

THE NEOPHYTE BOOK: A Testimony of Ritual Murder from a Converted Rabbi

Featuring the Text of V.A. Komarov

by JR of JRBooksOnline.com

Whenever the subject of Jewish ritual murder (JRM) arises, one topic that always stands out, and that tends to favor the opinion that such murders have actually happened, is the phenomenon of converted Jews, often rabbis or hakhams, offering their testimony that JRMs have taken place and that they are aware of rare rabbinical texts that allow or encourage the practice, or that they have direct knowledge of it. There are many such instances that appear in the historical record; to name but a few, we have Theobald of Cambridge (Norwich, England, 1144, murder of William), Rabbi Samuel (Trent, 1475, murder of Simon Gerber), Samuel F. Brenz (Nuremberg, 1614), Jan Serafinowicz (Brest, 18th century) and Moses Abu-el-Afieh (Damascus, 1840, murder of Fr. Thomas and his servant).

Standing out among such rabbis is Neophyte, who converted at age 38 and wrote a book that was a combination of Orthodox Christian treatise and an account of what he knew about secret rabbinic practices from the experience of his own family. Basically, Neophyte states that the rite of ritual human sacrifice, as he understood it, was transmitted orally from a Jewish father to only one trusted son, one that the father had judged to be the most intelligent and capable of keeping the secret. That son then transmitted it in the same way to his son, and so on, the process continuing across the generations.

After conversion, Neophyte (a Greek word literally meaning “newly planted”, “newly converted”) was known more fully as *Neofit Cavsocalvițiu*, or Neophyte of Kafsokalyvia, referring to the Kafsokalyvia Skete, a monastic community on Mount Athos, Greece, of which Neophyte had become a member. His book was first published in Romanian as *Înfruntarea jidovilor asupra legii și a obiciilor lor, cu dovediri din Sfânta și Dumnezeiasca Scriptură, atât din cea veche, cât și din cea noao* (*Confronting the Jews over Their Law and Customs with Proofs from the Holy and Divine Scripture of Both the Old and New Testaments*), Iasi, 1803. (Iasi was the capital of the principality of Moldavia.) He was eventually identified as Noë Weinjung, born about 1765 in Chisinau (Kishinev, then part of the principality of Moldavia), son of a Hasidic rabbi. He lived part of his life in the Cernica Monastery near Bucharest. These details come from Hellmut Schramm’s *Jewish Ritual Murder—A Historical Investigation*, p. 354 of the JRBooksOnline.com edition. According to Hervé Ryssen, *History of Anti-Semitism*, English translation by Carlos W. Porter, 2017, p. 409, Neophyte’s book was published under the patronage of Metropolitan Iacob Stamati.

Further details may be had from the 1938 Romanian edition of the Neofit book. The Preface was written by the editor, Dr. Marin Popescu, and was reproduced in the 2002 edition (see [http://jrbooksonline.com/PDF_Books/Neofit_Cavsocalvitiu - Infruntarea jidovilor.pdf](http://jrbooksonline.com/PDF_Books/Neofit_Cavsocalvitiu_-_Infruntarea_jidovilor.pdf)) as follows in English translation:

“Neofit was not an ordinary rabbi; Neofit was a theological scholar, a profound expert of the Talmud, a profound expert of the Old and New Testaments, in permanent contact with the

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Jews [...] Neofit taught Greek to monks on Mount Athos, and then came to Moldavia, where he learned Romanian and wrote this book [...]"

A few pages of the original 1803 book (including the title page) may be seen in facsimile at:

<https://tipariturromanesti.wordpress.com/2015/10/24/infruntarea-jidovilor-iasi-1803/>

Note the link near the bottom which goes to the “Sursa” (“Source”), the Digital Library of Bucharest: <http://digitool.dc.bmms.ro:8881/R?RN=847209032>. On that page, search using “infruntarea jidovilor” and the whole book (two copies are available under log numbers 662 and 662B) may be accessed as JPG images.

This book was subsequently published in three Greek editions as follows:

Ruin of the Religion of the Jews and Their Rites by the Holy Scripture of the Old and New Testaments, translated by Ioannis Georgiou: 1st ed., Iasi, 1818; 2nd ed., Constantinople, 1834; 3rd ed., Nafplio (Nauplia), 1834. The 1st edition doesn't list a place of publication; that it was at Iasi is on the authority of V.I. Dal in his *A Memorandum on Ritual Murders*, first published in Russian in 1844. In the new English edition of Dal's book from JRBooksOnline.com, reference to it appears on p. 20. G.G. Zamyslovsky, in his book on the Menachem Mendel Beilis trial of 1913, *The Murder of Andrei Yushchinsky*, refers to the 2nd edition; see the JRBooksOnline.com edition, p. 313. In the JRBooksOnline.com edition of Hellmut Schramm's *Jewish Ritual Murder—A Historical Investigation*, p. 354, we find reference to the Romanian edition, the Greek editions of 1834 and the Italian edition of 1883.

The Greek books are available in facsimile from the Digital Library of Modern Greek Studies at the following Web links:

1st ed.: <https://anemi.lib.uoc.gr/metadata/5/b/1/metadata-385-0000031.tkl>

2nd ed.: <https://anemi.lib.uoc.gr/metadata/b/5/5/metadata-212-0000315.tkl>

3rd ed.: <https://anemi.lib.uoc.gr/metadata/b/b/d/metadata-39-0000170.tkl>

The title pages of the 1803 Romanian and 1818 Greek editions are shown in facsimile near the end of this file.

An Italian translation appeared as *Il sangue cristiano nei riti ebraici della moderna sinagoga*, Prato, 1883. This is available in facsimile at this Web link:

<http://holywar.org/Grande%20rabbino%20Neofito%20-%20II%20sangue%20cristiano%20nei%20riti%20ebraici%20della%20moderna%20Sinagoga.pdf>

In this Italian edition, the writer of the Preface refers to the various editions noted above and others, such as those in Arabic, and “...elsewhere in the East in various and copious editions. All of them nonetheless were gradually gathered and destroyed by the Jews who were naturally interested in having all traces of the revelations of their bloodthirsty rituals disappear...” This is a theme repeated many, many times in the study of JRM.

Finally, there was a French translation by M. Jab, *Le sang chrétien dans les rites de la synagogue moderne*, Paris, Gautier, 1889, reprinted 1910. [Web link not known.] Per the Hervé Ryssen book previously referenced, p. 451, Note 402, “the [Neophytos] book was republished in 2005 by the Librairie du Savoir, under the title of *Le Sang chrétien*.” This is most probably the “M. Jab” book, but this cannot be confirmed at the present time.

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The original Romanian book was written in a difficult, repetitive style, and the language is quite obsolete now. A clear and readable text comes to us from translator V.A. Komarov in his short brochure *Sadistic Murder*, translated apparently from French and published in Russian in 1913. Link (in Russian):

<https://akfiti.livejournal.com/341841.html>

A full translation of this text into English is presented below.

* * * * *

“You eat meat with blood... and you shed blood.” (Ezekiel 33:25)

“I know your afflictions and your poverty – yet you are rich! I know about the slander of those who say they are Jews and are not, but are a synagogue of Satan.” (Revelation 2:9)

Original annotation:

Sadistic Murder: Revelations of Greek Monk Neophytos, Former Judaic Rabbi. Second edition. Translation by V.A. Komarov. Saint Petersburg, 1913. Monk Neophytos, who lived in the second half of the 18th century and the early 19th century, was a rabbi until the age of thirty-eight, after which he converted to Christianity and retired to a Greek monastery. In 1803, he published a book in the Moldovan [Romanian] language, entitled *Refutation of the Religion of the Judeans and Their Rites by the Holy Scripture of the Old and New Testaments*. The following fragment is part of that book.

Blessed be Father, Son and Holy Spirit, our One God, who wants that every man be saved and reach the cognition of the truth.

Our Lord Jesus Christ took pity upon my unworthiness and raised me from darkness to sunlight, so, for the purpose of offering a sacrifice of gratitude to the Divine Savior, I have written this book, small in size, but hopefully quite useful for Christians. It contains many Jewish secrets, which have not been fully disclosed by anyone since the crucifixion of Jesus Christ and up to this day.

1.

How the Jews Have Been Able to Conceal Their Use of Christian Blood

The secret use of blood collected by the Jews from murdered Christians is, according to them, a rite prescribed by God himself and mentioned in the Scripture by way of mysterious expressions.

Many scholars have written books for the purpose of proving, with the Bible, the coming of the true Messiah, promised by God to our fathers, who is the Lord Jesus Christ, the Son of the Blessed Virgin Mary. A countless number of books have also been written in order to refute the superstitious beliefs and false teachings of the Jews. Their authors included many native-born Jews who had converted to the Christian faith. However, no one has yet made public anything important on this barbaric blood secret, which is being preserved and put into

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practice by the synagogue. If a book hinting at this secret happens to fall into the hands of Christians, and they use it as a reference, the Jews only respond to it with feigned mockery or subterfuges, such as this: “How could we kill Christians if our Law forbids us to drink blood?”

In my opinion, the cause preventing the Jews, even those who converted to Christianity, from making explicit disclosures on this subject is either that they had not actually been initiated into this secret or that, out of irrational compassion for our [Jewish] unfortunate nation, they fear they could bring the terrible revenge of Christian nations upon the Jews.

However, since I have already received the Holy Baptism and the monastic initiation by God’s mercy, I will not be afraid, in the interests of Christians, of openly telling everything I know about these rites, which I had zealously performed myself and kept most strictly secret all the time I had been a hakham, or rabbi.

But first of all, it must be explained that the blood secret is not known to all Jews, but only to hakhams, or rabbis, and to scribes, or Pharisees, who are therefore called keepers of the blood secret, a secret which, moreover, is not clearly mentioned in any of their books and which they transmit by word of mouth exclusively.

Fathers initiated into this secret transmit it only to the son whose secrecy they had tested, and as they do so, they emphasize his obligation to transmit this secret under the same conditions and in the same manner, and never to disclose it to a Christian, not even in the harshest situations, not even to save his [Jewish] life. This act of revelation is accompanied by the most terrible damnations upon those who would disclose the secret. Here is how I was initiated into it:

As I reached the age of thirteen – an age when the Jews have the custom to lay a so-called “power wreath” on the head of their sons – my father and I remained alone, and he spoke to me at length, inculcating in me, as a duty imposed by God, hate towards Christians, which must go as far as murdering them. After that he told me about the custom to collect the blood of murdered [Christians] and added, while embracing me: “So, my son, in this way I have made you my confidant and, as it were, my second self.” As he then placed the wreath on my head, he explained to me, in great detail, this blood secret, the most sacred secret and the most important rite of the Judaic religion.

“My son,” continued he, “I adjure you with all the elements of heaven and earth to keep this secret always deep in your heart, and to trust it neither to your brothers or your sister or your mother or, later, to your wife; to no mortal man, and especially to no woman. If God gives you as much as ten grown-up sons, do not open this secret to all of them, but only to one you will find to be the smartest and most capable to keep the secret, just like I am doing with you now. You must carefully watch that this son of yours is zealous and committed to our faith. I command you once again: do not entrust yourself to women, not even to your daughters, wife or mother, but only to the son you will find trustworthy.”

“Oh my son,” he finally exclaimed, “May the whole earth refuse to accept your body and belch it out of its depths if you ever, no matter under what circumstances, even out of the most extreme necessity, reveal this blood secret to anyone except the one I have mentioned, even if you become a Christian for the sake of a benefit or for other reasons. So take care not to betray your father by giving away this divine secret which I have revealed to you today. Otherwise, may my curse befall you in the very hour you commit this sin, and may it follow you all your life until your death, and for all eternity.”

My Father, whom I have acquired in heaven and who is the Lord Jesus Christ, will avert these damnations from the head of the one who is writing this exclusively for the benefit of the Church and the triumph of the Truth.

2.

Reasons Why the Jews Use Christian Blood

There are three reasons for this barbaric custom: 1) hatred towards Christians, 2) superstition, and 3) belief in the spiritual validity of Christian blood. I will explain each one of these.

Reason No. 1: Hatred towards Christians.

The Jews instill hatred towards Christianity in their sons with their mothers' milk, from the earliest childhood. Having received the same beliefs from their fathers for entire generations, they are sincerely convinced that the repugnance to Christians, including their murder, is a deed quite pleasing to God. Thus, they make true the words of the divine expiation: "Anyone who kills you will think they are offering a service to God." (John 16:2)

Reason No. 2: Superstition.

The second reason is based on superstitious beliefs held by the Jews, which pertain to magic, witchcraft, the Kabbalah and other secret rites. The Jews believe that Christian blood is required for these diabolical activities. Of all these superstitions, I will mention only one, which refers to a God's curse that befell the poor Israeli nation and was prophesied by Moses himself as follows: "The Lord will afflict you with the boils ["leprosy" in the Russian translation of the Bible] of Egypt... The Lord will afflict your knees and legs with painful boils that cannot be cured." (Deuteronomy 28:27, 35) This horrible disease [leprosy] has always been widespread among the Jews, much more than one may think. So when a hakham visits those who suffer from it and gives them medications, he at the same time sprinkles them with Christian blood, if he has it at his disposal, which is the only cure.

Reason No. 3, the main one: Jewish belief in the spiritual validity of Christian blood.

The main reason which makes the Jews kill Christians and collect their blood is the belief secretly kept by hakhams, or rabbis, namely that Jesus Christ, the Son of Mary of Nazareth, sentenced by our [Jewish] ancestors to death on the Cross, is, most probably, the true Messiah, so long expected and called upon by the patriarchs and prophets. They have enough prophecies to be convinced of that; the following passage from Jeremiah is of particular importance: " 'Be appalled at this, you heavens, and shudder with great horror,' declares the Lord. 'My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.' " (Jeremiah 2:12–13) This prophecy is well-known to and understood in its true meaning by many rabbis, just as it was well-known to Annas and Caiaphas. But, just like these two, the rabbis, out of their arrogance and hard-heartedness, refuse to accept it, so, by having resorted to pathetic interpretations, they made up new rules, a true parody of the fundamental sacraments of the Church, in order to be saved by Christian blood, in which they see the blood of the Messiah Himself.

3.

How the Jews Use Christian Blood

Due to the belief I have just mentioned, the Jews use Christian blood as follows: during a circumcision, which represents the sacrament of Baptism; during a marriage, which corresponds to the same Christian sacrament; in unleavened bread [during Passover], which represents the Eucharist; on deceased persons, imitating the sacrament of Anointing; and during lamentations over the destruction of Jerusalem, which represents the sacrament of Penance. These are the uses of Christian blood, as I once knew them. I performed these rites myself with great zeal. Let me dwell upon each of them.

Marriage. The bridegroom and the bride prepare themselves for the Jewish marriage by observing a strict 24-hour fast, abstaining themselves even from water until the sunset. Then, a rabbi comes. He takes a freshly baked egg, peels it and divides it into two halves. Then, he sprinkles the halves with special ashes, which I will describe below, and gives one half to the bridegroom and one to the bride.

Now, let us speak about these ashes. They are used not instead of salt, but rather instead of fresh Christian blood, being actually modified Christian blood. Namely, this is blood that remains after sacrifices are offered during the feast of unleavened bread (the more, the better). Rabbis soak linen or cotton rags in this blood, and then dry and burn them. Ashes are kept in thoroughly sealed bottles, entrusted to the synagogue's treasurer. The treasurer gradually distributes the ashes among rabbis who ask for them either for their own use or for sending them to countries where it is impossible to obtain Christian blood – either because no Christians live there or because the local police are vigilant and Christians are cautious about it.

At any rate, fresh blood is always to be preferred, but it is only needed for unleavened bread, so when insurmountable obstacles appear, the said dreary ashes are used [for rites of this kind] instead.

Circumcision. When a Jewish child is circumcised on the eighth day of his life, a rabbi arrives. He pours a bit of wine into a bowl and then adds either one drop of blood of a tortured Christian or, if he does not have such blood, a small amount of the above-mentioned ashes. He then adds one drop of blood of the circumcised child into the same bowl. Having shaken the mixture well, the rabbi puts his little finger into the bowl and then into the child's mouth, and says: "I said to you: [You will] live [in your blood]!" He then repeats this rite and these words.

Here is the superstitious explanation of this ceremony as given by rabbis. The prophet Ezekiel says twice: "And as you lay there in your blood I said to you: [You will] live [in your blood]!" (Ezekiel 16:6) The prophet perhaps meant here the blood of Christ: as Christ released the souls of those who had not been baptized from the pit of hell, this child, who had not been baptized either, can also be saved by the blood of the tortured Christian who *had* been baptized. And one of the reasons why the victim must be cruelly tortured while his blood is being collected is exactly the need to reproduce the sufferings of Jesus Christ. However, if the prophet Ezekiel meant the blood from circumcision, the Jewish child will be saved by his own blood, which was mixed by the rabbi in the wine together with the Christian blood. What a pathetic nation!

Commemoration of the destruction of Jerusalem. The Jews also use the above-mentioned ashes on the ninth day of July, when they lament over the destruction of Jerusalem by Titus. On this occasion, they use these ashes in two ways: firstly, they sit on the ground and

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rub their temples with them (it would be improper to do it with fresh blood), and secondly, they sprinkle a hard-boiled egg with them, and every son of Israel must eat it. They call this egg “saida amafsancas”.

Death. When a Jew dies, a hakham immediately goes to his house. He takes the white of an egg, adds a bit of Christian blood and a bit of ashes, and puts this mixture on the chest of the corpse, while allegedly quoting from Ezekiel: “I will sprinkle clean blood on you, and you shall be clean from all your uncleannesses.” (Ezekiel 36:25) However, Ezekiel says “clean water” rather than “clean blood”. By distorting his words, the Jews try to convince themselves that the deceased person will be certainly admitted into heaven.

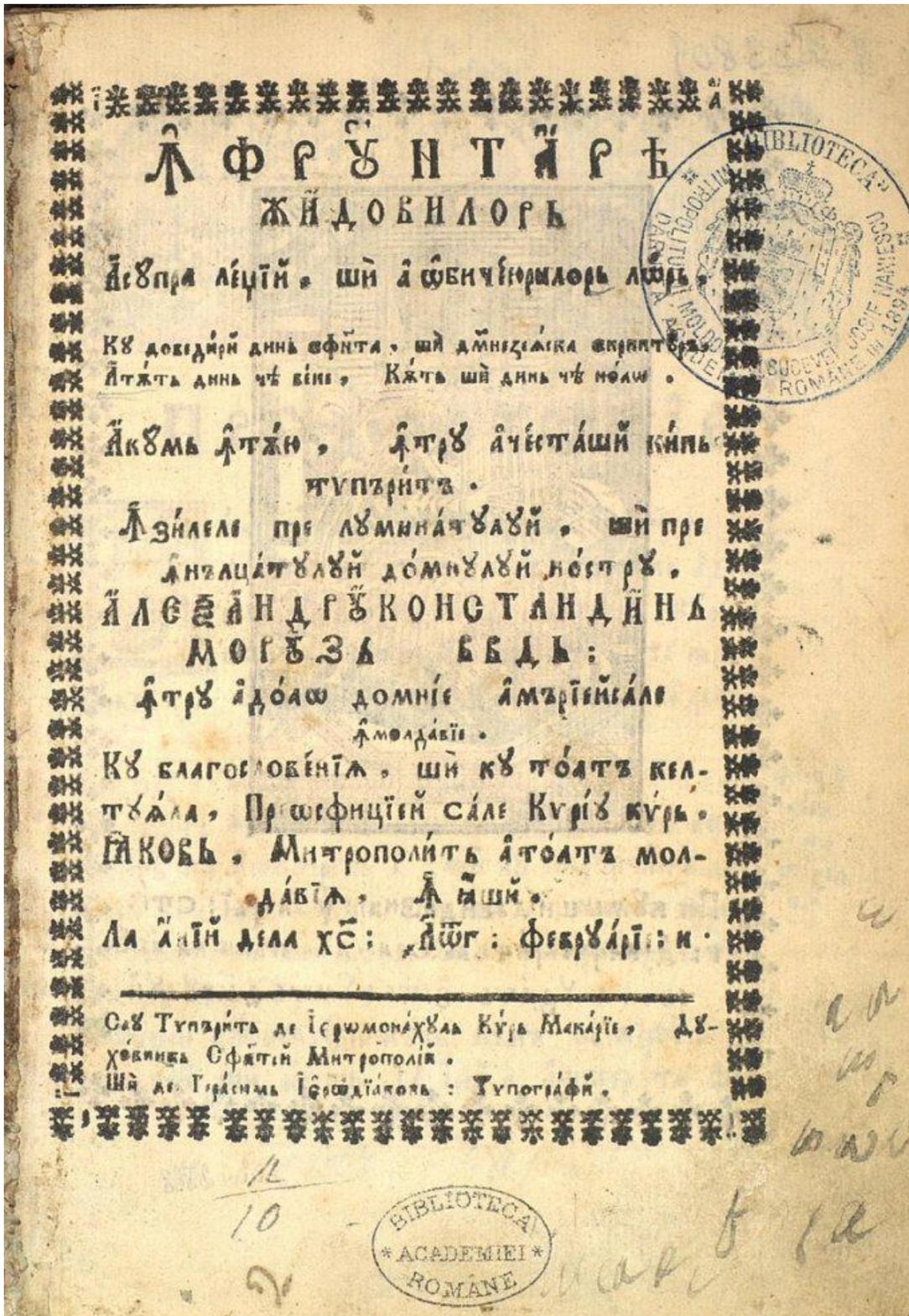
Feasts of Passover and Purim. These two feasts require the same bloody rite.

During Passover, the Jews must eat small pieces of unleavened bread. This bread is prepared by hakhams alone, who add Christian blood to it. All the Jews, rich and poor, old and young, even those who have no teeth yet, must eat from this bread, at least an olive’s bulk. This rite is called “eficoimon”.

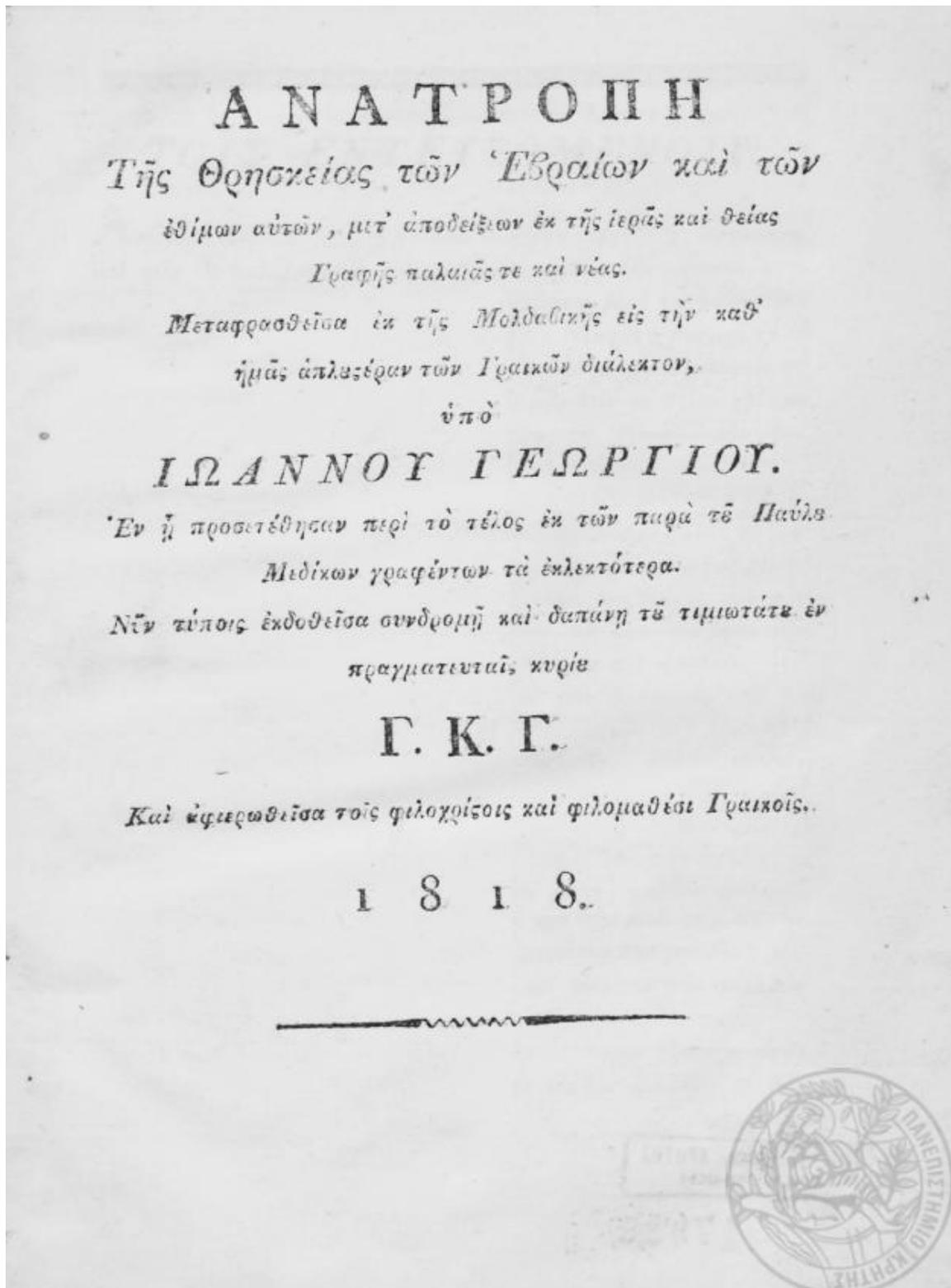
The feast of Purim was established in memory of the Jewish liberation from Haman’s rule with the help of Esther and Mordecai, as related in the book of Esther. This feast takes place in February. It is when the initiated Jews kidnap as many Christians as possible, especially children, everywhere they can. But in the night before Purim they only murder one Christian, reproducing the sufferings of Haman. And it is for this reason that all those present hurl countless insults at the hanging corpse, as if they were actually talking to Haman. The collected blood is poured by the rabbi into dough mixed with honey, from which he then makes small triangular cakes so as to mock the sacrament of the Holy Trinity. These cakes are not to be eaten by the Jews. Out of immense perfidy, they are distributed among rich Jews, who must give them as a gift to their Christian friends, allegedly as a sign of great courtesy. This rite is called Purim bread. It must be noted that this rite does not require the infliction of very painful sufferings on the victim, because the collected blood has no other use than that I have just described.

As to the other kidnapped Christians, they are kept in secret places until Passover, which follows shortly after Purim. On the eve of Passover, they are all murdered in a most cruel and barbaric manner, and their blood is collected, partly for unleavened bread, and partly for other needs which I have described above. These sufferings have a specific purpose, which is to reproduce the sufferings of Christ, and for this reason the Jews prefer to perform them on children, who, due to their innocence and chastity, symbolize Christ better than adults.

All these depressing bloodsheds make true the words of Jeremiah, who prophesied about the Jews as follows: “On your skirts is found the lifeblood of the guiltless poor” (Jeremiah 2:34), and, even to a greater extent, those of Ezekiel: “This is what the Sovereign Lord says: ...You eat meat with the blood still in it... and shed blood.” (Ezekiel 33:25) As a result of these countless murders, Israel was banished from many countries, Spain among others, thus making true another prophecy of Ezekiel: “Since you did not hate bloodshed, bloodshed will pursue you.” (Ezekiel 35:6)



The very first publishing of *Înfruntarea jidovilor...* (*Confronting the Jews...*) by Neofit Causocalvițiu (Neophyte of Kafsokalyvia), Iasi, 1803 (title page)



The first Greek edition of the Neophyte book, Iasi, 1818 (title page)

Bibliographical changes to books published by JRBooksOnline.com:

The following changes pertain to the bibliographical entry for Neophyte/Neophytos in older printings (pre-May 2019) of the following books:

Hellmut Schramm, *Jewish Ritual Murder—A Historical Investigation*, English edition from JRBooksOnline.com, 2017, p. 400:

CHANGE TO:

Neophyte (Neophytos of Kafsokalyvia, Neofit Cavsocalvițiu), *Înfruntarea jidovilor asupra legii și a obiciurilor lor, cu dovediri din Sfânta și Dumnezeiasca Scriptură, atât din cea veche, cât și din cea noao (Confronting the Jews over Their Law and Customs by the Holy and Divine Scripture of Both the Old and New Testaments)*, Iasi, 1803 (in Romanian). Greek translation by Ioannis Georgiou under the title *Ruin of the Religion of the Jews and Their Rites...*: 1st ed., Iasi, 1818; 2nd ed., Constantinople, 1834; 3rd ed., Nafplio (Nauplia), 1834. Italian translation *Il sangue cristiano nei riti ebraici della moderna sinagoga*, Prato, 1883. French translation by M. Jab, *Le sang chrétien dans les rites de la synagogue moderne*, Paris, Gautier, 1889, reprinted 1910.

V.I. Dal, *A Memorandum on Ritual Murders*, English edition from JRBooksOnline.com, 2016, p. 90:

CHANGE TO:

[The same as above, only that “Neophytos” is interchanged with “Neophyte” due to the fact that “Neophytos” was the name used in the Dal book.]

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