughter).

As you can see from this brief description, Halloween might look fun or even innocent but it is deeply rooted in idolatry and cult to death. In one way or another, most (or all) elements that were part of the old-pagan-Halloween are still present today. Therefore, we should avoid participating in any way, active or passive, in Halloween.

As a side note, I personally think Halloween provides a great educational opportunity. How so? Heavy idolatry was the norm in ancient days. We Jews fought against it since the day Abraham broke his father's idols. But many times I find it very difficult to describe to my children or my students the environment of idol worshipping. And when you realize the real dimension of 'aboda zara, the human sacrifices, the religious promiscuity and the numberless of superstitions and delusions, you really appreciate our aversion for 'aboda zara, etc. Halloween is an opportunity to help our children identify and stay away from 'aboda zara, felling proud and privileged of being the children of Abraham Abinu.

Shabbat Shalom!

Candle lighting in NYC: 5.33 pm
Shabbat ends in NYC: 6:32 pm

The # 1 Mitzva of the Tora

The first Mitzva of the Tora and the first blessing given by haShem to humankind is to marry and have children. Genesis 1:28 says: *"And God blessed them [Adam and Eve] and God said to them, reproduce and multiply, fill the earth and be its master".*

The Rabbis of the Mishna debated on the point at which the Mitvza of having children is considered fulfilled.

Bet-Shamai said that this Mitzva is fulfilled by having two boys. Same as Adam and Eve who, at the beginning, brought two boys to the world: Cain and Abel.

Bet-Hillel, however, says that this Mitzvah is not considered fulfilled until one has at least a boy and a girl. Because this is how God created the first prototype of humankind: one man and one woman.

The Rabbis resolved the discussion ruling like Bet-Hillel.

Why? Among other things because the first word of this commandment *peru* literally means: to "reproduce". A husband and a wife must first produce a replica of themselves, i.e., a man and a woman. Leaving in the world the same number and kind of lives that God originally planted on this planet.

One more thing: although the Mitzvah of *peru urbu* is fulfilled by having a boy and a girl the Rabbis said that it is a great merit to have as many children as one can. This guidance can be learned from the second word of this Mitzva: *urbu* which means: "multiply".

The first word "reproduce" means bringing to the world a replica of yourselves, the second word "multiply" means to increase yourselves by "bringing into this world more lives than yourselves".

Obviously this Mitzva is not exclusively in our hands. To fulfill this Mitzva one first has to get married. And then the spouses need the most beautiful gift of HaShem: the blessing of having children.

In honor of the wedding of my daughter Mijal Bitton and her fiancee Sion Setton.

See how HASHEM blesses Medinat Israel

WATCH Israel: Small Country, Big Ideas

How Israel is making a world of difference.

Dinosaurs and the Bible

SPECIAL EDITION: The aleppo Blood Libel (13 of Sivan)

“Blood libel also called blood accusations, the superstitious accusations that Jews ritually sacrifice Christian children at Passover to obtain blood for unleavened bread (matzot).

Encyclopedia Britannica.

Blood libels were, unfortunately, common. When a body was found and the murder case could not be solved, the Jews were the usual suspects or scapegoats. No matter how much the Jews insisted that we are not allowed to consume even a drop of blood found in an egg, many gentiles spread the rumor that there was a secret ritual in which Jews use the blood of a Christian child to bake the Matzot. Historians have explained that these accusations gave the masses the excuse to persecute Jews, seeking their money, their power and positions. Probably the most famous blood libel in modern history was the “Damascus affair” in 1840 . When a Franciscan priest, Father Thomas, disappeared and the Jews were accused by the French, ignored by the British and tortured by the Turkish authorities of Damascus, with the intention to take the money and positions of the wealthiest families of the local Jewish community (see **this**).

In Aleppo, 1853, a blood libel was averted just on time. The body of a murdered gentile boy was planted in the house of Jewish baker at midnight. The plan was to come in the morning with the police and accuse the baker of a ritual murder. A Jewish baker was the perfect target to be charged. Jewish bakers “use Christian blood to knead matzot” and other ritual foods. Miraculously, the baker (named Moossa) woke up in the middle of that night. He discover the body, understood the potential accusation and got rid of it. When the authorities came they could not find anything. The baker informed the rabbis of the city of what had happened and they said that HaShem in His mercy saved the Jewish community of Aleppo from a terrible tragedy. They instituted that the 13 of Sivan be remembered as “Nes Moossan” (The miracle that happened thru Moossa) and Viduy should not be said on that day. (There are other versions of this blood libel. As well as other explanation of why Viduy is not said this day: in the Diaspora, the six days after shabu’ot are finished the 13th of Sivan, not the 12th).

Incredibly, tyne accusations of BLOOD LIBELS did not go away. See for yourself!

WATCH

Dr. Sallah Sultan
“Jews Murder Non-Jews
and Use Their Blood to Knead Passover Matzot”
March 2010