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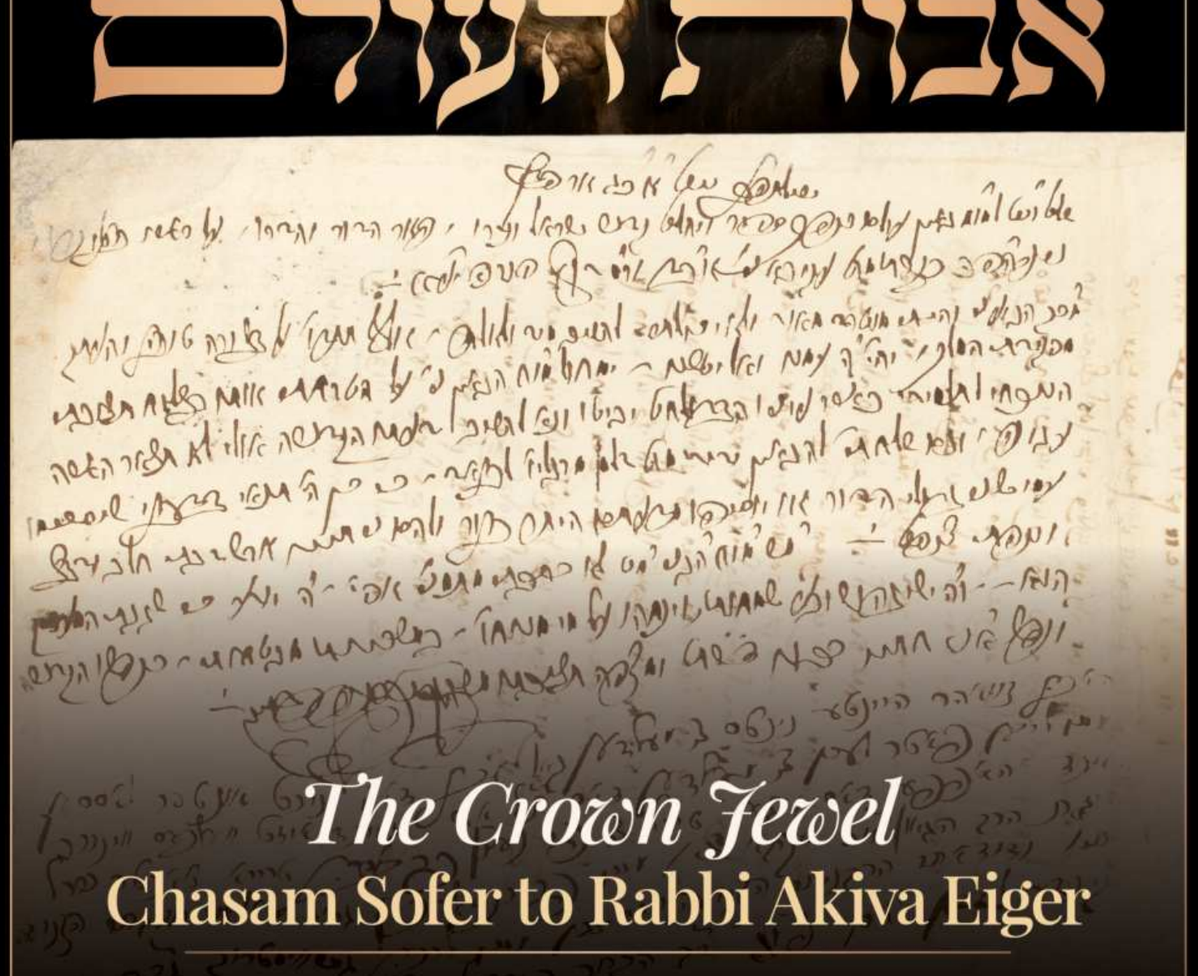
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Lot 19

בס"ד



# אבות העולם



## *The Crown Jewel*

## Chasam Sofer to Rabbi Akiva Eiger



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## The Sefer That Revealed the Besh"t's Teachings to the World




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-
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# Premier Sefarim

Lots 1-17

# Maseches Shabbos

# Kushta, 1584

## First Edition of the Talmud Incorporating the Maharshal's Nussach



### The Printing of Talmud Kushta

In the years following the burning of the Talmud in Italy, a severe shortage of Talmud volumes was felt throughout the Jewish world. About seven years after the burnings, in 1561, the printer Shlomo Yaabetz (grandson of the chassid Rabbi Yosef Yaabetz) who lived in Muslim Constantinople and was unaffected by the papal ban on printing the Talmud, announced his intention to reprint the entire Talmud.

However, for lack of sufficient resources, he was unable to realize this vision until approximately 1584.

The brothers Shlomo and Yosef Yaabetz regarded the printing of the Talmud as the crowning achievement of their work as printers, undertaken to restore the fallen world of Torah "and restore the Talmud to its rightful place."

To help finance the enormous expense and make the set affordable, the printers sold the tractates in installments as they came off the press.

In their introduction, the printers promise to print the Gemaras "with the utmost beauty, on high-quality white paper, in clear black type, on bright white sheets," produced by skilled craftsmen experienced in the art of printing.

Indeed, they fulfilled that promise: the masechtos were printed on thick, high-quality white paper, with bold black type and an elegant, orderly layout.

Although they did not succeed in completing the printing of the entire Talmud, even its partial printing breathed new life into the study of the Talmud.

01

Opening Bid
$18,000

Estimate
$30,000-$50,000






Maseches Shabbos corrected and edited according to the glosses of the Maharshal.

**An exceptionally rare, complete tractate.**

This was the first edition of the Talmud printed according to the glosses of the Maharshal's Chochmas Shlomo (Cracow, 1582). The Talmud was not completed in this edition, and printing ceased in the middle of Seder Nezikin.

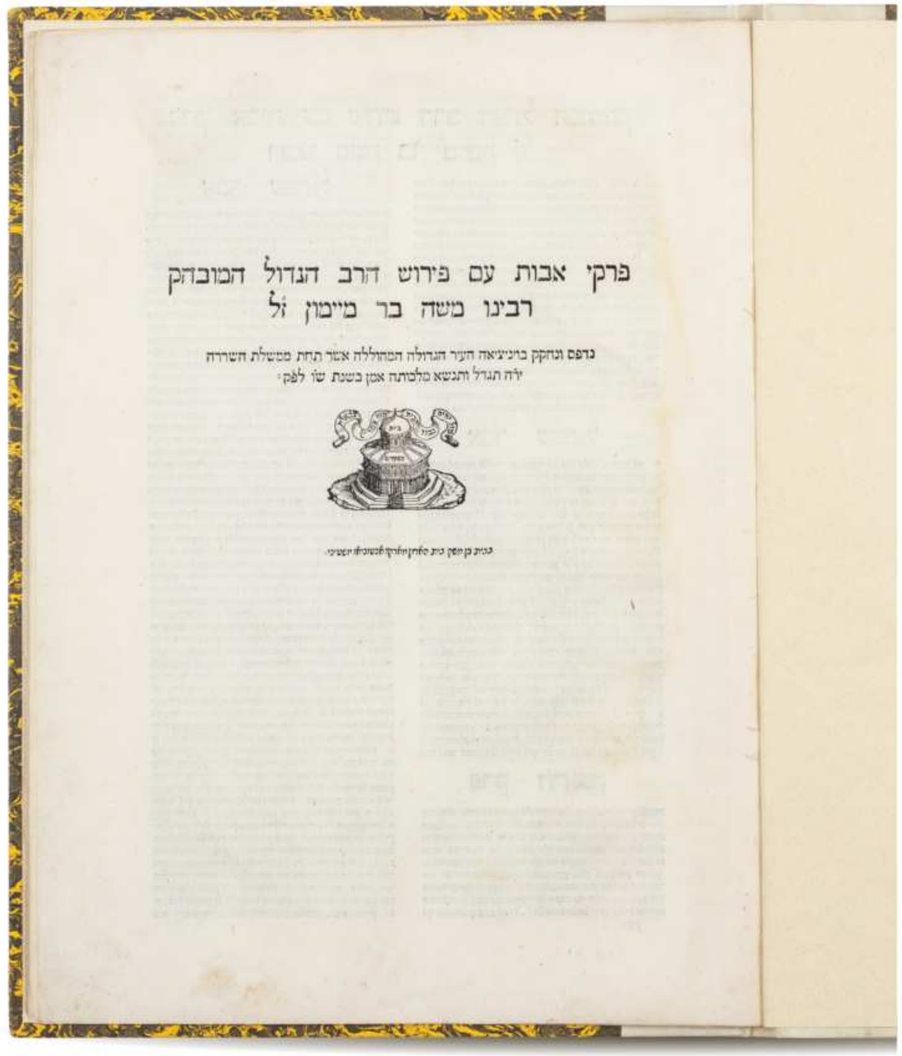
**Constantinople, circa 1584.**

Printed by the Yaabetz brothers.

**Page Count:** 188; 12 leaves. Size: 34.5 cm.

**Bibliography**: Maamar al Hadpasat HaTalmud, pp. 70–73; Yaari, Kushta, no. 207, and introduction, pp. 26–29.

# Pirkei Avos
## with Rambam's Commentary
## Venice, 1546




"Pirkei Avos with the commentary of the great and distinguished Rabbeinu Moshe ben Maimon, zt"l, printed and engraved in Venice, the great capital city."

Leaves 1b–4b contain the Rambam's introduction to Pirkei Avos, known as Shemonah Perakim (Eight Chapters of Ethics).

This is the first time in which the Rambam's introduction to Pirkei Avos was given the title "Shemonah Perakim."

Printed as part of the Talmud edition issued by Marco Antonio Giustiniani in Venice between 1546 and 1551, it was also printed and distributed separately as an independent sefer (see Ginzei Yisrael, no. 106).

**The Rambam's Commentary on Pirkei Avos and Shemonah Perakim**

The Rambam regarded his commentary on Pirkei Avos almost as a work unto itself, elaborating on it at considerably greater length than on the other tractates in his commentary on the Mishnah. As he explains in his introduction, "although Pirkei Avos is simple and easy to understand on a straightforward level, applying its teachings into practice is not easy for everyone. Moreover, it leads to great perfection and true happiness. Therefore, I saw fit to elaborate upon it at greater length."

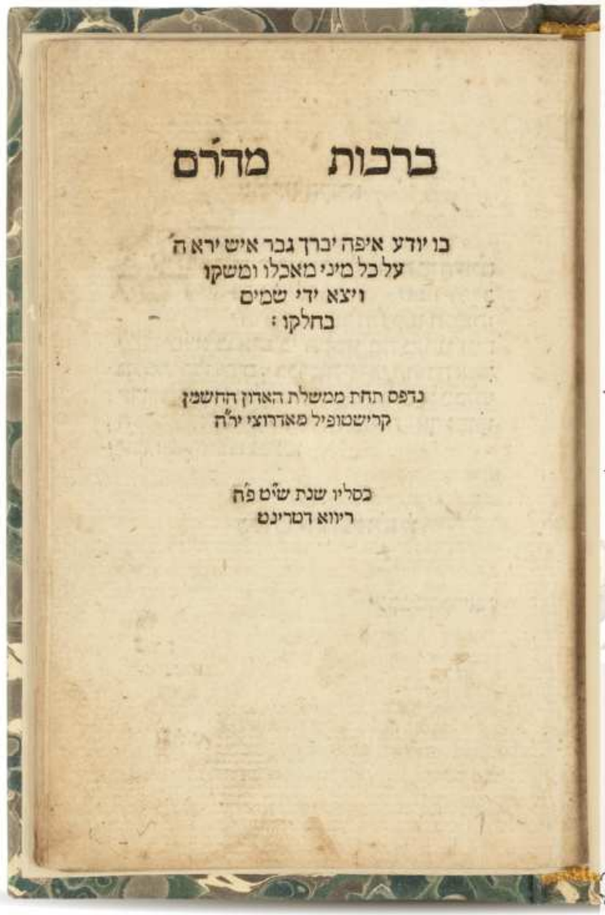
**Venice, 1546.** Marco Antonio Giustiniani printing press.



02

Opening Bid
$15,000
•
Estimate
$20,000-$25,000






# Principles of Brachos by the Maharam of Rottenberg

## First and Singular Edition!

## Riva di Trento, 1559

Halachic rulings on the laws of blessings by the Maharam of Rottenberg.

It is cited by his foremost disciples – the Mordechai, Hagahos Maimoniyos, Tashbetz–as well as by leading poskim, including the Tur, Bach, and many others.

The sefer includes the laws of Birkos HaNehenin, Birkas HaMazon and zimun, with glosses printed in separate boxes known as "Hagahos Brachos Maharam."

**The Maharam of Rottenberg (d. 1293),** one of the greatest sages of Ashkenaz, was born in Germany, where he studied Torah from the Ohr Zaruah and later in the yeshivos of the Ba'alei Tosfos in France. Regarded as the foremost halachic authority of his time, he taught many eminent disciples, including the Rosh and the Mordechai. Taken as captive at the end of his life, he refused to allow himself to be redeemed for an exorbitant ransom and continued teaching Torah in captivity.

**An exceedingly rare sefer. For more than 430 years, the sefer was never reprinted, until its modern reissue in 1988.**

**Riva di Trento, 1559. A singular edition. Page Count:** 18 leaves. **Size**: 13.5 cm. For details on the printer, Rabbi Yaakov Marcaria, and Cardinal Cristoforo Madruzzo, see Dr. Yehoshua Bloch, Alim LeBibliographia VeKorot Yisrael, Year 2, Issue 1 (Vienna 1938), pp. 2–8.

03

Opening Bid
$8,000
•
Estimate
$12,000-$18,000

**The volume includes two works that are independent compositions:**

**I. Shu"t Ralbach** – Responsa by the Ralbach, Rabbi Levi ben Chaviv, together with his commentary on the Rambam's laws of Kiddush HaChodesh and Kuntres HaSemichah.

A. The Ralbach's important commentary on the Rambam's laws of Kiddush HaChodesh, including illustrations and charts, printed here for the first time and later included in subsequent editions of the Rambam.

B. Kuntres HaSemichah presents the great debate between the Ralbach and Rabbi Yaakov Beirav regarding the reinstatement of semichah among the sages of Tzfas.

An exceptionally important and foundational work of responsa literature, complete with all title pages, indexes, and the errata leaves (often lacking in many copies.)

**Venice, 1565. First edition. Page Count**: [6], 209, [1], 217–328 leaves. **Size**: 29.5 cm.

Stefansky, Sifrei Yesod, no. 292

**II. Sefer HaAgudah** – A compendium of halachic rulings derived from the sugyos of the Talmud by Rabbi Alexander Zuslin HaKohen, one of the Rishonim.

Sefer HaAgudah is one of the foundational works of halachic literature. Already the Maharil and the author of Terumas HaDeshen cite its rulings, and its teachings were likewise quoted as authoritative halachah in the Beis Yosef and Shulchan Aruch.

The work was printed and edited by the gaon Rabbi Yosef Katz of Cracow author of Shu"t Sheiris Yosef and brother-in-law of the Rema.

One of the foundational works of halachic literature.

**Cracow, 1571. First edition. Page Count**: 4, 250 leaves.

Stefansky, Sifrei Yesod, no. 245.

As noted, both works are bound together in a sixteenth-century wooden binding covered in leather, retaining its clasps. On the front flyleaf are signatures and ownership inscriptions of members of the Heilperin and Wetzler families, dating to the sixteenth century.



**Shu"t Ralbach**

# 2 Sifrei Yesod First Editions *Bound Together*



**Shu"t HaAgudah**

## Shu"t. Ralbach. Venice, 1565 & Sefer Agudah. Cracow, 1571

Two sifrei yesod from the sixteenth-century – Shu"t Ralbach (Venice, 1565) and Sefer Agudah (Cracow, 1571)
Complete and beautiful sefarim, originally bound together in an elegant sixteenth-century wooden binding covered in leather, retaining its clasps.

04

Opening Bid
$10,000

Estimate
$15,000-$20,000







# Maharshal

## Lublin 1574

**A Surviving Uncensored Volume, Containing All Omitted Passages!**

Shu"t by Rabbi Shlomo Luria, the Maharshal, presented here in a complete, uncensored volume.

Shu"t Maharshal was the very first of the Maharshal's works to appear in print, published shortly after his passing.

**This first edition is exceedingly rare.**

In the later 1767 edition of Shu"t Maharshal the publisher in his approbation wrote:

**"The original copies have long since disappeared, leaving not even worn copies behind, and scholars searched for them in vain."**

Beyond its wealth of halachic rulings, this collection of teshuvos is an invaluable historical source for the period. One of the sefer's remarkable teshuvos is Siman 29, which is devoted entirely to the lineage and chronology of the Rishonim, and contains historical information not known from any other known source.

The Maharshal, **Rabbi Shlomo Luria, Av Beis Din of Ostroh and Lublin (1510-1574),** was one of the towering Torah authorities of all generations. The inscription on his tombstone describes him as "the mightiest of the mighty, king over all the halachic sages... whose name became world-famous through his sefer Yam Shel Shlomo and other works."

The Taz referred to him as "truly one of a kind among our people," while his relative, the Rema, wrote that his rulings could be relied upon "as though received by Moshe from the Divine Presence." The Chavos Yair declared, "From [King] Shlomo to Shlomo [the Maharshal], there was no one like Shlomo." Among his distinguished disciples were the Sma, the Matteh Moshe, the Kli Yakar, and Rabbi Avraham Horowitz, father of the Shelah HaKadosh.

**Lublin, 1574. First Edition.**

**Page Count:** 4, [158] leaves. **Size:** 19 cm. New binding.

**Bibliography:** Stefansky, Sifrei Yesod, no. 287.

In the vast majority of known copies – few as they are – the name of the informer who the Maharshal sharply condemned was not printed and instead, it was replaced with the name "Geniva." In the present copy, however, the original name remains intact.

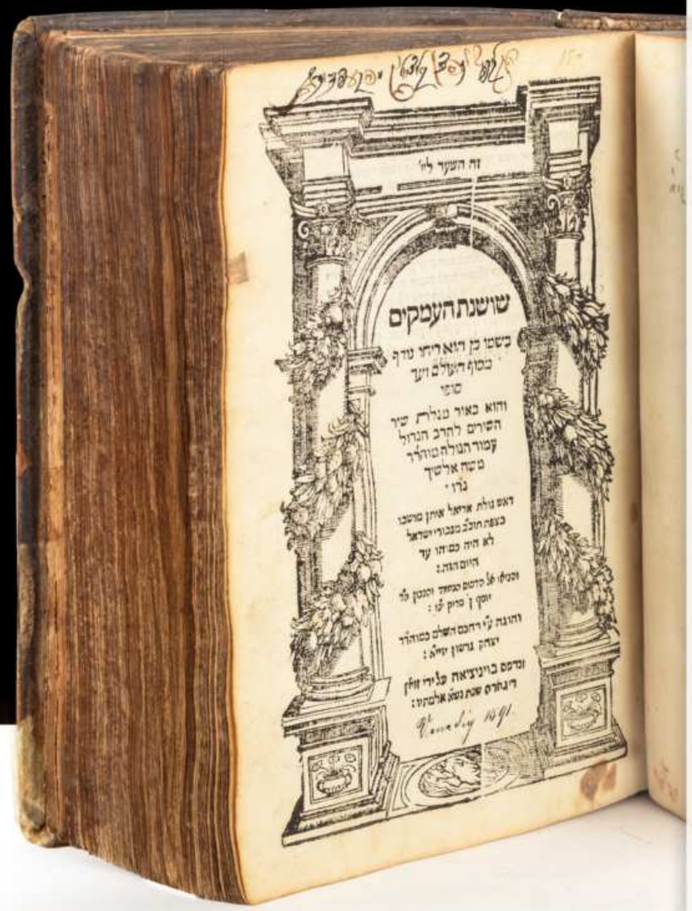
Likewise, in most known copies, the entirety of Siman 12 was omitted. That teshuva addresses defamatory claims concerning the lineage of the Maharal of Prague, alleging a flaw in his maternal ancestry. Although the Maharshal forcefully rejects these accusations, the teshuva was likely omitted out of respect for the Maharal's family. The present copy, however, retains the original responsum. (See Rivkind, Dikdukei Sefarim, Kiryat Sefer 4, pp. 278–279; Meir Rafeld, HaMaharshal VeSifro Yam Shel Shlomo, pp. 249–250.)

05

Opening Bid
$12,000

Estimate
$18,000-$20,000

Sefer Yesod




# Four 16th Century Works

## Bound Together in an Original Binding

1) **Alshich Hakadosh. Shoshanas HaAmakim** – the commentary of the Alshich HaKadosh on Shir HaShirim.

The Alshich's commentary on Shir HaShirim was the first of his commentaries on the Megillos to appear in print and the only one published by the Alshich himself. His commentaries on the remaining Megillos were printed ten years later, in 1601, after his passing, by his son Rabbi Chaim Alshich.

**Venice, 1591. First edition and exceedingly rare.** Printed during the author's lifetime. **Page Count**: 60 leaves. **Size**: 20 cm.

Stefansky, Sifrei Yesod, no. 20.

2) **Megillas Esther** – a defense of the Rambam's enumeration of the mitzvos against the criticisms of the Ramban, by Rabbi Yitzchak de Leon. One of the sifrei yesod on the Rambam's Sefer HaMitzvos.

**Venice, 1592. First edition. Page Count:** 128 leaves.

Stefansky, Sifrei Yesod, under no. 213.

3) **Minchah Belulah** – an extensive and important commentary on the Torah, incorporating and synthesizing numerous commentaries, with additions by the author, Rabbi Avraham Menachem HaKohen Ashkenazi Rapa of Porto, one of the forefathers of the large Ashkenazic Rappaport family.

**Verona, 1594. First edition.** One of the earliest books printed in Verona.

**Page Count**: [3], 208, [1] leaves.

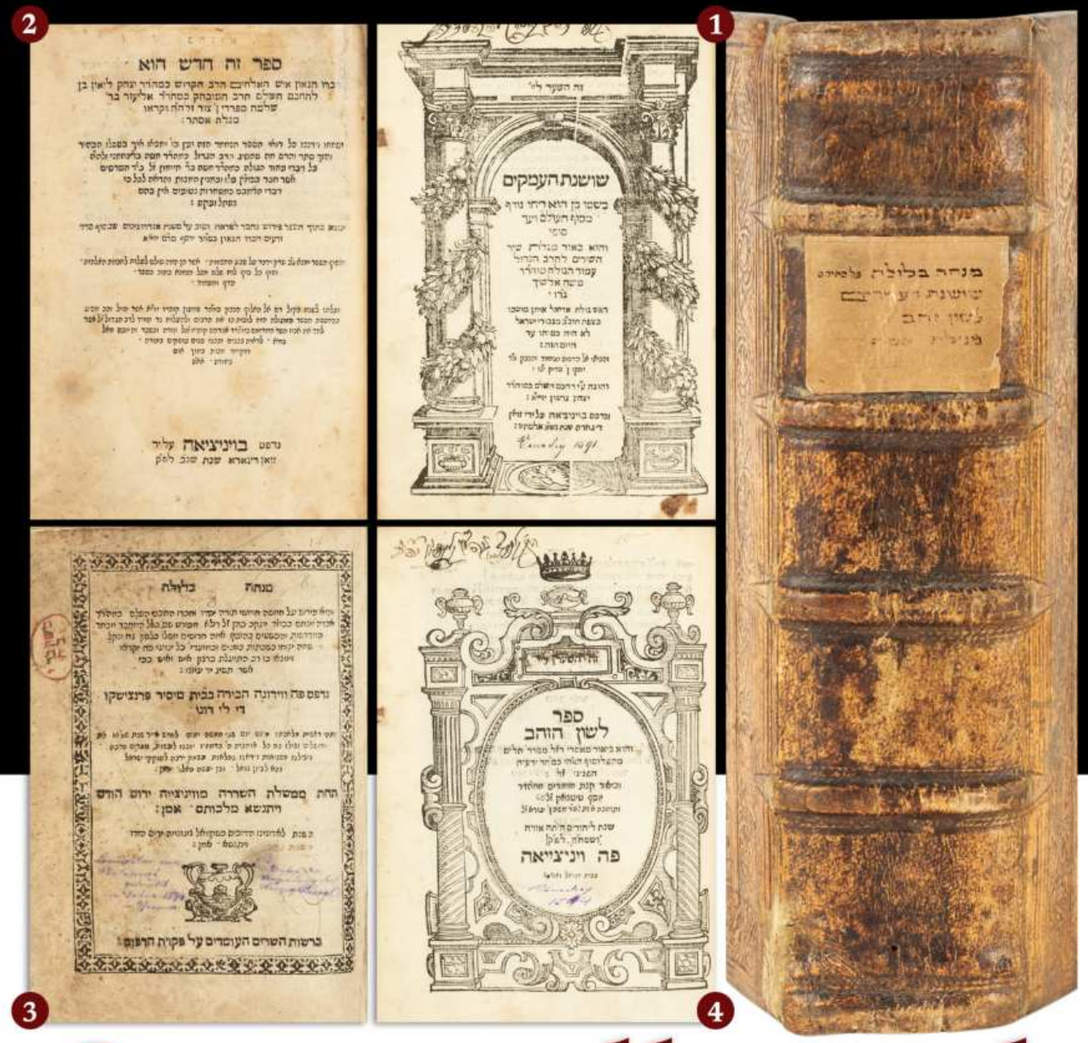
4) **Lashon HaZahav** – commentary on the Midrashim of Chazal on Tehillim by Rabbi Yedaya HaPenini.

Including words of rebuke by Rabbi Moshe Ibn Ezra.

**Venice, 1599.** First and singular edition. **Page Count:** 16, 10 leaves.








# Sammelband

The academic term for a volume containing several works bound together is "Sammelband," a word meaning "a volume of collected texts."

In earlier centuries, owners frequently commissioned bindings themselves, often combining several works into a single volume. Such composite bindings were created either to gather related texts together or to reduce the considerable cost of binding.

Today, scholars study this interesting phenomenon, since it provides a unique window into the intellectual world of their owners – their interests and the composition of their libraries.

For further information, see: https://sammelband.hypotheses.org

Many such composite volumes were dismantled during the last century and the individual books sold separately. Modern digitization has further complicated research in this area, as libraries generally digitize each work individually, obscuring evidence of their original grouping.

This is a remarkable volume, preserving a sixteenth-century practice.

Sefer Yesod

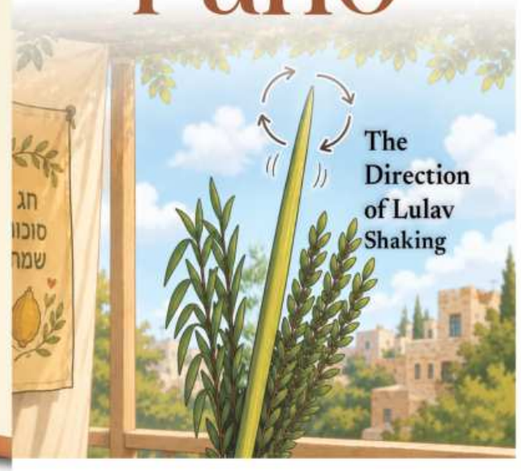
06

Opening Bid
$10,000

Estimate
$15,000-$20,000




# Yemin Hashem Romemah
## by the Rema of Pano

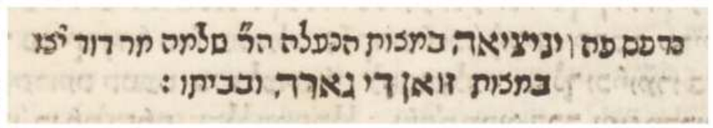



## Singular Edition . Venice, 1605

An exceptionally rare controversial pamphlet containing a halachic ruling by the renowned kabbalist Rabbi Menachem Azariah of Pano on the proper order of the directions for shaking the lulav.

This discussion developed into a major halachic controversy among the rabbanim of Italy. It centered on clarifying the Gemara's statement, "Whenever you turn, your turn should be to the right," – a principle that applies to several other mitzvos, including the lighting of Chanukah menorah and others.

In 1605, Rabbi Shmuel Algazi published his halachic ruling on the subject at the end of his sefer Toldos Adam (Venice, 1605), with the endorsement of the Rema of Pano. Opposing this ruling, Rabbi Yosef Samiga issued a forceful rebuttal. The Rema of Pano responded with the present pamphlet, Yemin Hashem Romemah.



**Venice, 1605. Singular edition.**

Page Count: [4] leaves. Size: 19 cm.

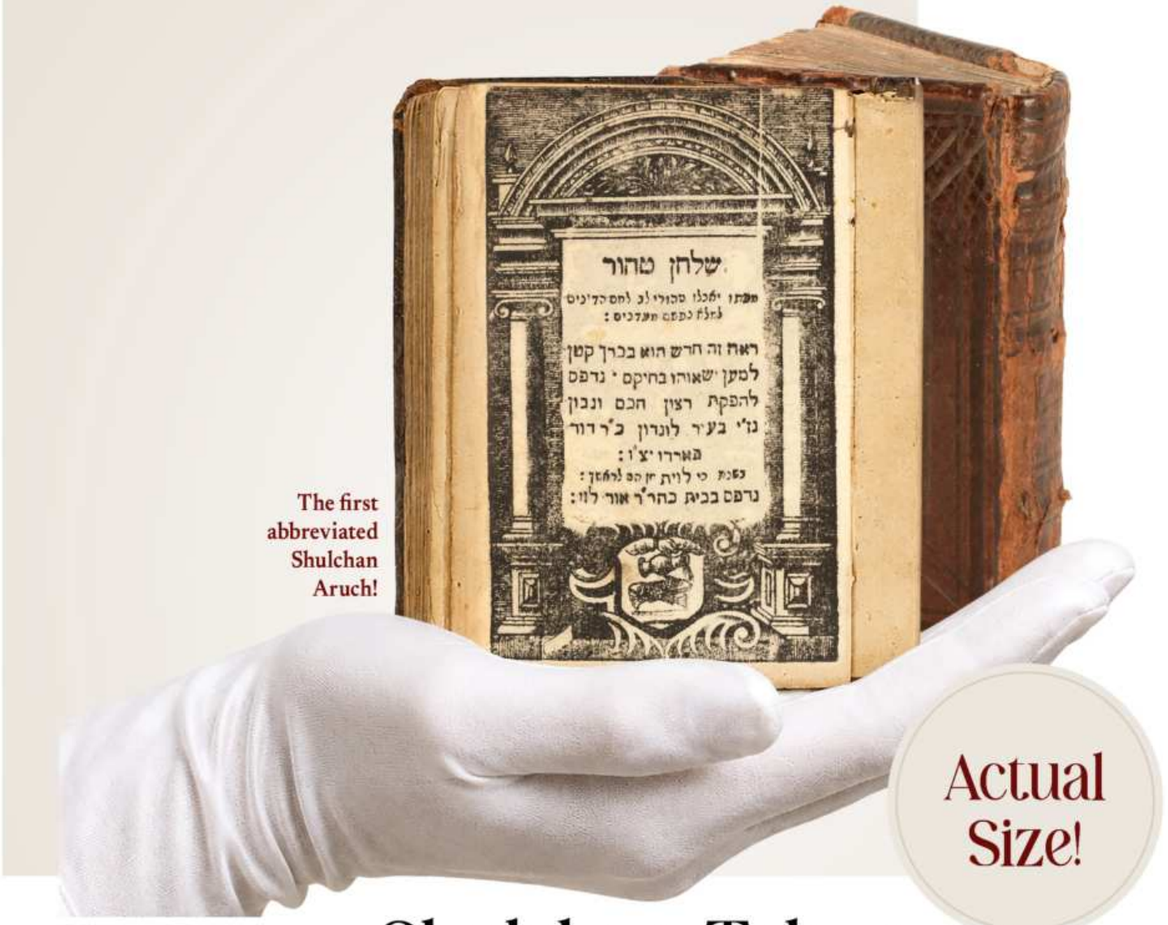


07

Opening Bid
$10,000

Estimate
$20,000-$30,000






## Shulchan Tahor
### Rare First Edition. Amsterdam, 1686

A rare miniature volume containing concise halachic rulings and practical laws from Orach Chaim needed for daily life, by Rabbi Yosef Pardo, grandson of Rabbi Yosef Pardo, the first Rav of the Portuguese community in Amsterdam.

It was published by Rabbi Dovid Pardo, chazzan of the London Portuguese congregation.

Originally intended for laymen with limited Torah knowledge, the work became a popular and widely used "Kitzur Shulchan Aruch," appearing in numerous later editions, including adaptations for Ashkenazic communities according to the rulings of the Rema. **The present copy is the rare first edition.**

It was printed in pocket format so that it could be carried and studied at all times, even while traveling.

**Amsterdam, 1686. First edition.**

**Page Count:** [11], 96 leaves. **Size:** 9.8 cm. Including the Portuguese-language leaves containing the author's introduction (in addition to the Hebrew) and summaries of the approbations.

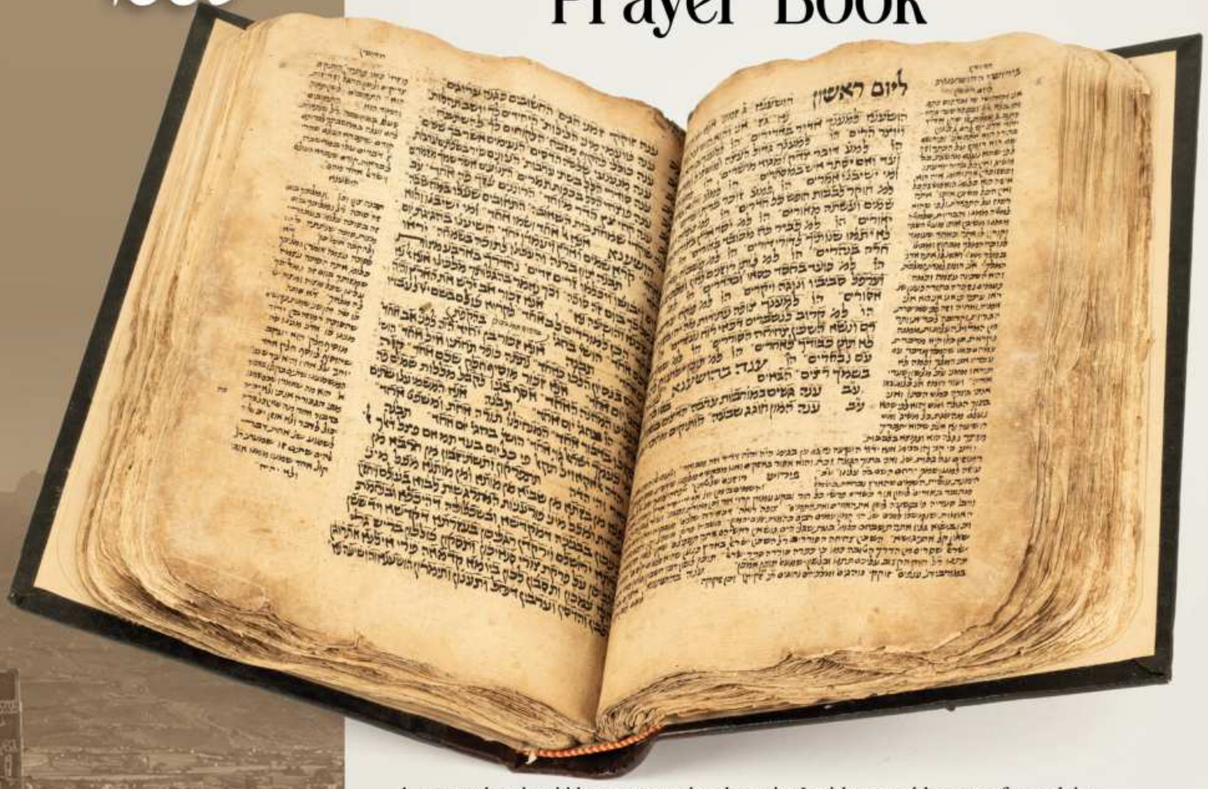
08

Opening Bid
$4,000

Estimate
$6,000-$10,000

Tichlal Yemen 1669

# Manuscript
## Large Yemenite Prayer Book




350 years old

A comprehensive siddur encompassing the entire Jewish year, with prayers for weekdays and Shabbos, festivals and Yamim Tovim, as well as fast days. It features an extensive commentary drawing on all four levels of Torah interpretation (Pardes), together with halachos and customs compiled by Rabbi Yitzchak Vena, the foremost Yemenite authority on the nussach of the prayers and Yemenite liturgical customs during the sixteenth and seventeenth centuries.

The siddur of **Rabbi Yitzchak Vena (c. 1575–c. 1670)** gained enormous popularity and was widely used throughout Yemen. Rabbi Yichya Tzalach, the Maharitz, made extensive use of it in his commentary in his siddur Etz Chaim.

**Written in Yemen in 1669.** Large square script, with vowels placed above the letters (in the traditional Yemenite way); headings appear in larger and more prominent letters. A Judeo-Arabic legal document dated 1754 appears on leaf [96b]. **Page Count**: [185] leaves. **Size**: 18 × 29 cm.

For a detailed description of the contents of the siddur and a transcription of the title page, see genazym.com



09

Opening Bid
$5,000
•
Estimate
$8,000-$12,000




18 Title Pages!

*Complete*
# Miniature Tanach
## Geneva, 1617–1618

Over 400 years old, a complete and early Tanach! A beautiful set in excellent condition.

Torah, Nevi'im, and Kesuvim, with vocalization and cantillation marks. Miniature edition.

**Four volumes, with eighteen title pages, in antique vellum bindings.**



**Geneva, 1617–1618.**

**Size**: Approx. 11 cm. Each sefer has its own separate title page. The title pages of all the sefarim are dated 1617.

Most of the sefarim contain a blank leaf between sefarim, and some contain several blank leaves.

10

Opening Bid
$12,000
•
Estimate
$15,000-$20,000

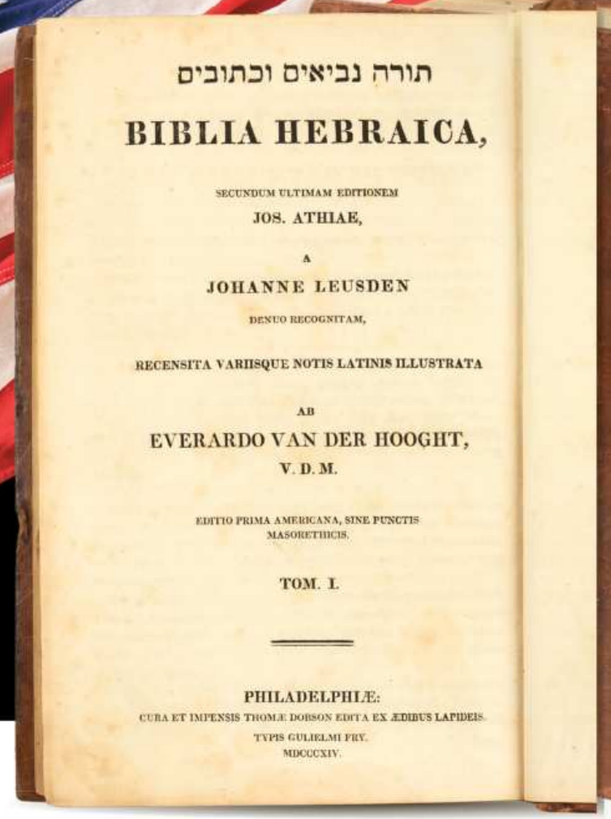
# Tanach

## Beautiful Set!





Both volumes are preserved in an elegant, custom-designed case.



תורה נביאים וכתובים

BIBLIA HEBRAICA,

SECUNDUM ULTIMAM EDITIONEM

JOS. ATHIAE,

A

JOHANNE LEUSDEN

DENUO RECOGNITAM,

RECENSITA VARIISQUE NOTIS LATINIS ILLUSTRATA

AB

EVERARDO VAN DER HOOGHT,

V. D. M.

EDITIO PRIMA AMERICANA, SINE PUNCTIS MASORETHICIS.

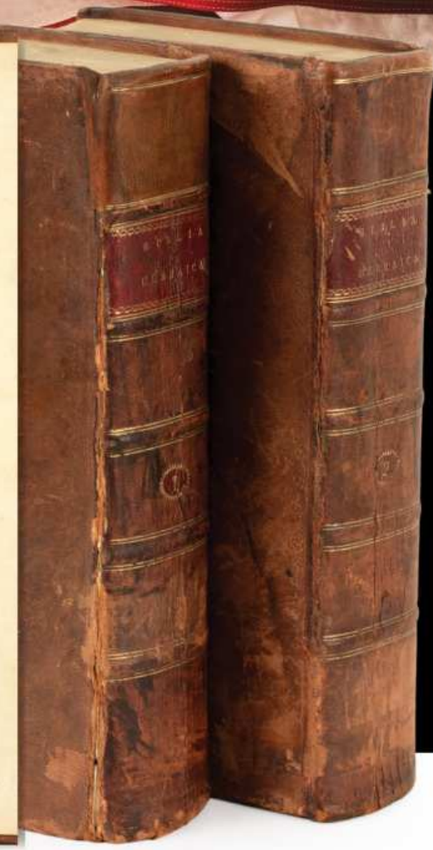
TOM. I.

PHILADELPHIÆ:

CURA ET IMPENSIS THOMÆ DOBSON EDITA EX ÆDIBUS LAPIDEIS.

TYPIS GULIELMI FRY.

MDCCCXIV.



# America's First Hebrew Tanach

## PHILADELPHIÆ: 1814

Torah, Nevi'im, and Kesuvim, printed in Hebrew.

This is a complete set, preserved in remarkable condition, of the first Hebrew Tanach printed in America.

The driving force behind the project was Jonathan Horowitz, a Jew of Polish origin who settled in Philadelphia in 1812. Horowitz aspired to publish and distribute the first complete Hebrew Tanach in America.

In 1812 he even issued a special prospectus announcing the project (see Goldman, no. 2). However, at the same time, publishing companies in New York announced similar plans under the sponsorship of theological institutions. Recognizing the risks of competing with larger publishing ventures, he decided to withdraw from the project and sold his equipment and publishing rights in 1813 to Thomas Dobson, who published it the following year.

The appearance of this edition marked an important milestone for the new Jewish settlers in the United States.

**Philadelphia, 1814**. Printed by William Fry. Published by Thomas Dobson.

Two volumes: **Volume I:** [7], 296 leaves. **Volume II:** [2], 312 leaves.

**Size**: 21.5 cm. **Bibliography**: Winograd, Philadelphia 6; Singerman 236; Rosenbach 171; Goldman 3.

### Hebrew and the American Revolution

The Hebrew language was held in such high esteem by the founders of the American Republic that, during the era of the American Revolution, a rumor circulated that Hebrew was being considered as a replacement for English as the official language of the United States. The reason for this was a combination of deep hostility toward all things associated with England and a symbolic view that compared the revolt against British rule to the Israelites struggle against Pharaoh.

11

Opening Bid
$30,000

Estimate
$40,000-$50,000

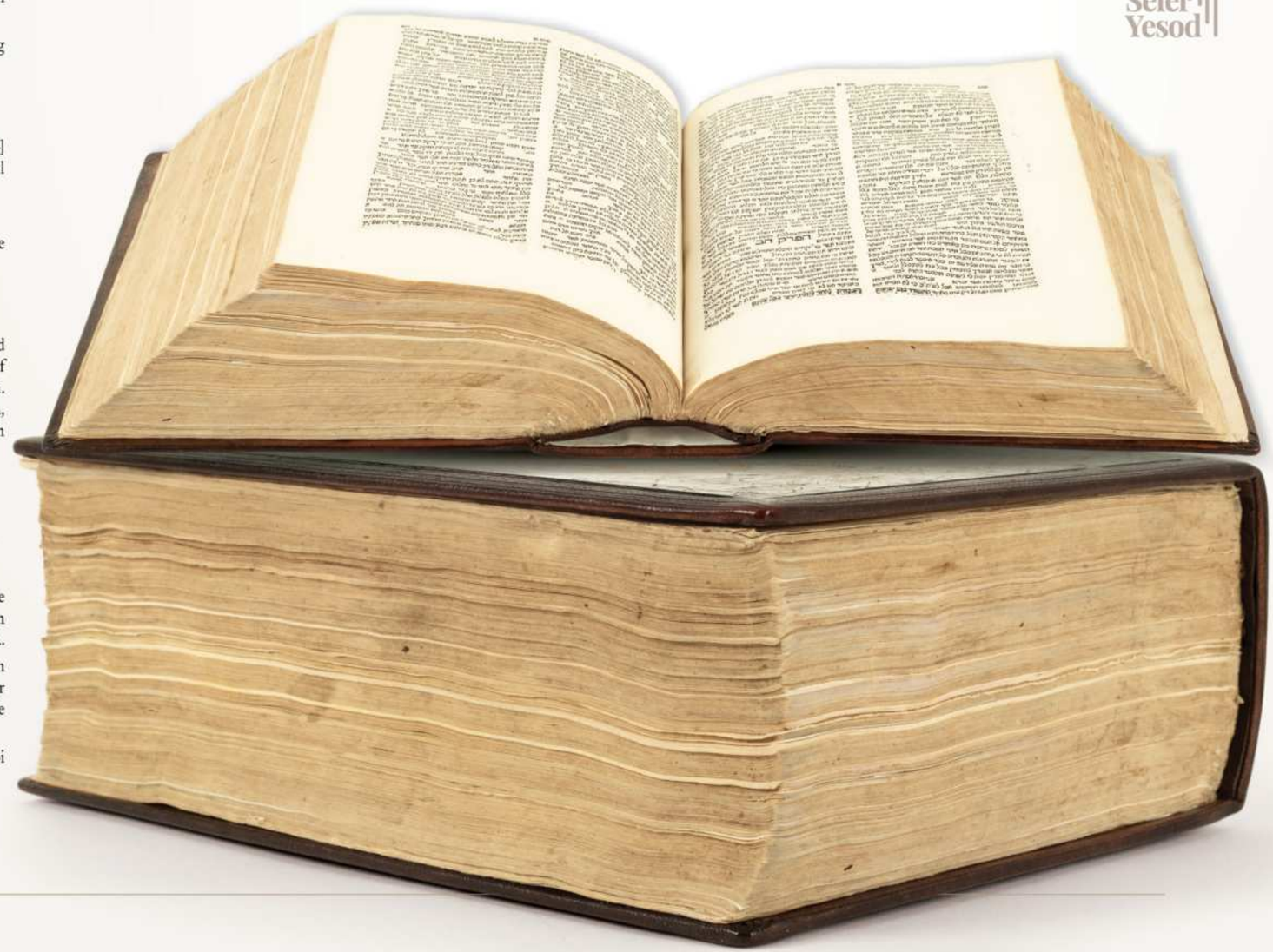
בס"ד

# ספר עקידת יצחק להחכם הכולל החסיד ה' יצחק בן עראמה זל

# AKEIDAS YITZCHAK

## Salonika 1522!

Sefer Yesod



## Monumental Drush Sefer

Magnificent drashos in the order of the Five Chumashim by Rabbi Yitzchak Arama, including explanations of Midrashim of Chazal, the mitzvos of the Torah, and the festivals.

The sefer Akeidas Yitzchak, aka "Baal HaAkeidah" – is a cornerstone for darshanim and commentators. In the words of the Chida: "All the works of the darshanim of earlier generations, drew extensively from his teachings."

The Ksav Sofer wrote in his approbation to the 1849 Pressburg edition of Akeidas Yitzchak: **"It is well known throughout the Jewish world what the great and renowned Rabbi Yitzchak Arama zt"l, one of the foremost sages of earlier generations, accomplished through his monumental work. He illuminated the paths of Torah and faith with extraordinary wisdom and understanding, exploring profound and lofty ideas firmly rooted in the foundations of holiness. His teachings are both intellectually profound and wonderfully appealing – sweet to the palate and pleasing to the ear."**

Rabbeinu Yitzchak Arama (c. 1420–1494), the Baal HaAkeidah, was described on his tombstone as "a father in Torah, a father in wisdom, who left none like him among all his people." Born in Spain, he served as rav and rosh yeshiva in Zamora in northern Spain and in Calatayud.

At the time of the Expulsion, he went into exile together with his Jewish brethren, traveling to Italy and settling in Naples, where he passed away in 1494.

In his time, the study of philosophy had become extremely widespread. The Ba'al HaAkeida therefore saw a need to address the public on the fundamental principles of faith, based upon the written and transmitted Torah.

Published by Rabbi Yehudah Gedaliah, founder of the printing press in Salonika.

**Salonika, 1522.** First Edition

A massive volume comprising 558 thick folio leaves.

**Page Count:** Bereishis–Shemos: [290] leaves. Vayikrah: [94] leaves. Bamidbar: [72] leaves. Devarim: [102] leaves. The final leaf contains a list of all the leaflets.

**Size:** 28.5 cm.

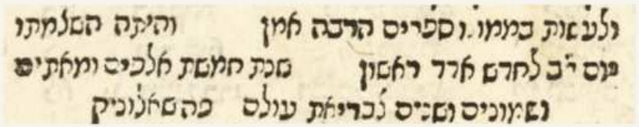
Censorship erasures appear in the seventieth section, where harsh statements against Christianity were printed.

**Bibliography:** Stefansky, Sifrei Yesod, no. 11.

**Don Yehudah Gedaliah – The First Printer in Salonika**

Don Yehudah Gedaliah, the first printer in Salonika and founder of its printing press, had previously been a member of the household of Rabbi Eliezer Toledano, the printer in Lisbon. Following the expulsion from Portugal, he relocated to Salonika, where, around 1510, he established his printing press, which remained active until approximately 1530.

## Colophon



Printed without a title page, but with a **detailed colophon**:

"Praise to G-d Who has helped us complete this sefer... Printed in the house of the venerable Don Yehudah of the Gedaliah family...

The benefactor who supported me financially in assisting with this sefer is the distinguished nobleman Don Shlomo ibn Yakar...

Its completion was on the 12th day of Adar I, 5282 years to the creation of the world (1522), here in Salonika.

And it was completed by the distinguished craftsman Rabbi Yosef di Crasto and Rabbi Eliezer Darli, the printer..."

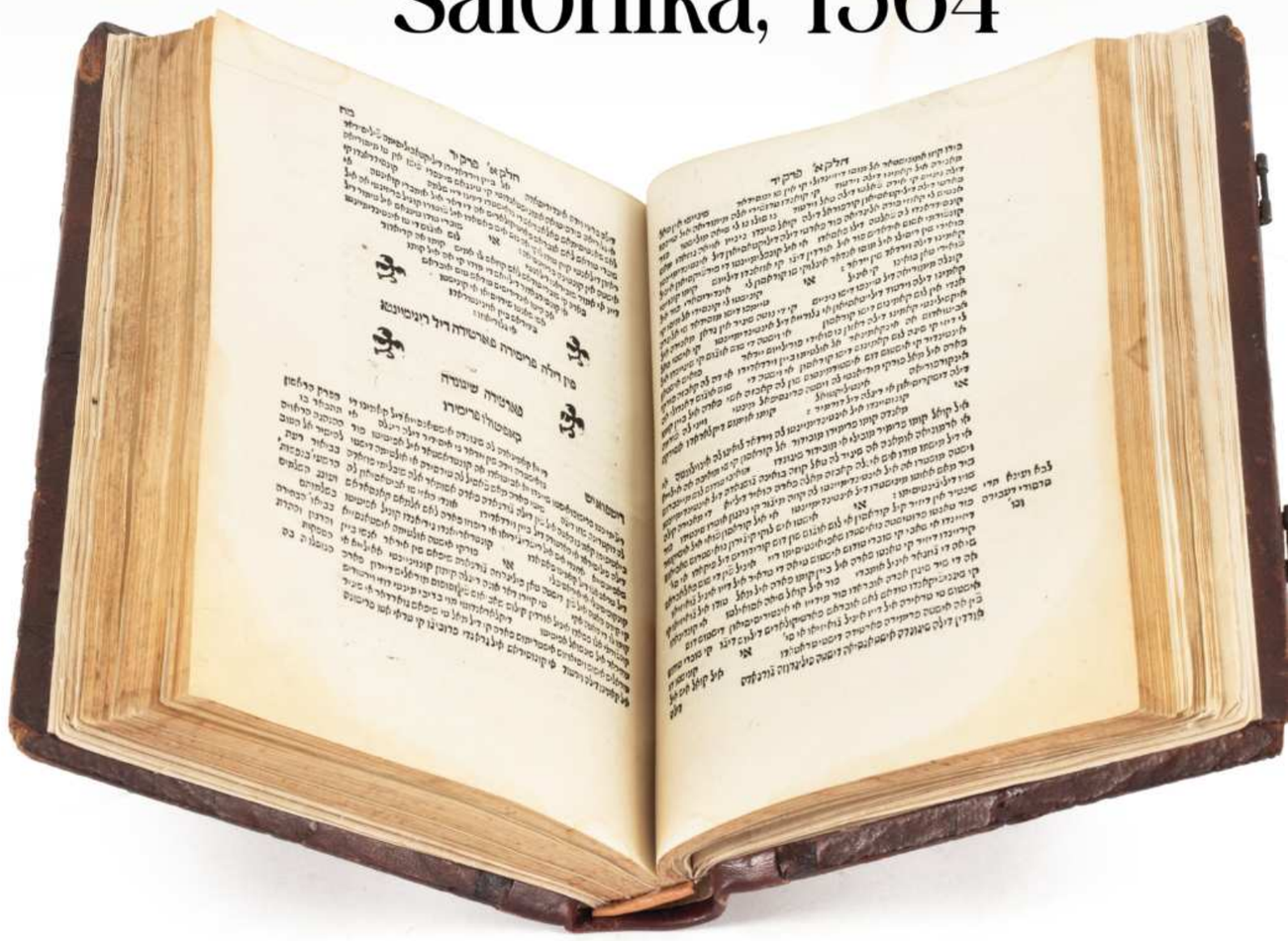
12

Opening Bid
$80,000

Estimate
$120,000–$150,000

# Regimiento De La Vida

## The Proper Way to Live
## Original Work in Ladino
## Salonika, 1564




ספר הנהגת החיים

אשר חבר החכם השלם הכולל כמוהר"ר משה אלמושנינו נ"ו

ליברו אינטיטולאדו ריגימיינטו דילה וידה

Libro Intitulado Regimiento de la Vida, a work of mussar and guidance for a person's life, by the great sage Rabbi Moshe Almosnino. One of the earliest original works printed in Ladino.

Published during Rabbi Moshe's lifetime, the work addresses fundamental questions of faith, free will, and Divine Providence, while also offering guidance concerning eating, drinking, and sleeping, natural phenomena, and the interpretation of dreams.

The sefer was written at the request of the author's nephew, who asked him to compose a work that would guide him along the proper path. The nephew requested that the sefer be written for him in Ladino.

**Treatise on Dreams**

The sefer also contains a treatise (from leaf 139a onward), which the author regarded as an important work on its own, devoted to the subject of dreams – their causes and their interpretation.

This treatise was written at the request of the prominent statesman Don Yoseph Nasi, one of the illustrious figures of Spanish Jewry, who served as Minister of Foreign Affairs to the Turkish Sultan. During this visit, Don Yoseph Nasi asked Rabbi Moshe to compose for him a sefer on the subject of dreams. This work, too, was written in Ladino.

**The great sage Rabbi Moshe Almosnino (c. 1518–1580)** was one of the leading rabbanim of the sixteenth century. He was born in Salonika into a distinguished Spanish family. His ancestors had been killed al kiddush Hashem in Spain. Rabbi Moshe studied under Rabbi Yosef Taitatzak, who was also the teacher of Rabbi Yosef Karo, author of the Shulchan Aruch.

He served as a rav in Salonika and worked extensively on behalf of its Jewish community before the Sultan, securing for the Jews of Salonika a charter of freedom that brought an end to the community's troubles. Rabbi Moshe was a prolific author whose printed works include Pirkei Moshe, Yedei Moshe, Ma'ametz Koach, and others. He passed away in Salonika in 1580.

The body of the sefer is in Ladino, printed in Hebrew letters. The first half of the title page, the introduction, and the indexes are in Lashon Hakodesh.

At the end of the sefer is a glossary of foreign words appearing in the sefer, translated into Lashon Hakodesh.

**Salonika, 1564.**

**Page Count:** 164, [4] leaves. **Size:** 20 cm.

**Bibliography:** Cohen, Otzar HaSefarim BeLadino, no. 979; Rivkind, Dikdukei Sefarim, Kiryat Sefer, Vol. 9, p. 492; Ben-Menachem, Sinai, Vol. 19; Ben-Menachem noted in his bibliographical list that **the sefer is "extremely rare."**

**Ladino**

Ladino is the historic language of Sephardic Jewry, rooted in the Castilian Spanish spoken by the Jews of Spain in the fifteenth century.
Following the expulsion from Spain in 1492, Sephardic Jews carried their language with them to new communities across the Ottoman Empire and the Balkans. Far from disappearing, Ladino flourished for centuries, becoming a powerful link to the heritage and identity of Spanish Jewry.
A rich Ladino literature developed over time, encompassing religious works, translations and popular religious literature. Widely read and cherished throughout Sephardic communities, Ladino helped preserve the language, traditions, and cultural legacy of Spanish Jewry across generations.

13

Opening Bid
$12,000

Estimate
$18,000-$25,000



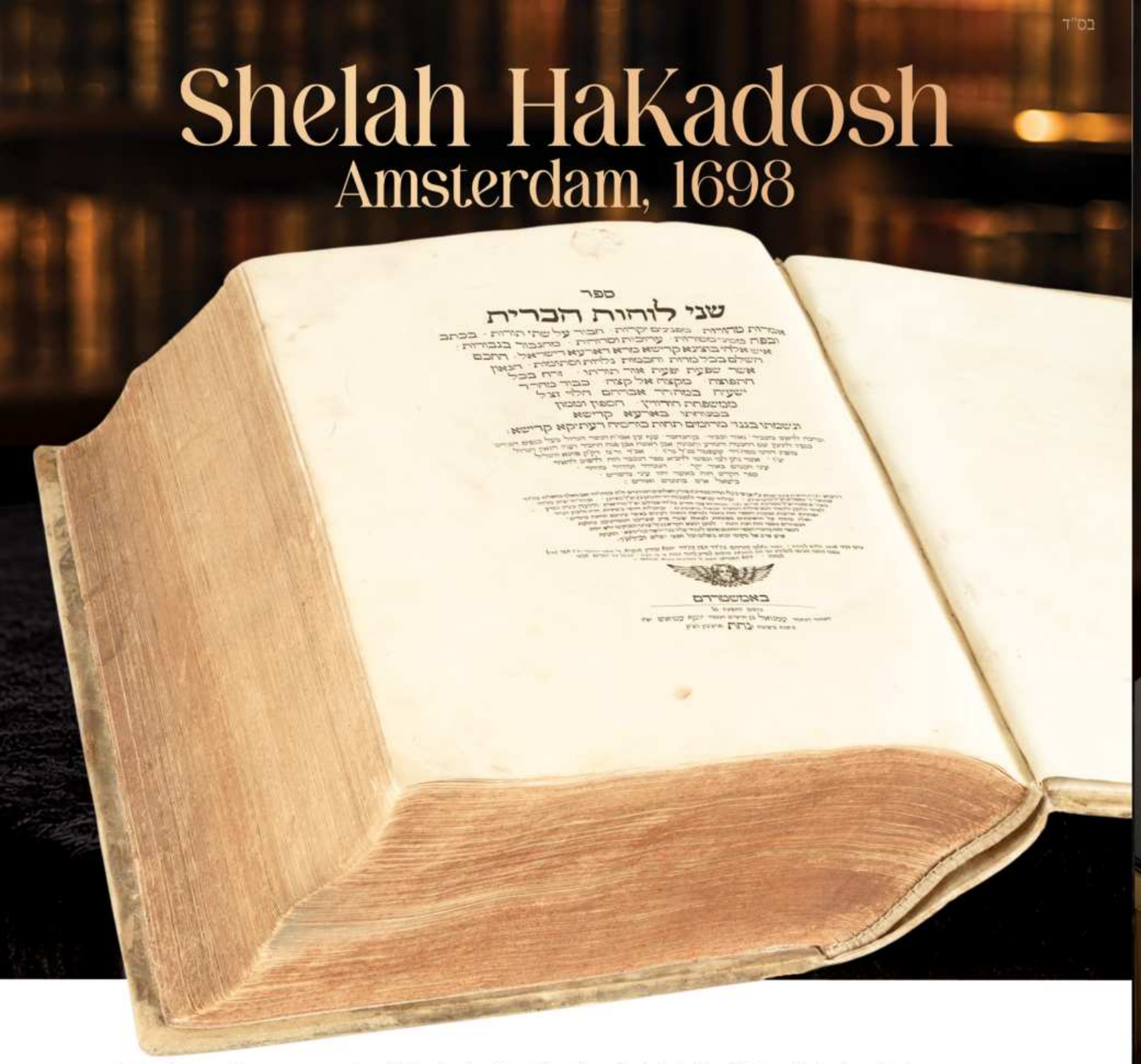
# Mega Margins!

"This is the nicest Shelah Nachas in the world! I have seen many copies - nothing even comes close to this beauty!"

(Chaim Stefansky)

# Mega Margins!

# Shelah HaKadosh
## Amsterdam, 1698




Precious teachings encompassing all four levels of Torah interpretation, by the holy luminary and kabbalist Rabbi Yeshaya HaLevi Horowitz, known as the Shelah HaKadosh.

Shnei Luchos HaBris, "a remarkable and monumental work encompassing all the interpretations of Torah, together with novel halachic rulings, mussar, and kedushah" (Chida, Shem HaGedolim).

The sefer Shelah was embraced throughout the Jewish world as a sefer yesod of mussar, Yiras Shamayim and Avodas Hashem.

The volume also includes Vavei HaAmudim by the author's son, Rabbi Sheftel HaLevi Horowitz, Av Beis Din of Frankfurt. Vavei HaAmudim is an important work in its own right, structured on the three pillars of Torah, avodah and gemilus chasadim upon which the world stands.

**Amsterdam, 1698.** Printed by Emmanuel Athias.

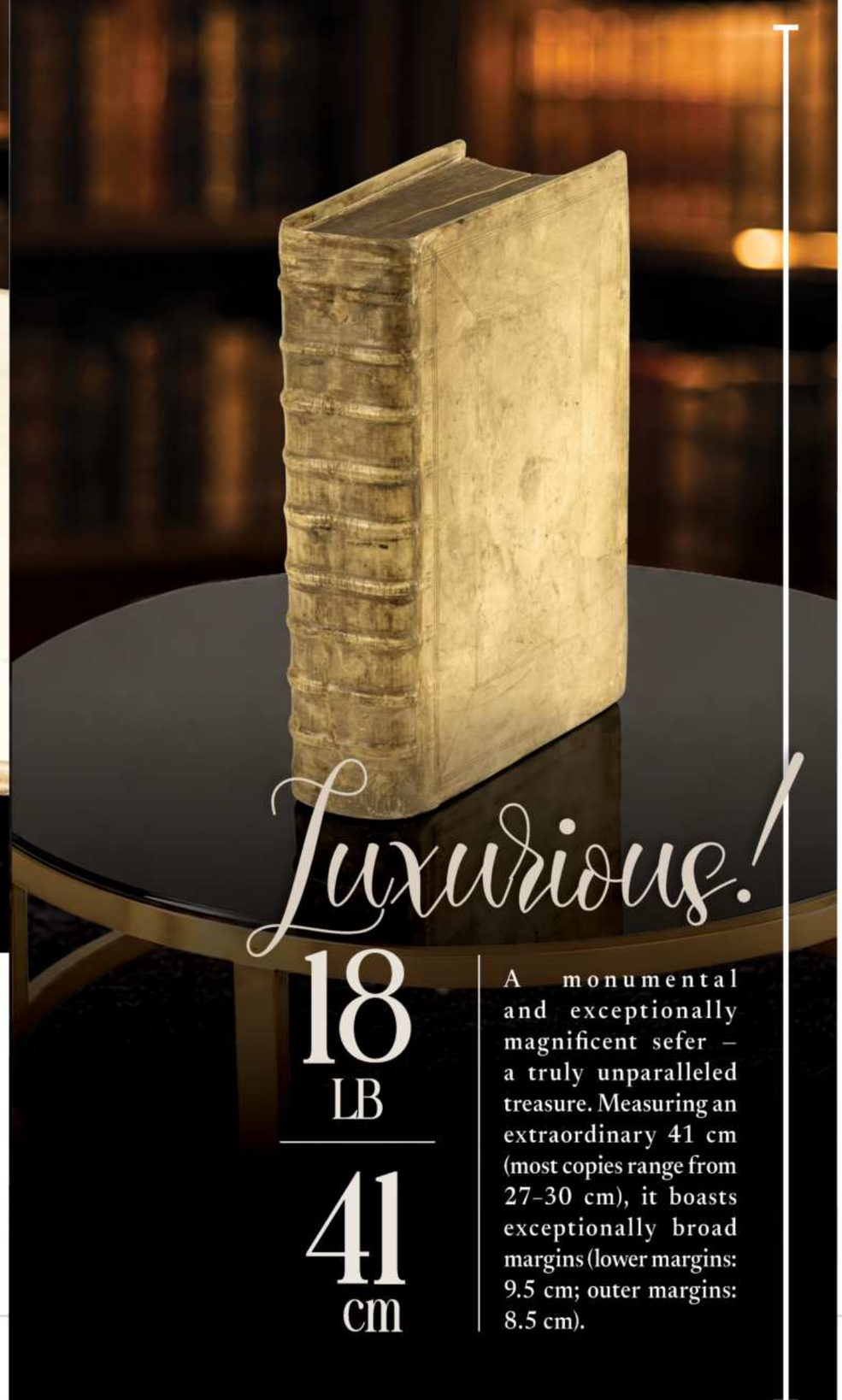
**Page Count:** [4], 422; 44; [12] leaves. **Size:** 41 cm. Two title pages at the beginning of the volume and an additional title page for Vavei HaAmudim at the end. **Condition:** Excellent. Antique wooden binding covered in vellum. This volume weighs 18.41 lb. (8.3 kg)

14

Opening Bid
$30,000

Estimate
$50,000-$80,000





*Luxurious!*

**18 LB**

**41 cm**

A monumental and exceptionally magnificent sefer – a truly unparalleled treasure. Measuring an extraordinary 41 cm (most copies range from 27–30 cm), it boasts exceptionally broad margins (lower margins: 9.5 cm; outer margins: 8.5 cm).



# Shelah Nachas 1698

## What is a Shelah Nachas?

The Nachas edition of the Shelah is undoubtedly one of the crowning achievements of the Amsterdam printing press. It is printed on bright, thick white paper, and opens with an engraved copperplate title page created by the expert artist Avraham Hager, illustrator of the famous Amsterdam Haggadah.

The first edition of the Shelah was printed in Amsterdam in 1648, but the Nachas edition became especially popular throughout the Jewish world. In Chassidic tradition, this 1698 edition is associated with the year the Baal Shem Tov was born (1698 = נח"ת). The Rebbe Rayatz writes that the appearance of this holy sefer brought "nachas" in Heaven, and the Baal Shem Tov himself would often say that he was born in the year the Shelah was printed, to illuminate the world with the light of Torah and Yiras Shamayim.

14

# Tzuras Ha'aretz *by the* Vilna Gaon

## Shklov, 1802, First Edition

Elucidation on the borders of Eretz Yisrael and the structure of the Third Beis Hamikdash by the Vilna Gaon.

Includes the original foldout sheet issued with the sefer, featuring:

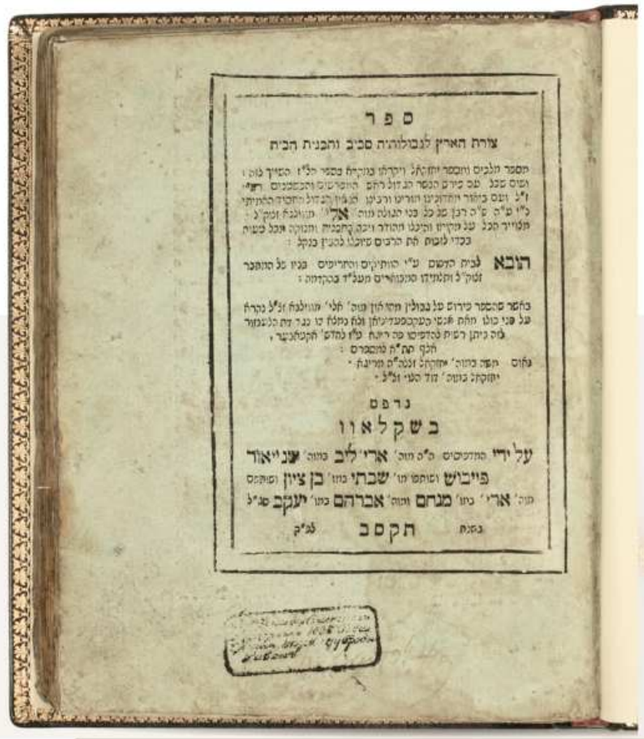
On one side: **"Map of the land and its borders, according to the Gaon Rabbeinu Eliyahu zt"l of Vilna."**

On the reverse: **"Layout of the Beis Hamikdash as in Yechezkel, according to the Gaon Rabbeinu Eliyahu zt"l of Vilna."**

**Tzuras Ha'aretz** contains the Vilna Gaon's commentary on passages from Sefer Yehoshua, Melachim, and Yechezkel (printed together with the biblical text) dealing with the borders of Eretz Yisrael and the future Beis Hamikdash. **It is the first work by the Vilna Gaon on Nach to be published.**

It was prepared for publication by his sons, Rabbi Yehudah Leib and Rabbi Avraham, together with his disciple, Rabbi Menachem Mendel of Shklov. In their introduction, they describe their illustrious father with exceptional words of praise.

**Shklov, 1802. First edition. Size**: 20.7 cm.



ספר

צורת הארץ לגבולותיה סביב והבנית הבית

הוצא

בשקלאוו

*Including the* Rare Map of Eretz Yisrael *and the* Beis Hamikdash

**This map is exceedingly rare and is absent from the overwhelming majority of known copies. To the best of Genazym's knowledge, only 2 other maps are known, making the present map one of only three in the world!**

The map is mentioned in the introduction by the Vilna Gaon's sons:

"We have therefore undertaken to publish, in concise form, our father's commentary on the borders in the Book of Yehoshua and on the structure of the Beis Hamikdash in the Books of Melachim and Yechezkel, together with their illustrations."

15

Opening Bid
$15,000

Estimate
$25,000-$35,000





# The Gaon's Map

## *Exceedingly Rare*




The map of the Beis Hamikdash.
For the map of the borders of Eretz Yisrael, see Hebrew section, Lot 15.

"Those who carry this Tehillim with them
Hashem will protect them from all distress, harm, and danger




# Tzfat Tehillim
## 1833

Sefer Tehillim with commentaries compiled from the holy Zohar, brought to print by Rabbi Gershon Margolios, leader of the Chassidic community in Tzfat, in fulfillment of the wishes of Rabbi Levi Yitzchak of Berditchev, who had instructed that this Tehillim be published.

**The first Sefer Tehillim printed in Eretz Yisrael.** The Tzfat Tehillim is the first sefer printed in Eretz Yisrael to contain the teachings of the holy tzaddikim who followed the path of the Baal Shem Tov!

The Tehillim was printed in Tzfat exclusively by Jewish workers, from among the poor of Eretz Yisrael.

**Tzfat, 1833.**

First edition of the commentary Biurei Zohar printed together with Tehillim. Printing press of Yisrael Beck.

**Page Count:** [4], 152 leaves. Size: Small format, 14.7 cm. Bibliography: Stefansky, Chassidus, no. 596.

For more information see: www.genazym.com



Opening Bid
$8,000
Estimate
$12,000-$18,000




# Jerusalem Customs
## First Edition. 1842

Takanos V'Haskamos - regulations, rulings, customs and practices observed in the holy city of Jerusalem, as instituted by local rabbanim, edited by the Rishon Letzion Rabbi Chaim Avraham Gagin (aka Agan).

This is one of the first Hebrew works printed in Jerusalem and is an early and original historical source on the daily life and customs of the Jewish community in Jerusalem.

Sefer HaTakanos V'Haskamos contains rules and regulations enacted by the Sephardic rabbanim in Jerusalem regarding the Rabbinate; authorities and leadership; inheritances; estates and legacies; taxes and property taxes; marital and divorce issues; and more. The above refers to practices instituted from as early as 1730 and up until the printing date.

In his introduction, Rabbi Agan warns that all the residents of Jerusalem accepted these enactments upon themselves and their descendants for all generations, declaring that whoever transgresses them "shall be turned into a heap of bones."

**Jerusalem, 1842. First edition.** Yisrael Beck Press. **Page count:** [16], 13–72, [4] leaves. **Page size**: 15 cm. Two title pages. Includes the rare last page. New leather binding.



Opening Bid
$5,000
Estimate
$8,000-$12,000

# Chasam Sofer Dynasty

## Lots 18-26

בס"ד

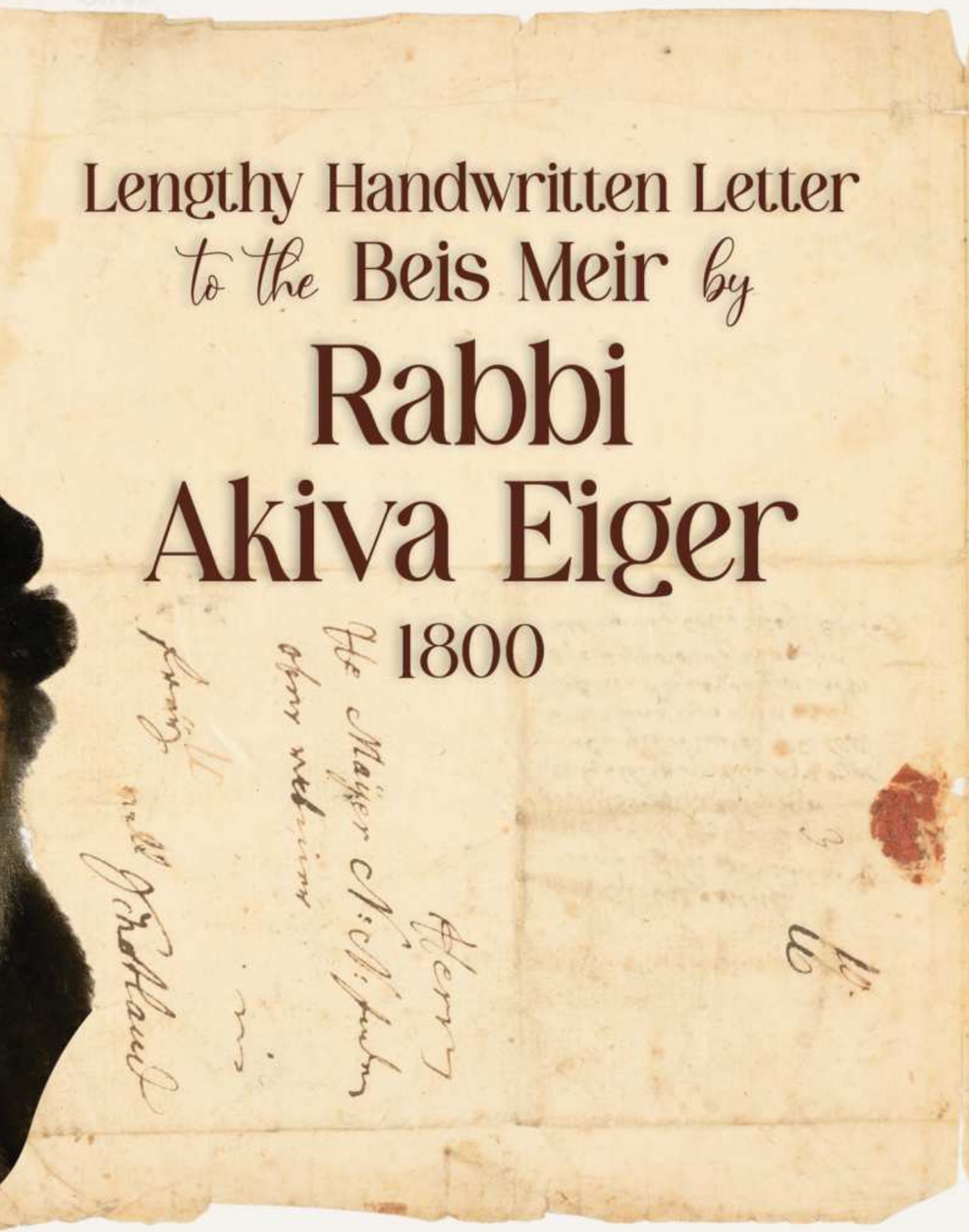


Side 3

# Lengthy Handwritten Letter to the Beis Meir by Rabbi Akiva Eiger

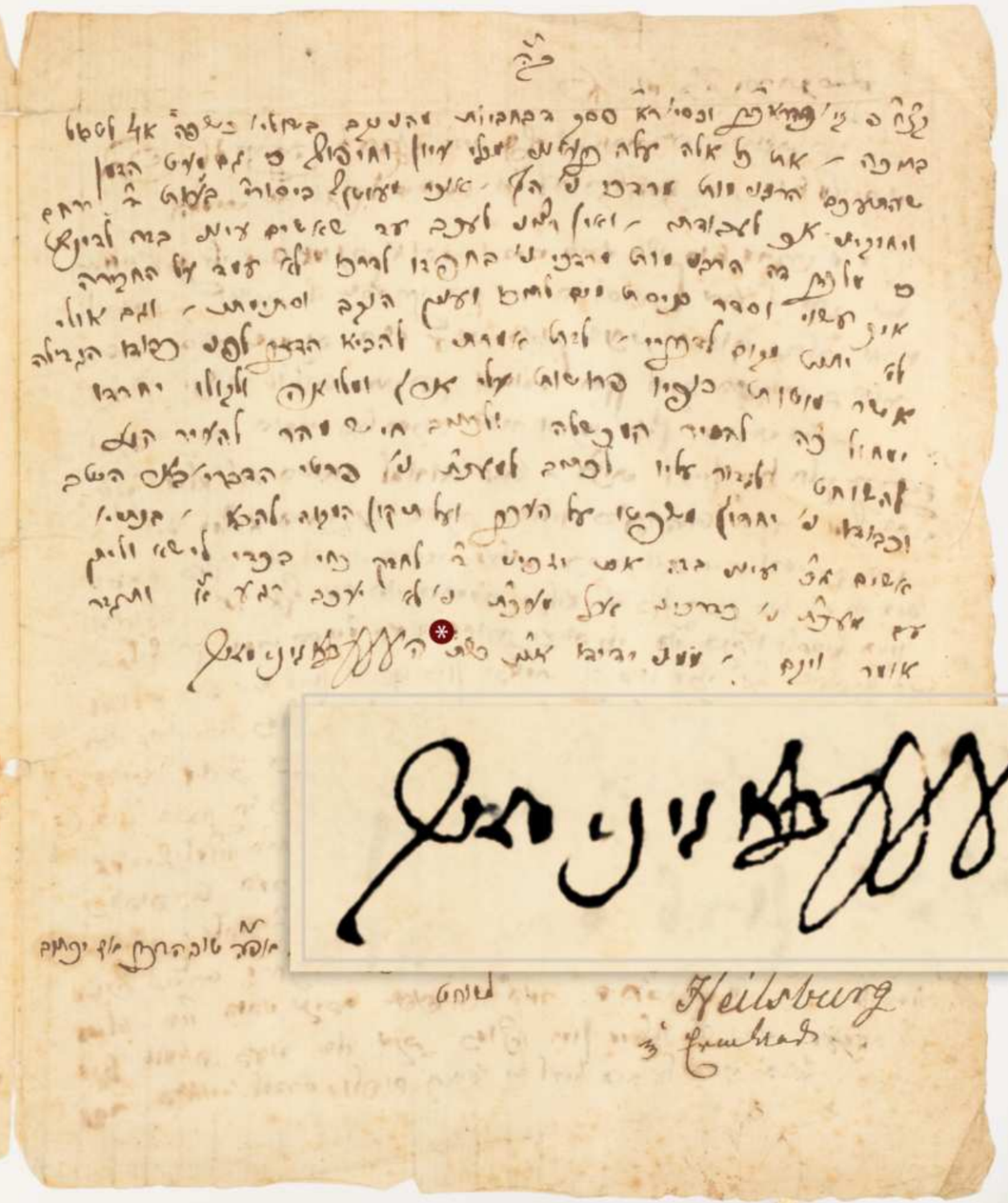
## 1800







Side 2





A lengthy two-page handwritten letter by Rabbi Akiva Eiger, Av Beis Din of Posen, addressed to his esteemed friend Rabbi Meir Posner, author of Beis Meir.

The letter contains an important halachic teshuva concerning the requirements of a valid mikveh.

This remarkable letter was written by Rabbi Akiva Eiger at the age of 40 and illustrates his profound influence and the unanimous acceptance of his authority in the Jewish world, already at such an early age.

The recipient - the Beis Meir - responded on the blank side of the letter, with an autographed note discussing Rabbi Akiva Eiger's arguments. (Rabbi Akiva Eiger responded to this very note in his published Shu"t, Yoreh De'ah, חלק הפסקים יור"ד סי' ל"ט).

The Beis Meir and Rabbi Akiva Eiger shared a close friendship, despite the latter being more than twenty years younger. The two frequently exchanged halachic discussions.

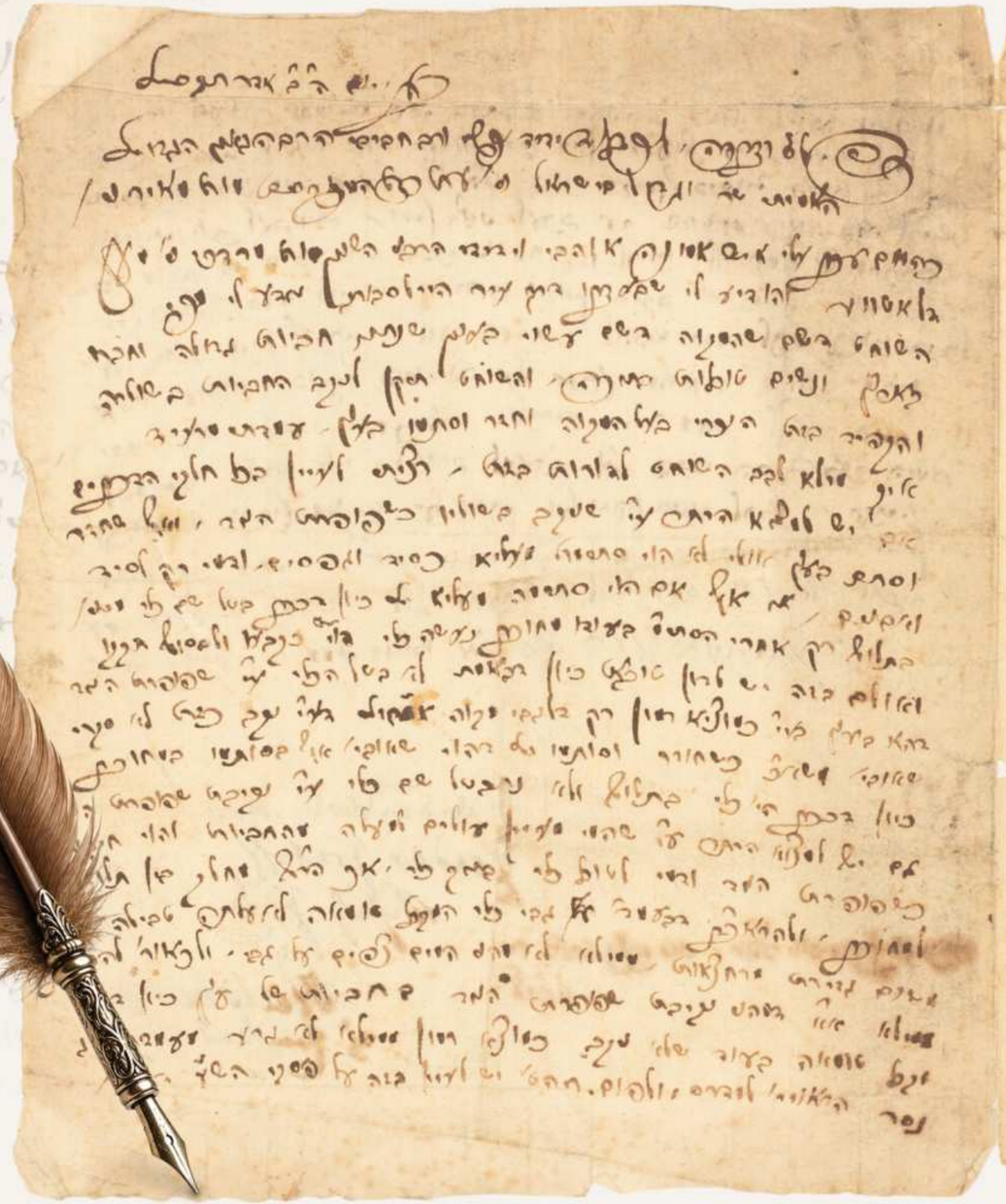
**Friedland, 1800.**

**Size**: Folded leaf of 18 × 21 cm. **Condition**: Two written pages comprising approximately 40 handwritten lines by Rabbi Akiva Eiger, with an additional 10 half-lines in the autograph handwriting of the Beis Meir on the blank margin. With remnants of a wax seal.

This letter was published in Me'oran Shel Yisrael (2011 edition), vol. II, pp. 391–392.

Side 1





Handwriting of Rabbi Akiva Eiger

Handwriting of the Beis Meir

# 2 Torah Giants

Side 4



Rabbi Akiva Eiger wrote this important teshuvah with mesirus nefesh, despite being seriously ill at the time. As is evident from the letter itself, where he writes: "... for I am afflicted by suffering and pain, due to my many sins. May Hashem have mercy upon me and strengthen me."

**Rabbi Akiva Eiger (1761–1837),** Av Beis Din of Posen, was one of the greatest Achronim. Few figures have left such a lasting imprint upon Torah scholarship. Every line he wrote has been studied with extraordinary reverence, and his questions, chiddushim, and innovative analyses became a cornerstone of Torah study. He served as Av Beis Din of Friedland from 1791 until 1815, when he accepted the rabbinate of Posen.

This letter was written while he was the rav of Friedland in 1800.

**Rabbi Meir Posner, author of Beis Meir (c. 1725–1807)**, was described by the Chasam Sofer as "the foremost halachic authority." He served as a bridge between two generations of Achronim – he addressed halachic inquiries to the Noda B'Yehuda, and was later consulted by the gedolei hador of the next generation, including Rabbi Akiva Eiger, the Chemdas Shlomo, and the Chayei Adam.

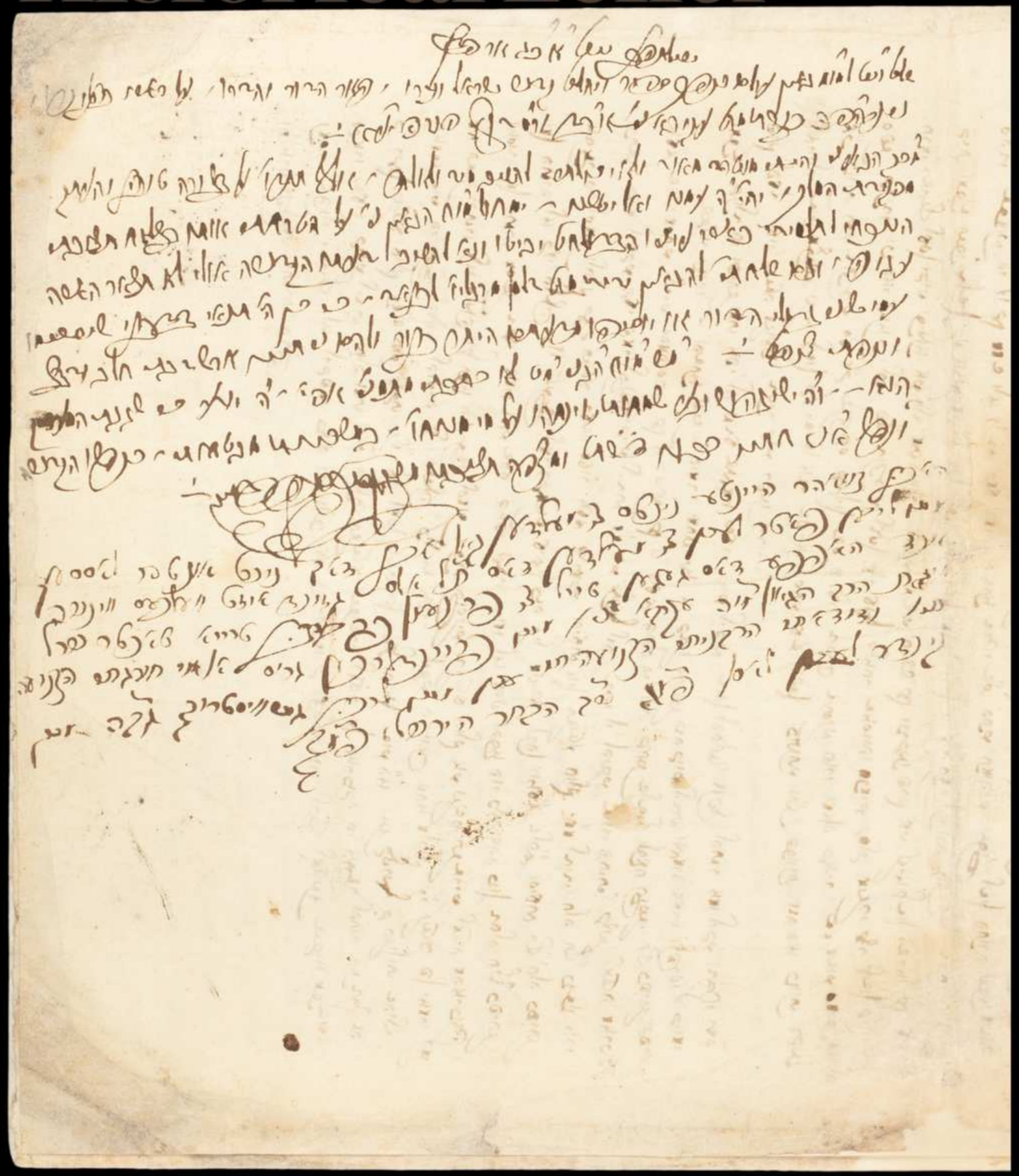



18

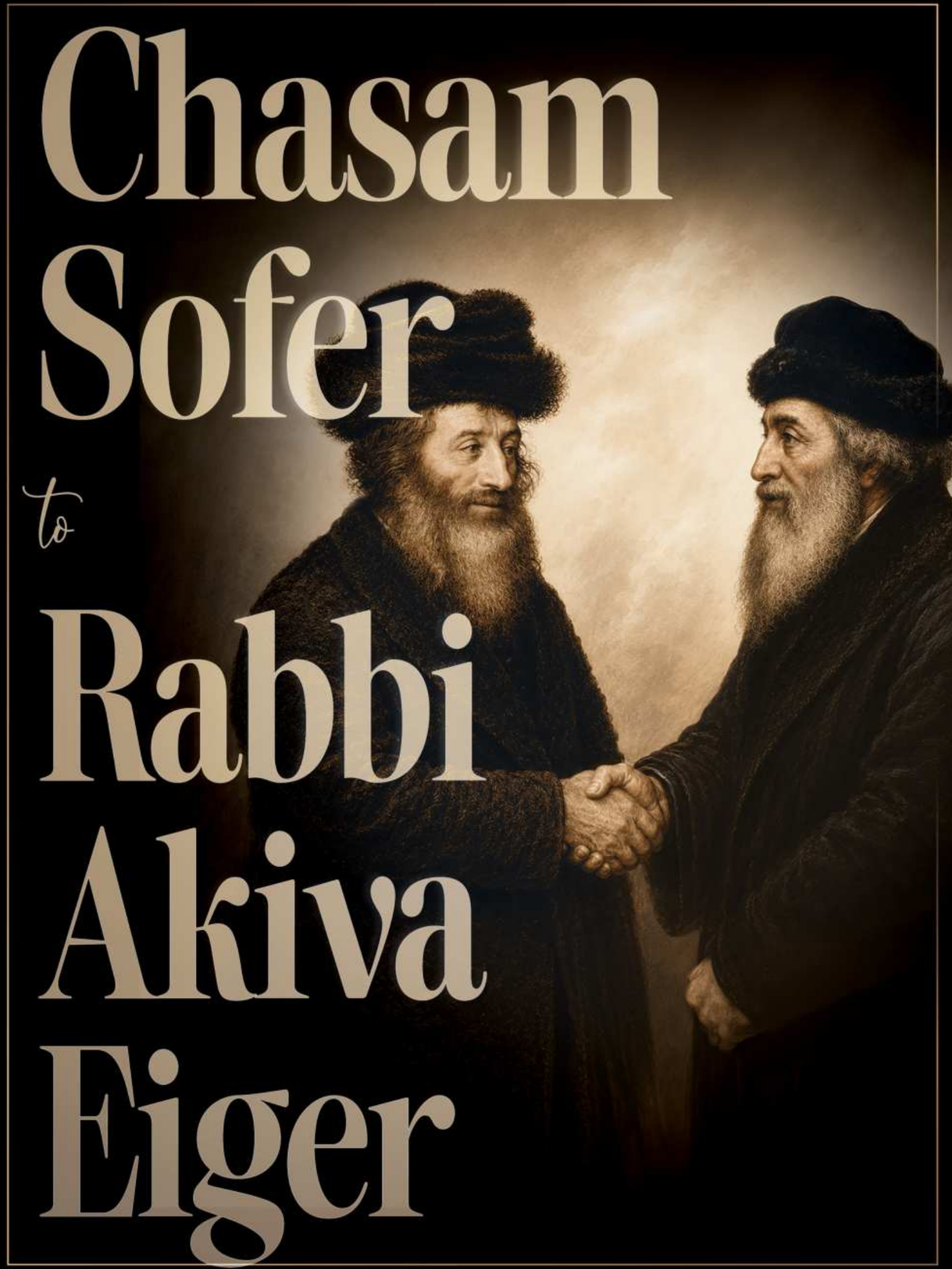
Opening Bid
$40,000

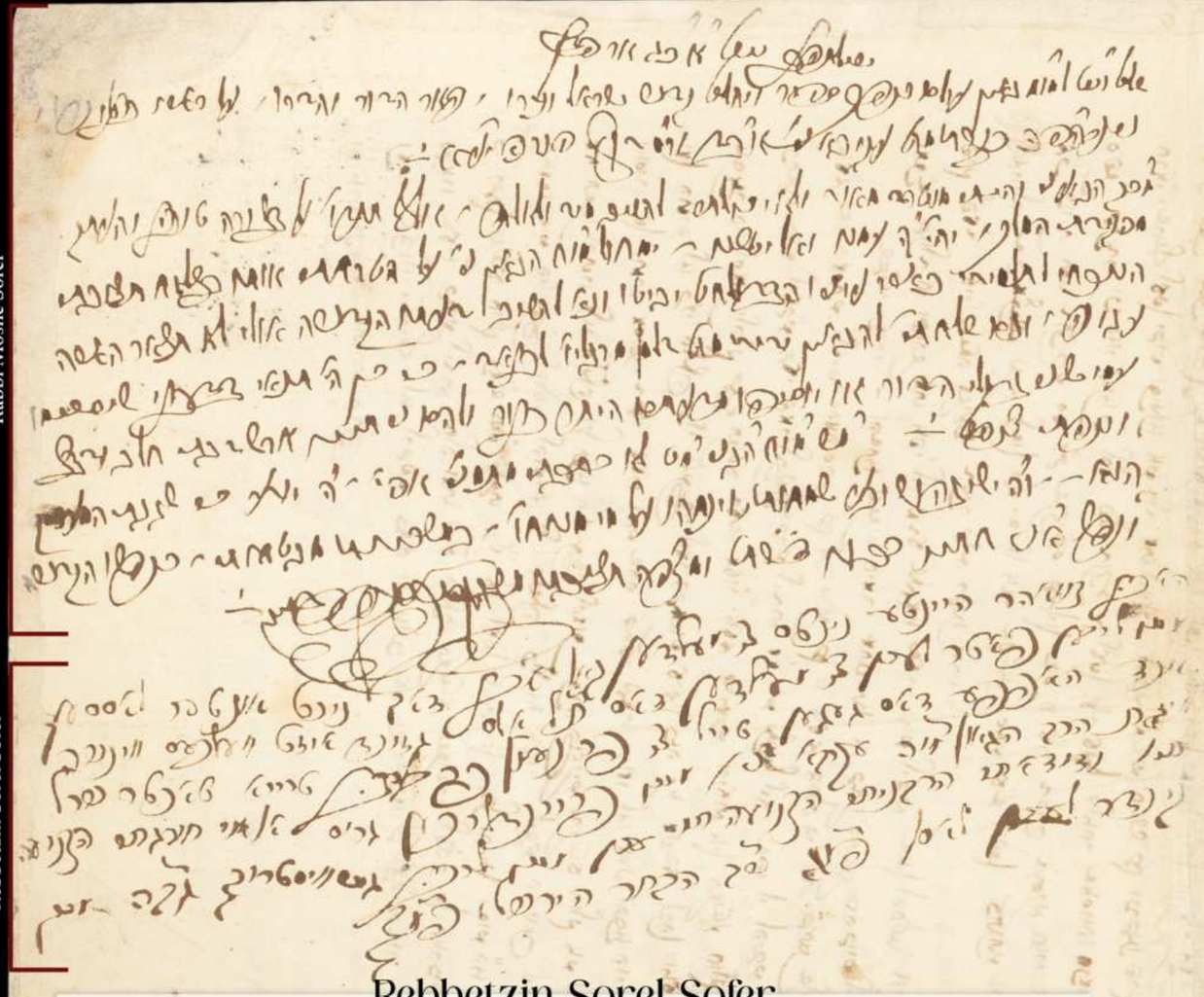
Estimate
$60,000-$80,000

# Historical Letter



# Chasam Sofer to Rabbi Akiva Eiger





A complete handwritten letter by the Chasam Sofer to his father-in-law, the gaon Rabbi Akiva Eiger, with a warm personal addition in the margins by his wife, Rebbetzin Sorel Sofer, addressed to her father.

To hold this sacred document – once held in the hands of both the Chasam Sofer and Rabbi Akiva Eiger – is a rare privilege. It offers a glimpse into the world of two of the greatest Torah giants of recent generations, whose scholarship and righteousness left an enduring legacy for generations to come.

The background to this correspondence is a particularly difficult halachic question regarding a young widow who might remain an agunah for the rest of her life. The Chasam Sofer found a solution, but stipulated that it would only be valid if it received the approval of two gedolei hador. He therefore sent his teshuva to his father-in-law, Rabbi Akiva Eiger, and to Rabbi Ephraim Zalman Margulies for their endorsement.

Presented here is the original letter handwritten by the Chasam Sofer and his wife, plus a 7-page teshuva written by his disciple under the Chassam Sofer's instructions.

**Son-in-Law and Father-in-Law.**

The bond of friendship and mutual admiration between these two towering Torah giants – Rabbi Akiva Eiger and the Chasam Sofer – was extraordinary. From the time Rabbi Akiva Eiger's daughter married the Chasam Sofer, they developed an exceptionally close relationship.

They discussed complex halachic issues and consulted one another on matters of communal leadership and the struggle against the Reform movement.

The person who connected Pressburg and Posen, binding together the hearts of these two Torah giants, was Rebbetzin Sorel.

**"Mein Liebe Fater Leben"**

Written in the margin of the Chasam Sofer's letter is a warm and affectionate personal message in Yiddish from Rebbetzin Sorel Sofer, wife of the Chasam Sofer, to her father, Rabbi Akiva Eiger, beginning with the words, "Mein liebe Fater leben" ("My beloved father"), and signed in her handwriting:

"Your devoted and faithful daughter, Sorel, daughter of the gaon Rabbi Akiva."

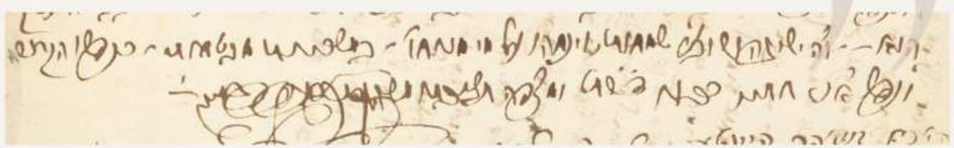
She reports that she is well, expresses the hope of hearing good news from her father, conveys greetings from his grandchildren, and inquires after the welfare of her stepmother and the rest of the family.

**Pressburg, 1824.**

**Page Count:** [4] large leaves (8 written pages: 1 = Chassam Sofer and Rebbetzin's autographs. 7 = Chassam Sofer's teshuva copied for him by his disciple). Size: 23 × 39 cm.

**Condition:** The page containing the letters of the Chasam Sofer and the Rebbetzin is complete and without loss. The 7 pages copied by the disciple are with tears, stains and loss of text. Professionally restored. Preserved in a custom leather binding.

For more details, see genazym.com



From your devoted son-in-law,
who loves you dearly like a son,
who is forever concerned for your well-being
and eagerly awaits your reply,

Moshe Sofer
Frankfurt am Main

## Rebbetzin Sorel Sofer

Rebbetzin Sorel Sofer was the devoted wife of the Chasam Sofer and the matriarch of the illustrious Sofer dynasty.

Her husband famously declared, "Most of my Torah is due to her merit."

In his eulogy for her, he expounded the entire chapter of Eishes Chayil, describing how she enabled him to raise countless disciples and lead Klal Yisrael. He praised her exceptional concern for kashrus and integrity and recalled that she refrained from wearing fine clothing and jewelry, preferring instead to give generously to the poor.

Born in Lissa in 1787, she was the daughter of Rabbi Akiva Eiger. Her father admired her deeply, describing her as "exceptionally intelligent" and "with excellent middos." Her son, the Michtav Sofer, wrote about her: "No words can adequately describe her wisdom, her righteousness, and the profound love of Torah that filled her heart."

She married the Chasam Sofer in Eisenstadt in 1813. All of the descendants of the Chasam Sofer were from this marriage.

Because of the Chasam Sofer's enormous responsibilities as head of his yeshiva and leader of the generation, he entrusted the education of their children to her. In his eulogy, he praised her extraordinary devotion to educating and raising them.

Her influence, however, extended well beyond her own home. She was well-known in Pressburg and inspired Jewish women toward greater modesty and Yiras Shamayim.

She maintained a lifelong correspondence with her father, who always inquired after her welfare in his Torah letters to the Chasam Sofer. She tragically passed away in 1832 at only forty-four years of age.



Opening Bid
$75,000

Estimate
$100,000-$150,000



# Drasha for Purim Handwritten *by the* Chasam Sofer

## Pressburg, 1834



Large leaf, written on both sides, comprising ten complete passages – 89 wide lines – in the holy handwriting of Rabbi Moshe Sofer, Av Beis Din and Rosh Yeshiva of Pressburg and author of the sefer Chasam Sofer.

These chiddushim originate from his notebook of drashos and Torah discourses written in Pressburg in 1834.

Regarding his notebooks of Torah insights on the weekly parshiyos, the Chasam Sofer wrote:

"Every year I compile a separate notebook in which I record the Torah insights Hashem grants me every Shabbos, during my study of the weekly parshah and while listening to the Torah reading" (Shu"t Chasam Sofer, vol. VI, no. 61).

**The Ramban and the Chovos HaLevavos**

The present manuscript contains discussions by the Chasam Sofer drawing upon the teachings of two of the great Rishonim: the Ramban and the author of Chovos HaLevavos.

It is known that the Chasam Sofer studied extensively the Ramban's commentary on the Torah, referring to it as the "foundation of faith and root of [the Jewish] religion," and he regarded his soul as being that of the holy Ramban (see further details in Genazym 11, Item 89).

Here, the Chasam Sofer discusses several passages from the Ramban, alongside discussions from Chovos HaLevavos – a work to which he was especially devoted. He delivered regular daily shiurim on Chovos HaLevavos before beginning his main shiur.

These chiddushim were later published by Rabbi Stern, some in Drashos Chasam Sofer and others in Toras Moshe on Parshas Tzav.

**Pressburg, 1834.** Size: 40 cm. 89 lines in the Chasam Sofer's handwriting.

## A Segulah for Protection

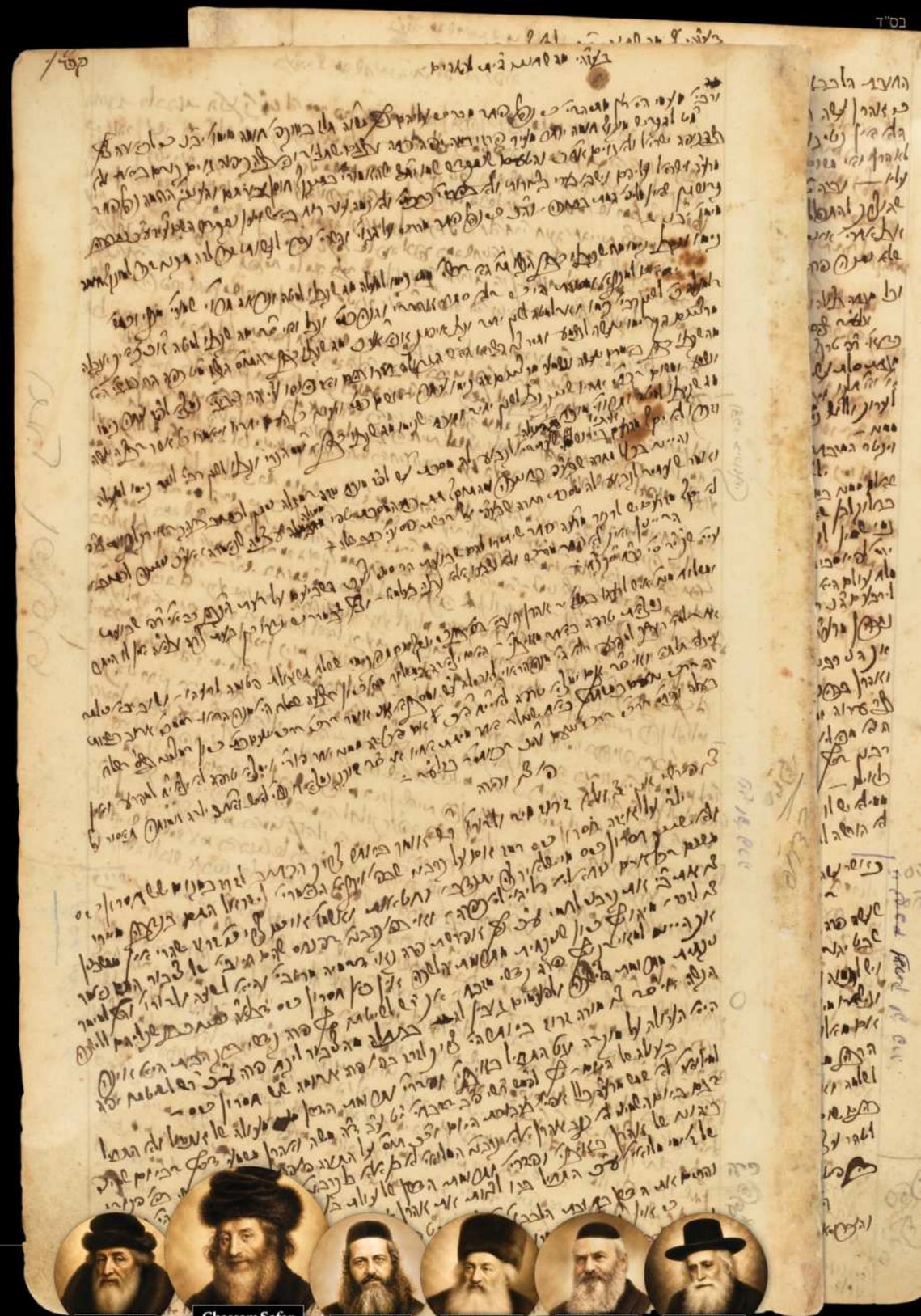
**The Chasam Sofer's family members and descendants would safeguard his letters and writings as a segulah for protection.**

**His son, Rabbi Shimon Sofer, would carry his father's handwritten manuscript with him when attending sessions of the Austrian Parliament.**

**His grandson, the Daas Sofer, would instruct patients to place a handwritten manuscript of the Chasam Sofer beneath their pillow as a segulah for health and recovery (Beis Sofrim p. 173).**

**See the special segulos attributed to the Chasam Sofer's handwritten manuscripts at genazym.com**



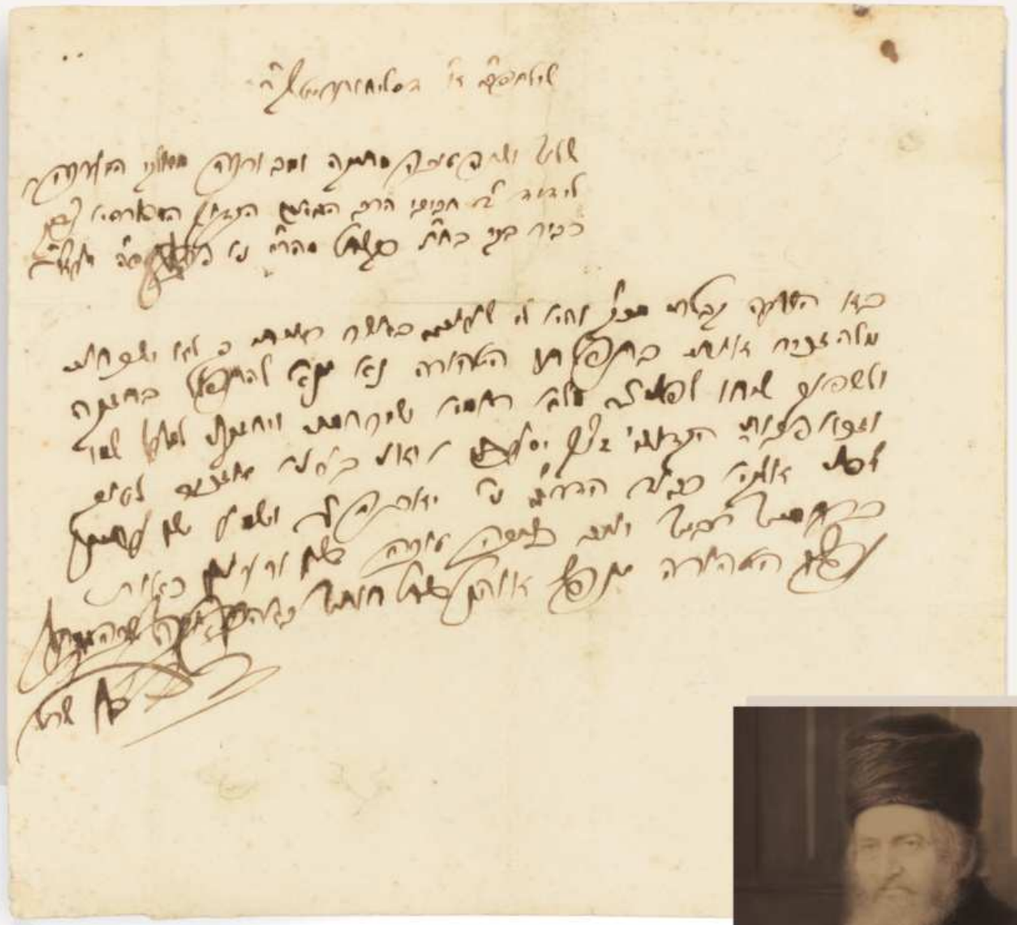


Rabbi Akiva Eiger Lot 18 | Chassam Sofer Lot 19-20 | Ksav Sofer Lot 21-22 | R' Shimon Sofer Lot 23 | Shevet Sofer Lot 24 | Daas Sofer Lot 25

20

Opening Bid
$35,000

Estimate
$50,000-$70,000





Written to
Rabbi
Yehuda
Assad

Pressburg, First Day of Selichos, 1859

Greetings and wishes for a good, sweet, and blessed year from the Almighty, to my beloved friend, yedid Hashem, the eminent and renowned gaon, a chassid and outstanding tzaddik, thoroughly versed in all areas of Torah, our honored teacher Rabbi Yehuda, Av Beis Din of Serdahely,

I just received your letter, and it brought me great joy to see that you have not forgotten to mention me in your holy prayers. I therefore ask that you should please please continue to daven fervently, pouring out your supplication before Hashem, the Merciful One, that He have mercy on me and strengthen me, for the sake of His Name, and that the merit of my holy forefathers zt"l stand by me and assist me.

And I, in my lowliness, will likewise remember your esteemed honor for good before Hashem. May Hashem hear our cries with abundant mercy. May you enjoy a long life, growing old with strength and vitality, as befits your pure soul and the heartfelt wishes of your faithful friend who seeks your welfare.

Signed with love,

Avraham Shmuel Binyamin, son of the gaon zt"l, son of Sorel.

21

Opening Bid
$18,000

Estimate
$25,000-$35,000





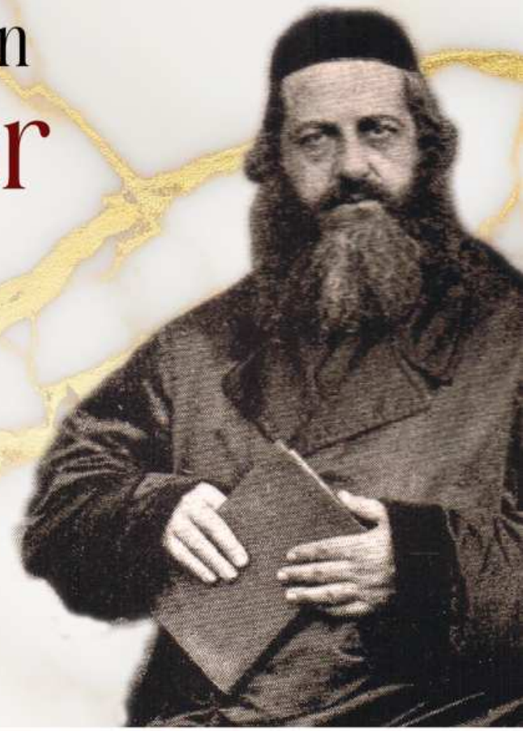
Stirring Handwritten

# Kvittel Letter

*from the*

# Ksav Sofer

Pressburg 1859



## May Hashem hear our cries with abundant mercy. May you enjoy a long life, growing old with strength...

A profoundly stirring and moving letter, offering a rare glimpse into the humility and inner world of the gedolei hador of Hungarian Jewry, as they approached the Yomim Noraim, turning to one another with heartfelt pleas for tefillah and bracha for rachamei shamayim.

To appreciate the letter's remarkable uniqueness, one need only read it, for every word is a precious gem:

There was a deep bond of friendship between the Ksav Sofer and Rabbi Yehuda Assad. As successors to the path of the Chasam Sofer, they led Hungarian Jewry together, advising one another and working to uphold Torah life. In 1864, they headed a delegation of rabbanim to Emperor Franz Joseph to oppose the establishment of a Reform rabbinical seminary.

**Rabbi Avraham Shmuel Binyamin Sofer (1815–1873),** Av Beis Din of Pressburg and author of Ksav Sofer, continued the path of his father, the Chasam Sofer.

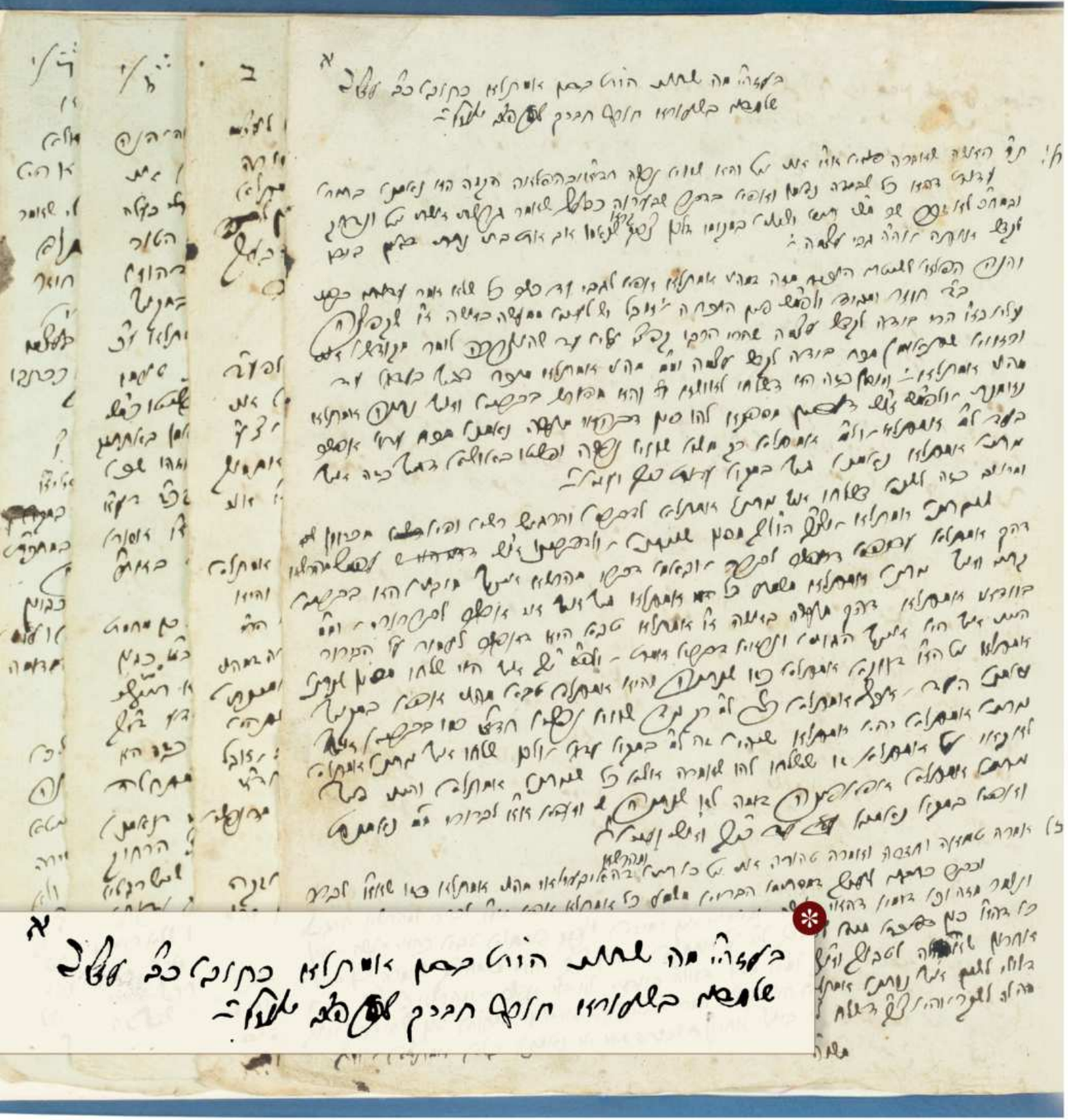
**Rabbi Yehuda Assad (1794–1866)** was one of the foremost leaders of Hungarian Jewry, authoring thousands of teshuvos and battling valiantly against Reform Jewry.

**Pressburg, First Day of Selichos (26 Elul) 1859.**

A leaf measuring 18 × 19 cm, entirely in the Ksav Sofer's holy handwriting and his signature with his mother's name.

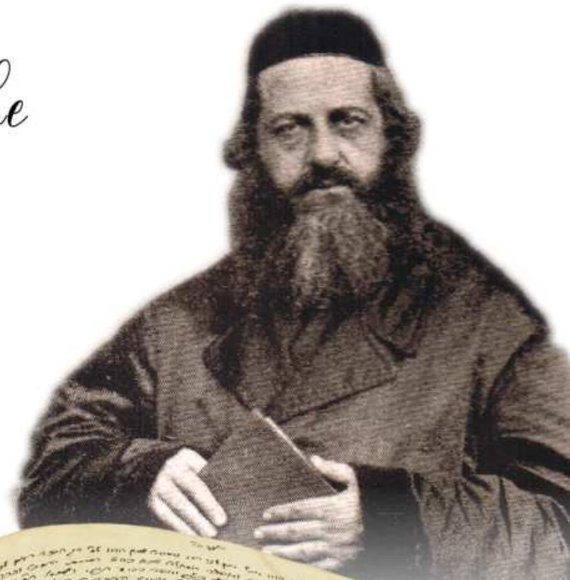


# Complete Kuntres



# Handwritten by the Ksav Sofer

## Pressburg, 1862





A complete kuntres comprising eight fully written pages in the handwriting of the gaon Rabbi Avraham Shmuel Binyamin Sofer, Av Beis Din and Rosh Yeshiva of Pressburg, author of Ksav Sofer, on a fundamental sugya in maseches Kesubos.

**The opening lines state:**

"With Hashem's help, what Hashem has graciously granted me regarding the laws of Amatlah in Kesubos 22a, as we studied during the winter shiur in Pressburg, 1862."

The Ksav Sofer's handwritten chidushim are regarded as a segulah for healing – see www.genazym.com.

**The Sugya of Amatlah**

The sugya of Amatlah in maseches Kesubos is a foundational discussion with significant implications in both monetary law and the laws of issur v'heter. The literal meaning of "amatlah" is an "explanation" or "justification." It addresses cases where a person makes a statement about himself and later retracts or contradicts it. In such circumstances, halacha requires a convincing explanation for the original statement before accepting the retraction.

For more information see: www.genazym.com

**Pressburg, 1862.** Title leaf followed by four written leaves (8 pages), divided into twelve sections. 26 cm. Entirely in the handwriting of the Ksav Sofer on greenish paper. Fine condition.




22

Opening Bid
$25,000

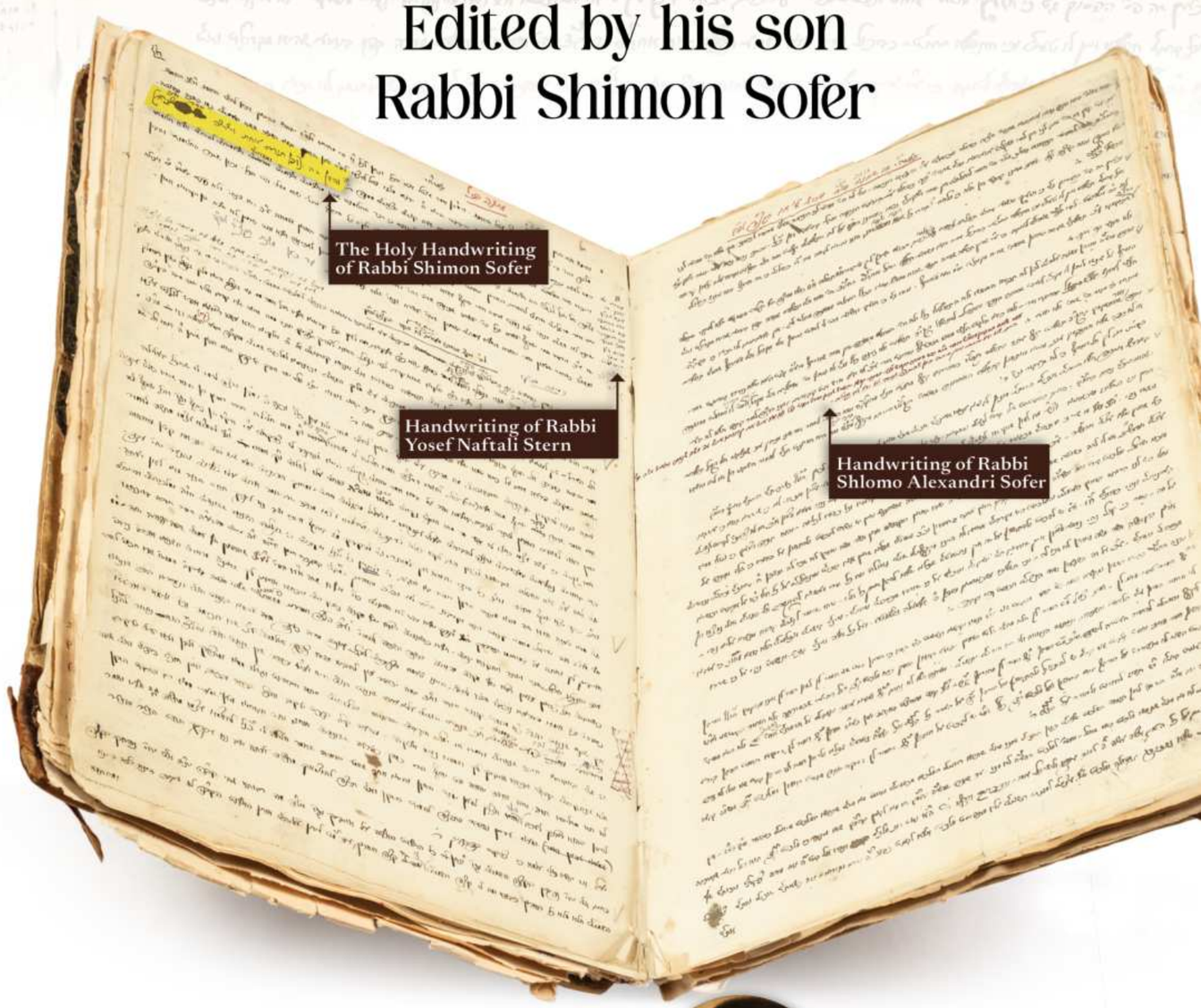
Estimate
$35,000-$50,000



This manuscript served as the source and final version for the Chasam Sofer's published drashos.

# Drashos of the Chasam Sofer

## Edited by his son Rabbi Shimon Sofer




The Chasam Sofer's drashos and explanations on the weekly Torah portions from the years 1834–1837.

An important and exceptional notebook carefully corrected from the Chasam Sofer's original manuscript.

**The History of the Manuscript**

**The Michtav Sofer**

This notebook was copied directly from the autograph manuscript of the Chasam Sofer in 1871, at the instruction of his son, the illustrious Rabbi Shimon Sofer, author of Michtav Sofer. He proofread the entire manuscript and added annotations.

**Rabbi Shimon Sofer, author of Michtav Sofer (1821–1883)**, was the first editor of the Torah writings of his father, the Chasam Sofer. During the final years of the Chasam Sofer's life, he began collecting his father's teshuvos. After completing their publication, he turned to gathering and organizing the Chasam Sofer's Torah commentary and Aggadic teachings.

The manuscript subsequently passed to his son, Rabbi Shlomo Alexandri Sofer, who added numerous glosses in his own handwriting, occasionally signing them.

The manuscript later came into the possession of his son-in-law, Rabbi Yosef Naftali Stern, the leading editor and disseminator of the Torah writings of the Chasam Sofer. He writes the unequivocal statement: "This copied notebook is now regarded [with respect to its text] as equivalent to the original autograph manuscript itself."

Rabbi Yosef Naftali Stern used this manuscript to prepare the printed editions of Drashos Chasam Sofer and Chasam Sofer al HaTorah.

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**Page Count:** 94 large leaves (plus 2 additional copied leaves not belonging to the original manuscript).

**Size:** 40 cm × 25 cm.



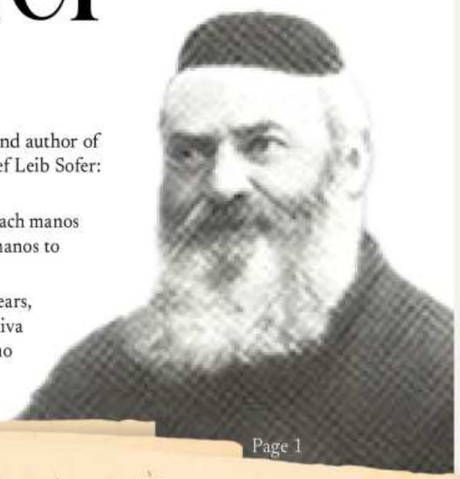

23

Opening Bid
$25,000

Estimate
$35,000-$50,000

# Teshuva by the Shevet Sofer

## Pressburg, 1890

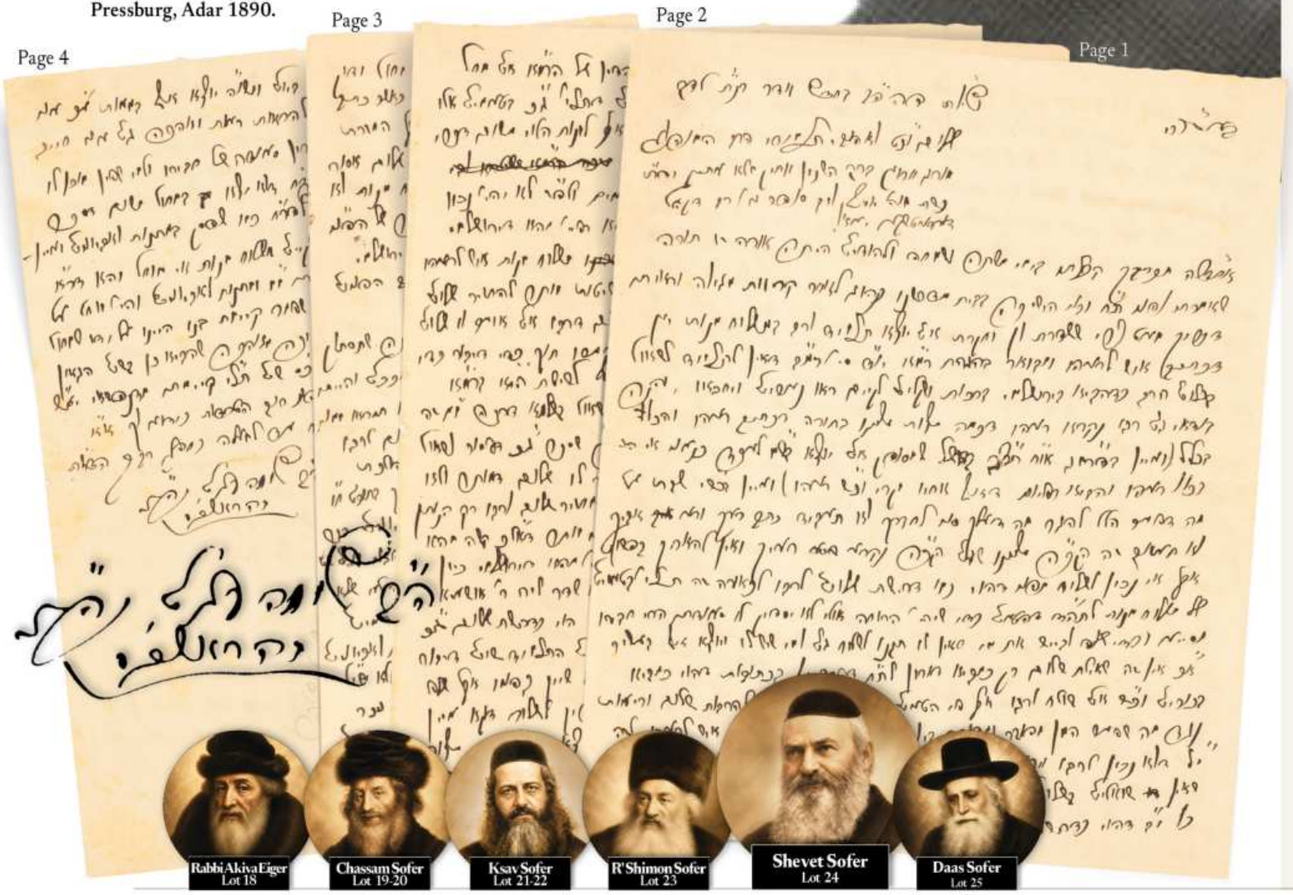


Handwritten halachic teshuva by Rabbi Simcha Bunim Sofer, Av Beis Din of Pressburg and author of Shevet Sofer. The teshuva addresses an intriguing halachic question raised by Rabbi Yosef Leib Sofer: Can a student fulfill the mitzvah of mishloach manos by sending it to his Rebbi?

In his teshuva, the Shevet Sofer discusses at length the nature and underlying purpose of mishloach manos and rules unequivocally that a student does indeed fulfill the mitzvah by sending mishloach manos to his Rebbi.

**Rabbi Simcha Bunim Sofer (1843–1907)**, author of Shevet Sofer, succeeded his illustrious forebears, the Chasam Sofer and the Ksav Sofer, as Av Beis Din of Pressburg and Rosh Yeshiva of its Yeshiva Gedolah. His influence extended throughout Hungary, where he taught thousands of disciples who became leading rabbanim and halachic authorities.

**Pressburg, Adar 1890.**





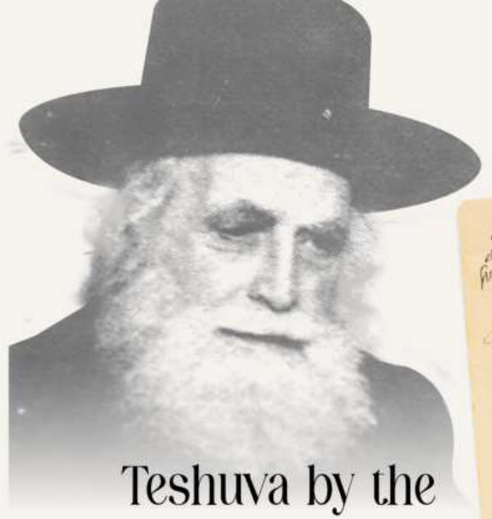


24

Opening Bid
$4,000
Estimate
$6,000-$8,000







# Teshuva by the Daas Sofer

## Pressburg, 1926

A lengthy handwritten teshuva containing an in-depth halachic discussion on the question of reading the megillah on Shabbos, written by the gaon Rabbi Akiva Sofer, Av Beis Din of Pressburg, author of Daas Sofer.

**Rabbi Akiva Sofer, Av Beis Din of Pressburg and author of Daas Sofer (1878–1960)**, Rav and Rosh Yeshiva of the great Pressburg yeshiva, continuing the legacy of the Chasam Sofer, Ksav Sofer, and Shevet Sofer. Already in his youth, he began delivering shiurim in the yeshiva, and from 1907, he succeeded his father as Rav of the city.

**Pressburg, 1926.**







25

Opening Bid
$3,000
Estimate
$5,000-$7,000

בס"ד

# Kuntres of Chiddushim Handwritten by the Maharam Schick



A booklet of chiddushim, comprising eleven pages, devoted to one of the fundamental sugyos in Maseches Pesachim, in the handwriting of the gaon Rabbi Moshe Schick, known as the Maharam Schick.

The Maharam Schick himself recorded the subject of the manuscript at the top of the opening page: "With Hashem's help – the sugya of Ila'ah Gever and Tata'ah Gever in Pesachim 75b–76a."

**Rabbi Moshe Schick (1807–1879)** was the leading disciple of the Chasam Sofer who perpetuated his legacy in both Torah scholarship and the leadership of Hungarian Jewry. His many illustrious disciples numbered among the most prominent Torah luminaries in Europe, and rabbanim in his generation unanimously accepted his halachic rulings.

In 1838, upon the recommendation of his teacher, the Chasam Sofer, he was appointed Rav of Yargen, a town near Pressburg. Whenever the Chasam Sofer came to Yargen, which was known for its fresh air, he would visit his disciple's beis medrash and listen to his shiurim.

The Chasam Sofer praised him highly, declaring: "I cannot offer any new insight beyond what he already knows, for he knows everything; and in his humility, he was truly like Rabbi Akiva Eiger" (as related by his disciple Rabbi Zalman Spitzer, the Chasam Sofer's son-in-law, in his eulogy, Tikkun Shlomo, pp. 104–106.)

**Page Count:** [6] leaves, 11 written pages, with the original protective blank leaves preserved at the beginning and end.

**Size:** 21 × 25 cm.

**Condition:** Good. Bound in a fine new leather binding.

26

Opening Bid
$15,000

Estimate
$20,000–$30,000

# The Giants

## Lots 27-38



# Tur Orach Chaim

*Owned and Used by the*

# Machatzis HaShekel

## with His Holy Signature and Handwriting

Tur Orach Chaim – the personal copy of the renowned author of Machatzis HaShekel, one of the great Achronim and one of the foremost halachic authorities on Orach Chaim.

At the beginning of the sefer appears his **full handwritten signature: "Shmuel HaKatan HaLevi ben Moreinu HaRav Rabbi Nosson, zt"l, Kelin."**

On leaf 57b, several lines of the Beis Yosef were omitted from this edition, and the Machatzis HaShekel completed them in his own handwriting.

In addition an entire leaf that was missing was completed by the Machatzis HaShekel in his fine and orderly handwriting, following the layout of the original printed page.

The volume also contains several brief references and individual corrections in his holy handwriting.

**Wilhermsdorf, 1727.**

**Large volume:** 35 cm. **Page Count:** [2], 321 leaves.





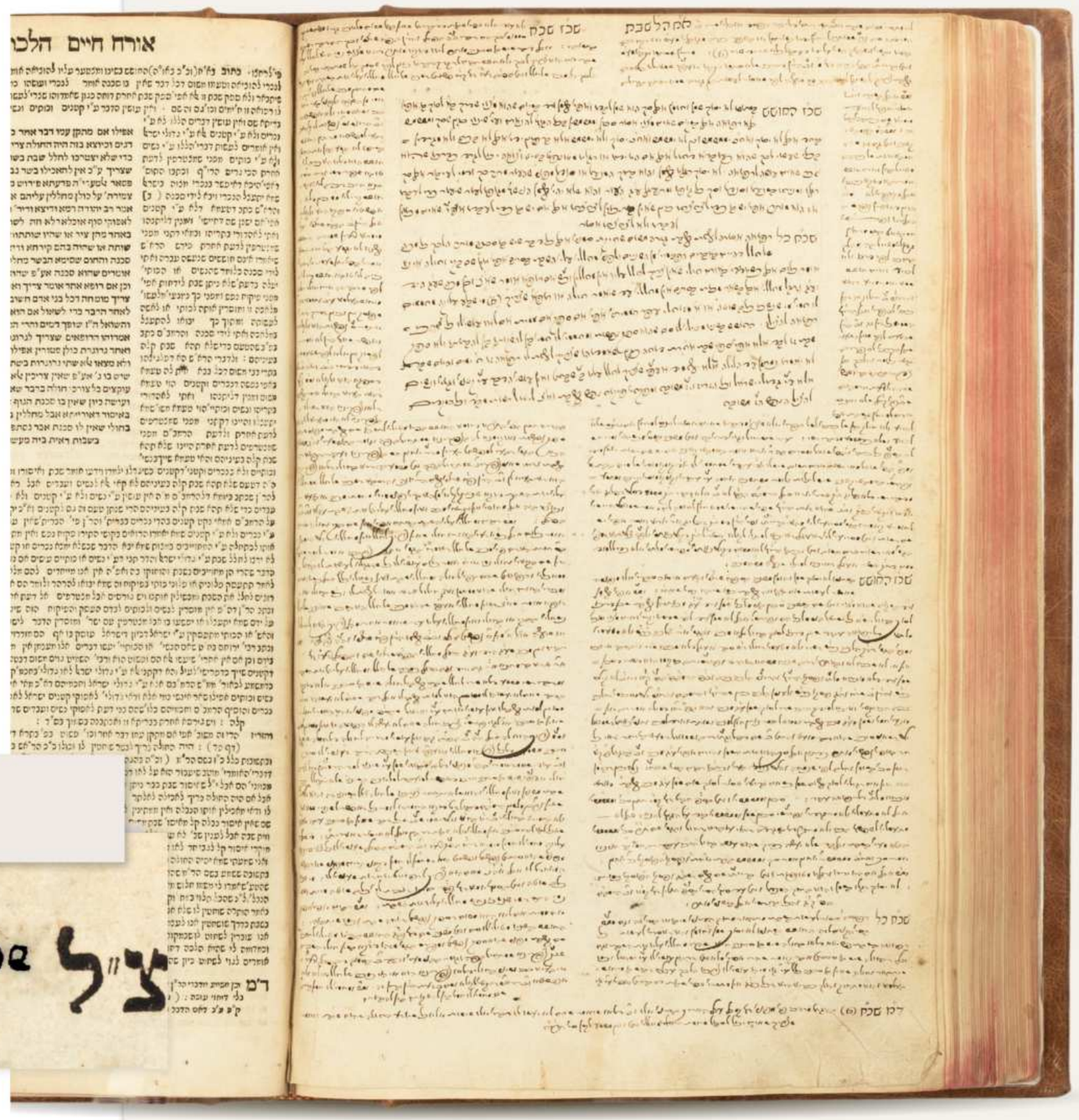
**27**

Opening Bid
$50,000

Estimate
$60,000–$80,000



"IT WAS TRULY AS THOUGH THE SHECHINAH SPOKE THROUGH HIM..." (The Chasam Sofer's eulogy on the Machatzis Hashekel)





**Rabbi Shmuel HaLevi Kelin (c. 1724–1806),** author of Machatzis HaShekel and direct descendant of the Megaleh Amukos. For sixty years he disseminated Torah in Boskovitz, teaching thousands of talmidim. He declined to accept the burden of a rabbinical position and devoted his entire life to delivering shiurim and writing his renowned works.

He became famous in the Torah world through his sefer Machatzis HaShekel. His halachic rulings and directives are cited numerous times in the Mishnah Brurah.

When the Chasam Sofer was in Boskovitz together with his rebbe, Rabbi Nosson Adler, he attended the shiurim of the Machatzis HaShekel. The Chasam Sofer mentions him several times in his writings, generally referring to him as "the gaon and chassid."

**In his hesped, the Chasam Sofer said of him: "An elderly tzaddik, sitting and expounding like Moshe from the mouth of the Almighty, with thousands of talmidim like olive shoots surrounding his pure table; it was truly as though the Shechinah spoke from his throat – our master, the gaon and chassid, Moreinu HaRav Rabbi Shmuel Kelin, zt"l" (Drashos Chasam Sofer, Vol. II, leaf 310b).**

Beyond his extraordinary genius and greatness in Torah, he was renowned as a tzaddik and devout chassid, famed for the power of his tefillos and his many acts of tzedakah.

# Segulos and Yeshuos



**PART 1**

A booklet of segulos and remedies.
Fürth, circa 1748–1790.
Including remedies from
RABBI NOSSON ADLER
written by his brother-in-law,
Rabbi Dovid Segal of Fürth.



**PART 2**

A Unique Manuscript!
A rare work on the
WISDOM OF ALCHEMY.
Frankfurt, circa 1620.



# Rabbi Nosson Adler

**Rabbi Nosson Adler (1741–1800)** was a remarkable gaon, a holy kabbalist and renowned miracle worker.

From a young age, he conducted himself with exceptional holiness and prishus. His disciple, the Chasam Sofer, described him in his eulogy: "He attained the highest level of chassidus and prishus (abstinence) from worldly matters... No secret was hidden from him and all the gates of Torah stood open before him."

Aside from his immense greatness in revealed Torah, he was an outstanding kabbalist. The Chasam Sofer testified that he personally witnessed his teacher using Hashem's Holy Names. Already at a young age, people "marveled at his Torah knowledge and even at his mastery of the natural sciences." All his conduct followed the teachings of the Arizal.

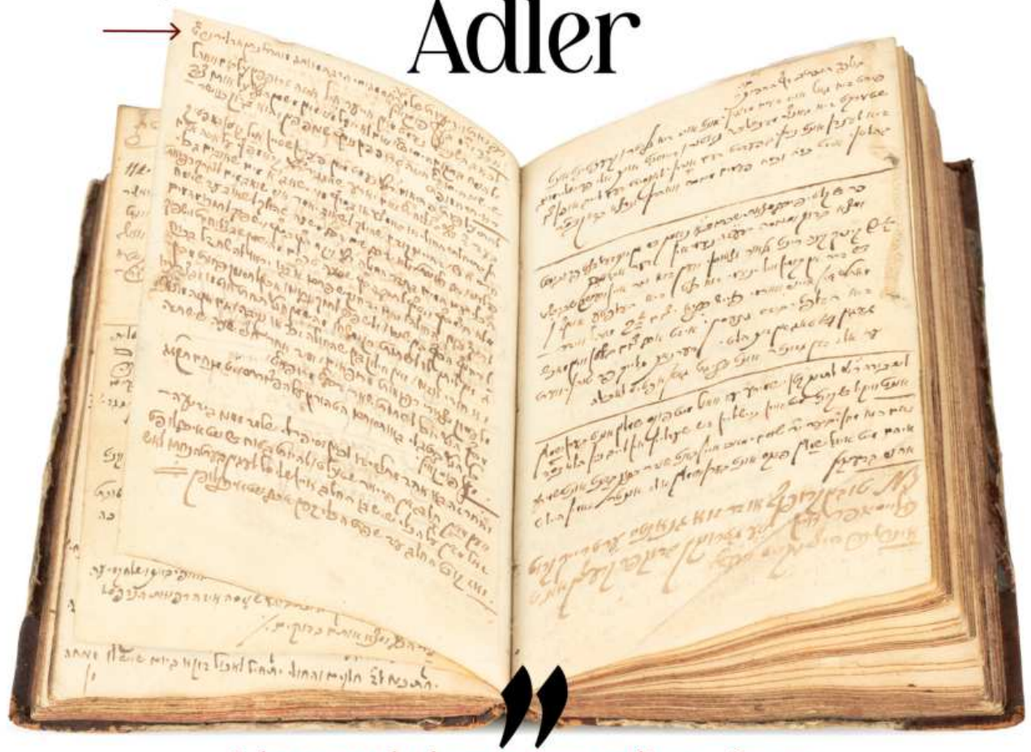
In addition, he possessed broad knowledge in many sciences. He employed this knowledge in developing remedies and segulos for the sick and afflicted, and his amulets became widely renowned as proven amulets. The memorial register of the community of Frankfurt records: "The man proved himself and the amulet proved itself, having helped and healed many people" (Rabbanim of Frankfurt, p. 311).

Rabbi Nosson's leading disciple was, of course, the Chasam Sofer, who would often extol his teacher's holiness and testified of himself: "I never left his side, carefully observing his every practice, his comings and goings" (Shu"t Chasam Sofer, Choshen Mishpat, no. 3). He even moved with him from Frankfurt to Boskowitz, where Rabbi Nosson served as Av Beis Din from late 1782 until the end of 1783.



**PART 1**

# Segulos and Yeshuos *from* Rabbi Nosson Adler



## I learned these remedies... from the great gaon Rabbi Nosson Adler

A collection of proven and tested remedies and segulos of the holy gaon Rabbi Nosson Adler, copied from his own handwriting by his brother-in-law, Rabbi David Segal Braunschweig of Fürth.

The extraordinary reputation of the holy kabbalist Rabbi Nosson Adler as a healer of the sick and downtrodden, renowned for his remedies and amulets, is well documented in numerous sources. The present manuscript offers direct evidence: an amulet sent by Rabbi Nosson himself, together with proven segulos and remedies copied from his very own handwritten manuscript by his brother-in-law.

At the top of leaf 47a it is written:

"I learned these remedies and teachings from my brother-in-law, the great gaon Rabbi Nosson Adler, Av Beis Din and Rosh Yeshiva of the holy community of Boskowitz."

After recording the remedies, he adds:

"All of the above he wrote for me in his pure handwriting at my repeated request, on the nineteenth of Menachem Av, 1783, in the holy community of Boskowitz."

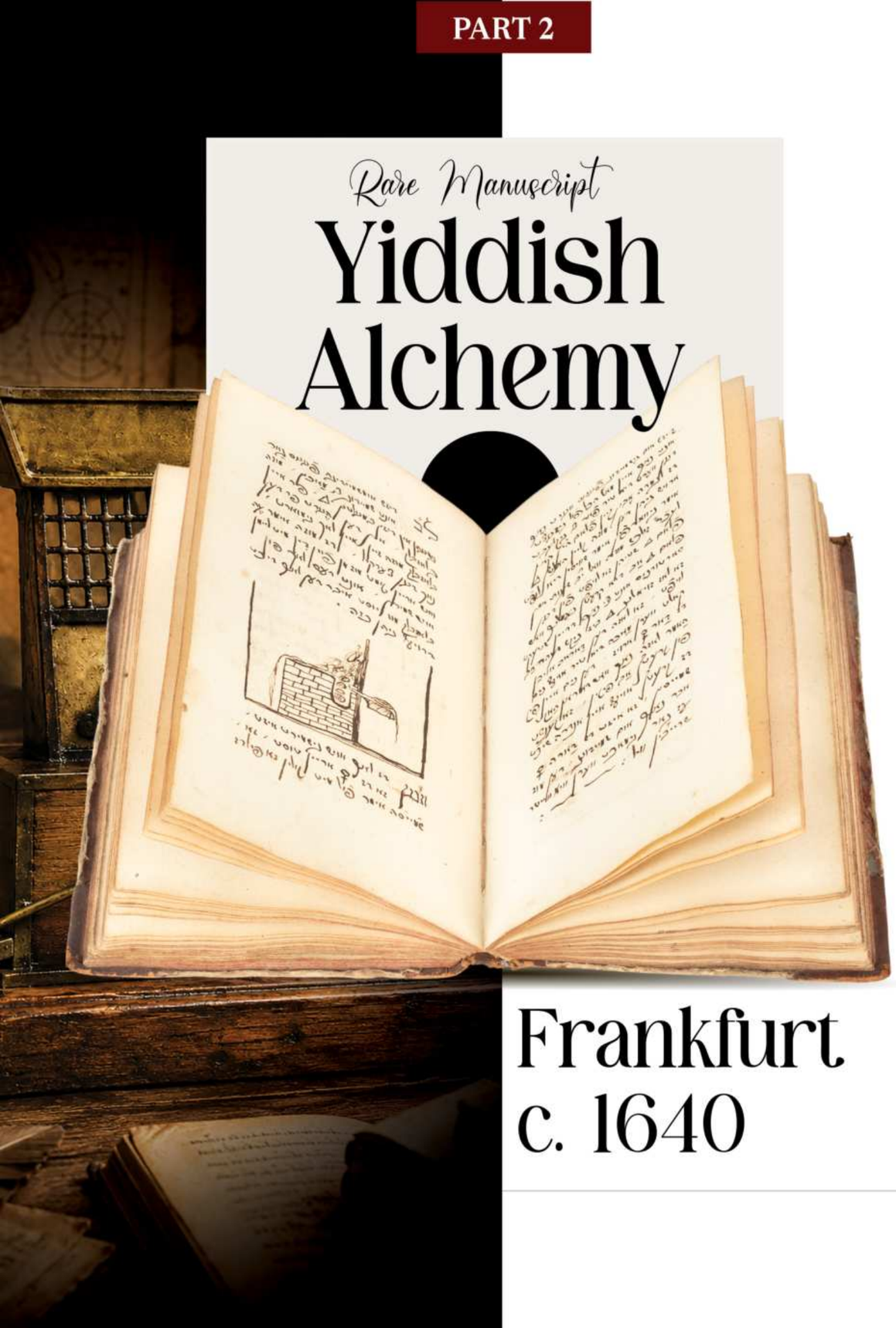
He then notes: "Afterward, one of his disciples came here and told me that he had learned this from him..."

(Perhaps this disciple was the Chasam Sofer, who traveled with Rabbi Nosson to Boskowitz.)

PART 2

*Rare Manuscript*

# Yiddish Alchemy



## Frankfurt c. 1640



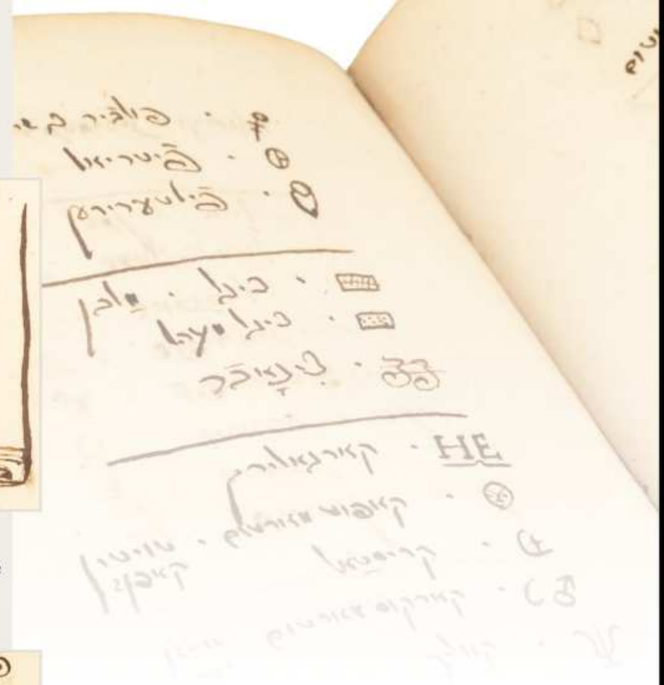
Numbered diagram illustrating gold production using mercury ("K.Z." – Quecksilber). Materials are melted in vessel I; opening 2 is sealed to retain heat for four to five hours. The product is removed through opening 3, and waste exits through openings 4–5.



Tower-shaped furnace with a chimney. The upper opening admits charcoal for sustained heating, while the lower opening removes ashes.



Silver production using antimony, a bluish-silver metal identified by the symbol on the left.



Part 2 of this manuscript is an extremely rare work. It is written in old Yiddish, interspersed with numerous Hebrew words and graphic symbols, in a neat and orderly handwriting.

It contains extensive guidelines and tutorials on how to master the science of alchemy, together with tables and drawings depicting apparatus used for soaking, evaporation, distillation, and drying of substances.

**Alchemy** is a very ancient discipline whose two principal objectives were:

1. Transforming base metals into precious metals such as silver and gold.

2. Discovering a universal medicine capable of curing all illnesses.

This ancient science is mentioned in Jewish classical sources – sometimes favorably and sometimes critically.

In later centuries, the study of alchemy disappeared entirely and was replaced by the science of chemistry.

**Page Count:** [53] written leaves and [31] blank leaves. Of these, 33 leaves comprise the treatise on alchemy, and 13 leaves contain the sefer of remedies (in Hebrew and Yiddish).

**Size:** 10 × 17 cm.

On the front flyleaf is an ownership inscription:

"This notebook, together with another notebook containing these remedies, I purchased from the estate of the late Torah scholar Rabbi Mordechai Oppenheim zt"l, in the year 1777. Signed: Dovid son of Rabbi Avraham Segal of Braunschweig-Tzirndorf."

For more details, see genazym.com



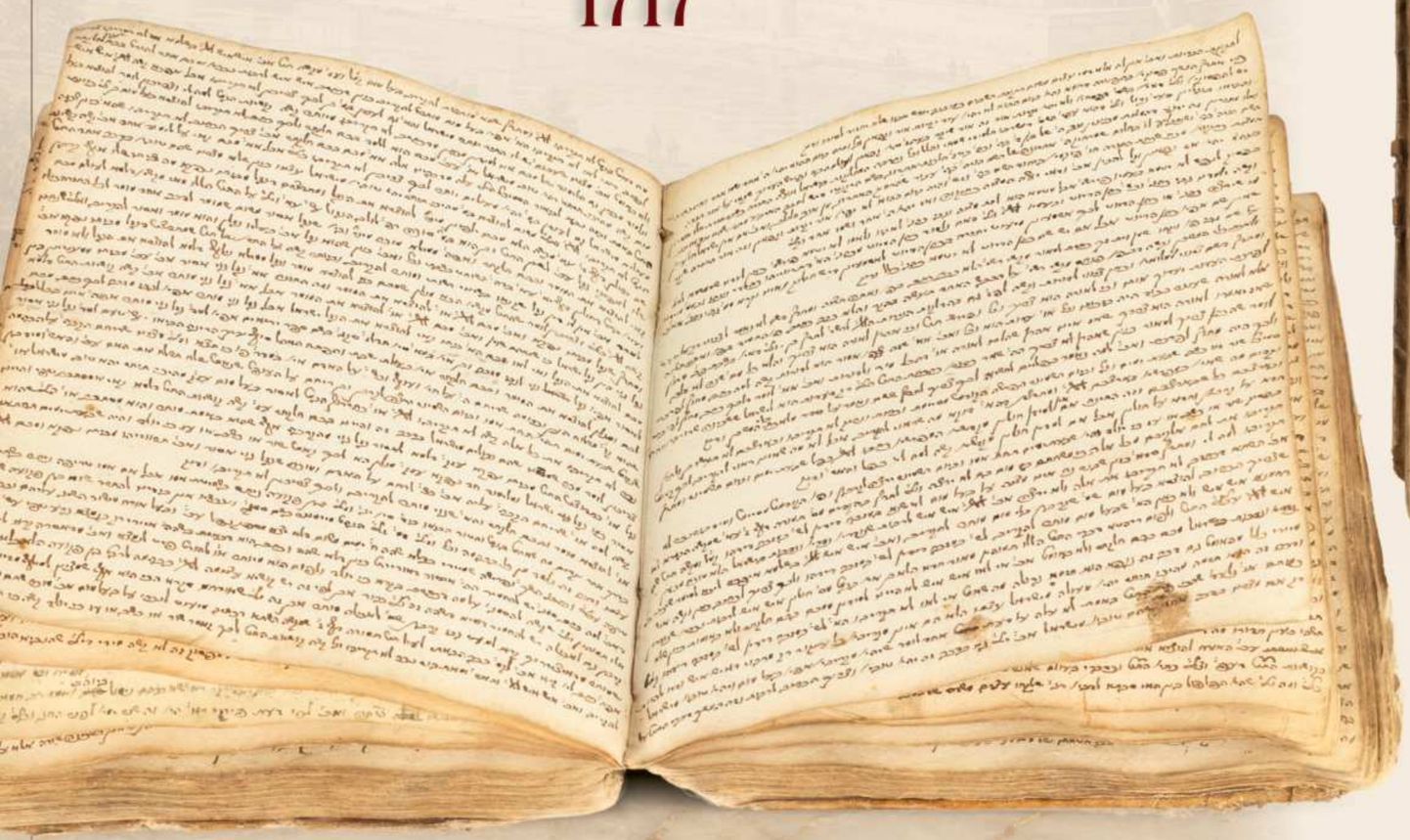
Opening Bid
$8,000
Estimate
$12,000–$18,000

A Complete Torah Work by

# Rabbi Gershon Coblentz

# AB"D of Metz

## 1717



"ושמעתי מפי מ"ו הגאון מהר"י רישר נר"ו"



Elucidations on the Torah arranged according to the order of the weekly parshiyos, and drashos, in the handwriting of the gaon Rabbi Gershon Coblentz of Metz, author of Shu"t Kiryas Chana and one of the leading rabbinical figures of his time.

This manuscript is mentioned by the author's son, Rabbi Yaakov, in his introduction to his father's sefer, Kiryas Chana. Until now, this manuscript was believed to have been lost, but, Bez"H, it was recently discovered in a private library in London.

Aside from the Torah chiddushim, interwoven between the parshiyos are twenty-eight drashos and hespedim that Rabbi Gershon delivered in Metz, Hanau, and Mannheim between 1717 and 1746.

**Rabbi Gershon Coblentz (approx. 1697–1747)**, author of Shu"t Kiryas Chana, served for many years as senior dayan in the community of Metz. He was the primary disciple of Rabbi Yaakov Reischer, author of Shvus Yaakov, and corresponded with him extensively. He likewise studied under the gaon, author of Ir Binyamin, a detail that is only now revealed from the present manuscript.

**Metz, 1717–1746.**

**Page Count:** 157 leaves, approx. 300 written pages. Unpublished manuscript, entirely handwritten by the author. **Size:** 15 x 20 cm.

## Unpublished Manuscript!

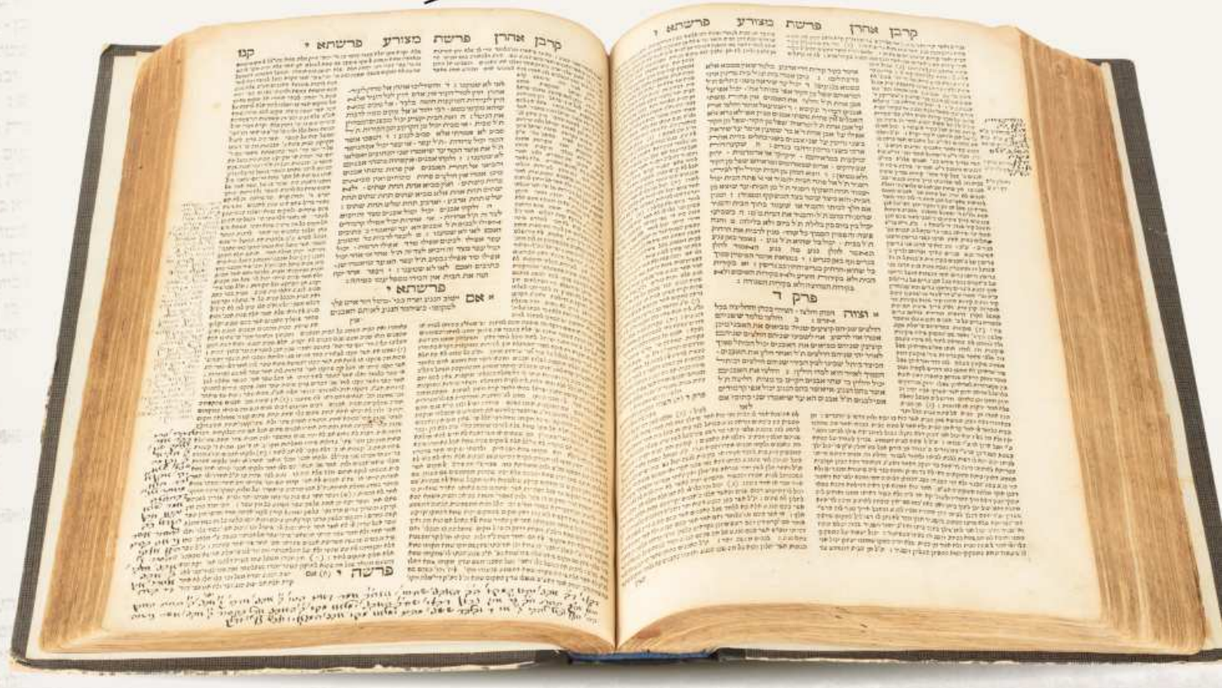
29

Opening Bid
$6,000

Estimate
$10,000–$12,000

# Haggahos of Rabbi Betzalel Ranshburg on Sefer Korban Aharon

## Dessau, 1742



Signed handwritten glosses by Rabbi Betzalel Ransburg of Prague, and glosses by his talmid, Rabbi Shmuel Freund, Raavad of Prague, on Toras Kohanim and Sefer Korban Aharon.

Sefer Korban Aharon, by the great Rabbi Aharon ben Chaim, is the most foundational commentary on Toras Kohanim.

**In the margins of the sefer are seven glosses in the handwriting of Rabbi Betzalel Ransburg**, five of them signed: **"Betzalel R.B."** (99a), **"B.R.B."** – an abbreviation for Betzalel Ransburg (165b, 170b), and **"Betzalel"** (83a).

**There are also approximately sixty glosses in the handwriting of his talmid, Rabbi Shmuel Freund, Raavad of Prague.**

These are newly discovered glosses which, to the best of Genazym's knowledge, have never before been published.

It appears that some of the sefarim belonging to his rebbi, Rabbi Betzalel Ransburg, who left no surviving children, passed into the possession of his talmid, Rabbi Shmuel Freund. A copy of the Yerushalmi is also known to contain glosses by both Rabbi Betzalel Ransburg and his talmid.

**Dessau, 1742. Second edition.**

**Page Count:** [2], 20, 260 leaves. **Size**: 34.5 cm. **Condition**: Good. Stains and minor flaws on the title page and several additional leaves.



**1**

**Rabbi Betzalel Ransburg (1762 – 1821)** was one of the greatest sages in Prague. He was a disciple of the Noda B'Yehudah who referred to him as "my friend, the wonderful young scholar, exceedingly wise." His printed works are Hora Gever, Pischei Niddah, glosses on the Talmud printed in the margins of the Vilna Shas, and others.

**2**

**Rabbi Shmuel Freund (1795–1881)** served for decades as dayan and Raavad in Prague. He was a talmid of Rabbi Betzalel Ransburg and the Baruch Ta'am. He was among the last rabbanim of Prague to stand firmly against the rising influence of the Haskalah.

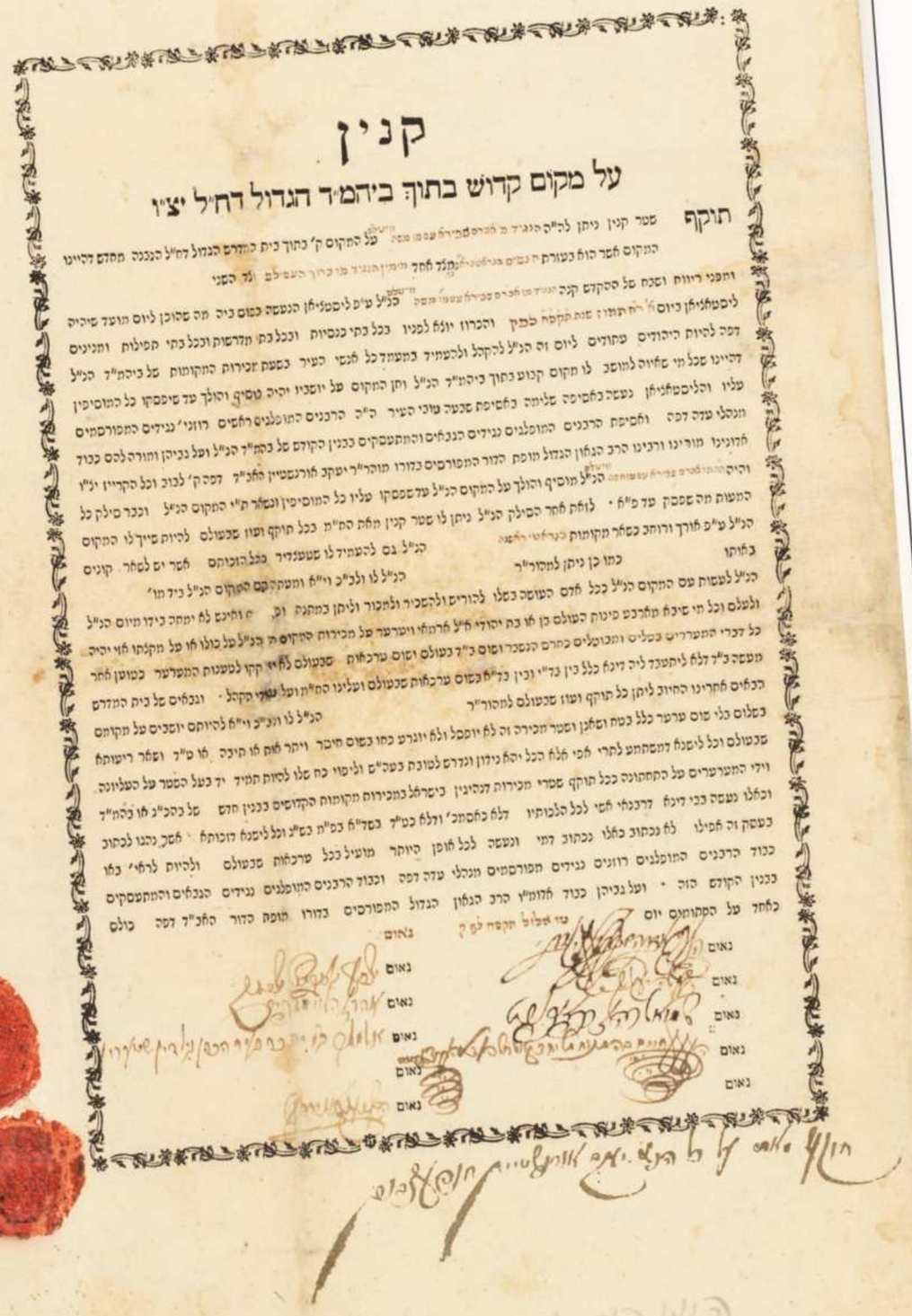
**One of his talmidim was Rabbi Meshulam Feish Segal of Tosh.**

Rabbi Shmuel was a prolific author. Among his well-known sefarim are Zera Kodesh on Seder Zeraim, Imros Tehoros on Seder Taharos and more.

30

Opening Bid
$5,000

Estimate
$8,000-$12,000



# קנין

## על מקום קדוש בתוך ביהמ"ד הגדול דח"ל יצ"ו

תוקף סטר קנין ניתן לה"ק הגה"ג מ' לפרוש ... על המקום ק' בתוך בית המדרש הגדול דח"ל הנכנה מחדש להיותו המקום תסר הוא בעזרת נ' נשים ... מלך לחך ... ומן הנהג"ד מו' ... ולך הסני

וחפני ריווח ושכח של סהקדש קנה ... כנ"ל ע"ם ליסטיגין הנעשה בשם כיה מה שהוכן ליום מועד שיהיה ליסטיגין כיום ... והכרוז יונח לפניו בכל בתי כנסיות ובכל בתי מדרשות ובכל בתי קפילות ותניגים דפה להיות היהודים עתודים ליום זה הנ"ל להקהל ולהעמיד בתעמד כל תגבי העיר בשעת זכירת התקומות של ביהמ"ד הנ"ל דהיינו שכל מי שהיה למוסב לו מקום קבוע בתוך ביהמ"ד הנ"ל ותן המקום על יושביו יהיה קטיף והולך עד שיספקו כל המוסיפין עליו והליסטיגין נעשה בחמשה שלימה בחמשת שבעה עזכי העיר ה"ה הרבנים המופלגים רזוני' נגידים המפורסמים ונהלי עדה דפה ותמשת הרבנים המופלגים נגידים הנגחים והמתעסקים בקנין הקודש של בהמ"ד הנ"ל ועל נגיהן ומוחרי להם בכוד תחזינו מורינו ורבינו הרב הגחון הגדול תומת המור המפורסם כמורו מוהר"ר יעקב מורגנשטיין הלחנ"ד דפה ק' לבוב וכל הקדיין יצ"ו ויהיה ... הנ"ל מוסיף והולך על המקום הנ"ל עד שיספקו עליו כל המוסיפין ושאר ה"ה המקום הנ"ל וכבר סילק כל המעות מה שמגיע עד ס"ת ... לזאת לאחר הסילק הנ"ל ניתן לו סטר קנין מאת הס"ת בכל תוקף ושון שבעולם להיות סיוך לו המקום הנ"ל ע"ס תורך ורוחב בסטר מקומות כערכי הלאה

בתוקו כתו כן ניתן למהור"ר

הנ"ל גם להעמיד לו שמעמיד בכל הזכותם תסר ים לסטר קנינים הנ"ל לו ולכ"ב ו"ש ומעתה קם המקום הנ"ל כיד תו'

הנ"ל לעשות עם המקום הנ"ל ככל דסם העושה בשלו להורים ולמכור ולינן במתנת וק. ... ותיגם לה ימחה כיבו מיום הנ"ל ולעלם וכל מי שיבא מהרכש כיונת העולם כן הו בת יהודי ל"ל לרחמי וישרער של מכירות החקוש ת הנ"ל על בולו הו על מקומו הוי יהיה כל הדברי המערערים בכללים וחכוללים כחרם הנעכר ושוש כ"ך בשולם ושוש ערכאות שבעולם לא"י קבו לטעות המערער כמוהן הסדם מעשה כ"ך ללא ליתעכך ליה דיבה כלל כין נד"י וכין כל"ג כשוש ערכאות שבעולם ועליהו הס"ת ועל שולי הקהל · ונבחים של בית המדרש הכיאים מחרינו החיוב ליתן כל תוקף ושוז שבעולם למהור"ר

בשלום כלי שום ערער בכל בעת ושתן ושער מכירה זה לא יוסבל ולא יוגרע כחו בשום מיבור ויהר תום לו מיבה לו ט"ך ושער רישותא שבשלום וכל ליטנא דמשתתע לתרי תפי חלא הכל יהא נילון ונדרש לטוכת בשכ"ם ולי טוי כה שלו לשוים תמיד יד בעל השטר על העליונה וילי המערערים על התחתונה ככל תוקף שטרי מכירות תנהגין בישראל במכירות תקומות הקדושים בקנין חזק של כהנ"ג לו בהמ"ך וכלו נעשה בכי היא דהיתי תפי חלא כתסתכ' ולא כמ"ך בשד"ך כמ"ת בש"ך וכל ליטנא דוכותא · תשך נהגו לכתוב בשטר זה תפילו לא נכתוב כאלו בכתוב דמי ונעשה לכל תוכן היותר מושיל בכל מרכאות שבעולם ולהיות לרחי' כתו כנוד הרבנים התופלגים רוזנים נגידים מפורסמים מנהלי עדה דפה ובנוד הרבנים התופלגים נגידים הנגחים והמתעסקים בקנין הקודש הזה · ועל נגיהן בנוד תחומ"ן הרב הגחון הגדול התפורסם בזורו תוסף הדור הח"ך דסה כולם כאחד על התקומם יום ... עזי אשלוש תקסח לפ"ק

נאום נאום נאום נאום נאום נאום נאום



Huge Printed Document
from the Community of Lvov

# Approved and Signed *by the* Yeshuos Yaakov

1808

A Unique Hebrew-Printed Deed of Sale for a seat in the Great Synagogue of Lvov, with handwritten confirmation of the transaction and the signature of the gaon Rabbi Yaakov Meshulam Orenstein, Av Beis Din of Lvov and author of Yeshuos Yaakov.

A large and an unusual print with a decorated border, a rare in-house printing of the Great Synagogue of Lvov.

**At the end, the Yeshuos Yaakov wrote: "I affirm the validity of all the above, Yaakov Orenstein, here in the holy community of Lvov."**

In earlier times, a place in the synagogue was considered a full-fledged real estate asset! It was sold by public auction, and the sale was carried out in accordance with all the laws of acquisition. The purchaser had the right to sell, rent out, or bequeath the place to whomever he wished.

In addition to the Yeshuos Yaakov, eight additional leaders and parnasim of the community signed this document. For more information, see genazym.com

**Lvov, 16 Elul 1808 [September 8, 1808].**

Large folded leaf, 32 × 46 cm, surrounded by a border with wide margins. With remains of the community's wax seals.

This large document was not known until recently discovered in a London Estate.




## The Yeshuos Yaakov

**Rabbi Yaakov Meshulam Orenstein, Av Beis Din of Lvov (1775–1839),** embodied a rare blend of Torah scholarship, distinguished lineage, refinement, and noble bearing. He served as Rav of Lvov for more than thirty years, from 1808 until his passing in 1839.

His sefer Yeshuos Yaakov had a profound impact on Klal Yisrael and is regarded as one of the sifrei yesod on the four sections of the Shulchan Aruch.

31

Opening Bid
$8,000

Estimate
$12,000–$18,000

# 4 Large Folios!

## Lengthy Handwritten Halachic Teshuva by

# Rabbi Yisrael of Shklov

**ר' יהודא הנאמן התסיד נ' הב' אנרן סלן · א' כתב**
**ציונים מדברי רבו הגר"א**

A lengthy halachic teshuva, spanning six full pages, in the handwriting of the gaon Rabbi Yisrael of Shklov, one of the primary disciples of the Vilna Gaon.

**It was sent to the gaon Rabbi Yehuda Asad.**

The teshuva addresses a practical halachic question: whether declaring an animal ownerless (hefker) shortly before it gives birth to a firstborn can exempt the newborn calf from the sanctity of the firstborn (kedushas bechor).

The present manuscript is an unsigned draft, written by Rabbi Yisrael of Shklov, with revisions and additions. The teshuva is not dated, but according to his contents it was written after 1836.

He cites the teaching of his master, the Vilna Gaon, referring to him as "Rabbeinu HaGaon" and "Rabbeinu the chassid." He then elaborates and explains the Gaon's words, which were written with great brevity.

(The Vilna Gaon's commentary cited here was prepared for publication by Rabbi Yisrael of Shklov.)

**Rabbi Yisrael of Shklov, author of Pe'as HaShulchan (1770–1839)**, leader of the Perushim community in Eretz Yisrael. In 1810, he led a group of the Vilna Gaon's disciples to Tzfat, with the goal of establishing a Jewish settlement there. They endured tremendous hardships and suffering and Rabbi Yisrael dedicated himself with extraordinary self-sacrifice to establishing the Ashkenazic community in Tzfat and Jerusalem.

His printed works include Taklin Chadatin and his renowned sefer Pe'as HaShulchan, a sefer yesod on the halachos of mitzvos pertaining to the land of Eretz Yisrael.

**Page Count:** [4] large leaves, comprising six and one-third written pages. **Size:** 22 × 32 cm.

From
**RABBI YISRAEL OF SHKLOV IN TZFAS**
To
**RABBI YEHUDA ASSAD IN HUNGARY**

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To the best of Genazym's knowledge, this teshuva has never been printed or publicized!

**32**

Opening Bid
$5,000

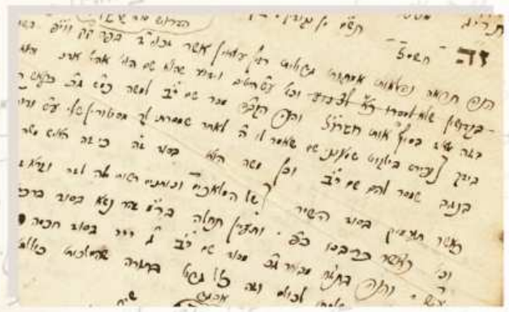
Estimate
$8,000–$12,000

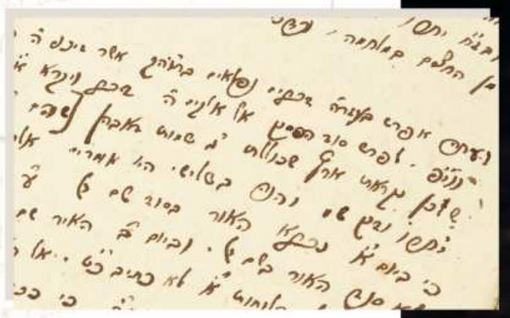
# Kabbalistic Manuscript Handwritten by Rabbi Eliyahu Ragoler

## Kabbalah from the Disciples of the Gr"a

“Here you will encounter true wonders and marvels from our holy Torah, matters that may not be revealed openly and may be conveyed only by way of subtle hints to the wise. Yet I am compelled to record them because of the frailty of human memory; otherwise, it would be forbidden to commit them to writing, for they are among the secrets of the Torah. Hashem granted me these insights on Wednesday, the 26th of Shevat, 1838”

(Leaf 87a).





A complete volume of profound Kabbalistic chiddushim in the holy handwriting of the renowned gaon Rabbi Eliyahu Ragoler, Av Beis Din of Kalish.

**A truly exceptional manuscript by an extraordinary gaon, known primarily for his brilliant sefarim in halacha and Talmudic analysis, yet in this manuscript, his immense greatness in Kabbalah and the hidden teachings of the Torah is revealed.**

**To the best of Genazym's knowledge, this manuscript has remained entirely unknown until now.**

The work is arranged alphabetically and contains hundreds of entries encompassing profound explanations, mystical teachings, letter combinations, and gematrios. The Kabbalah of the Vilna Gaon serves as its foundation, with dozens of references to the Gaon's sefarim and manuscripts throughout.

The handwriting, additions, and revisions throughout the manuscript demonstrate that it was composed over many years and that Rabbi Eliyahu invested tremendous effort in its preparation.

In addition to its Kabbalistic content, the manuscript includes occasional insights in the revealed Torah, drashos, and eulogies.

**Page Count:** [135] leaves (270 written pages). **Size**: 17 × 21 cm.

33

Opening Bid
$18,000

Estimate
$25,000–$30,000

# Original manuscript of Aruch HaShulchan on Seder Kodshim

# 416 Handwritten Pages



The halachos of the building of the Beis Hamikdash and the service of korbanos. A complete volume, comprising 416 pages, in the handwriting of the gaon Rabbi Yechiel Michel HaLevi Epstein, author of the Aruch HaShulchan.

After completing his well-known sefer Aruch HaShulchan on the four sections of the Shulchan Aruch, Rabbi Yechiel Michel embarked on writing a continuation of the Aruch HaShulchan devoted to the topics of Zeraim, Kodshim, and Taharos, a work that became known as 'Aruch HaShulchan HaAsid' (the future).

As in his Aruch HaShulchan on the four sections of the Shulchan Aruch, he systematically examines every aspect of the halacha, its underlying principles and definitions, ultimately arriving at a clear halachic ruling.

As scholars have noted, Aruch HaShulchan HaAsid is, in certain respects, even more significant than the original Aruch HaShulchan. While numerous comprehensive halachic works exist on the four sections of the Shulchan Aruch, very few encompass the entirety of Seder Kodshim. It is this remarkable achievement that gives the work its unique importance.

This volume includes all the halachos of the Beis Hamikdash.

**Novardok, c. 1900.**

**Page Count**: 208 leaves (416 pages). **Size**: 18 × 22 cm. Autograph manuscript in the author's clear and orderly handwriting.

This manuscript served as the source for the Jerusalem 1969 edition.

**Bibliography**: Rabbi Eitam Shimon Henkin Hy"d, Ta'aroch Lefanai Shulchan, pp. 268–277.

## RABBI YECHIEL MICHEL HALEVI EPSTEIN

Rabbi Yechiel Michel HaLevi Epstein (1829–1908), author of Aruch HaShulchan and Av Beis Din of Novardok from 1874, was a leading posek among the Achronim and one of the greatest halachic authorities of his generation. As one contemporary wrote, "The most famous of his works, embraced lovingly throughout the Jewish world for practical halacha, is the sefer Aruch HaShulchan" (Melitzei Eish). From the moment his works appeared, they gained widespread popularity.



34

Opening Bid
$50,000

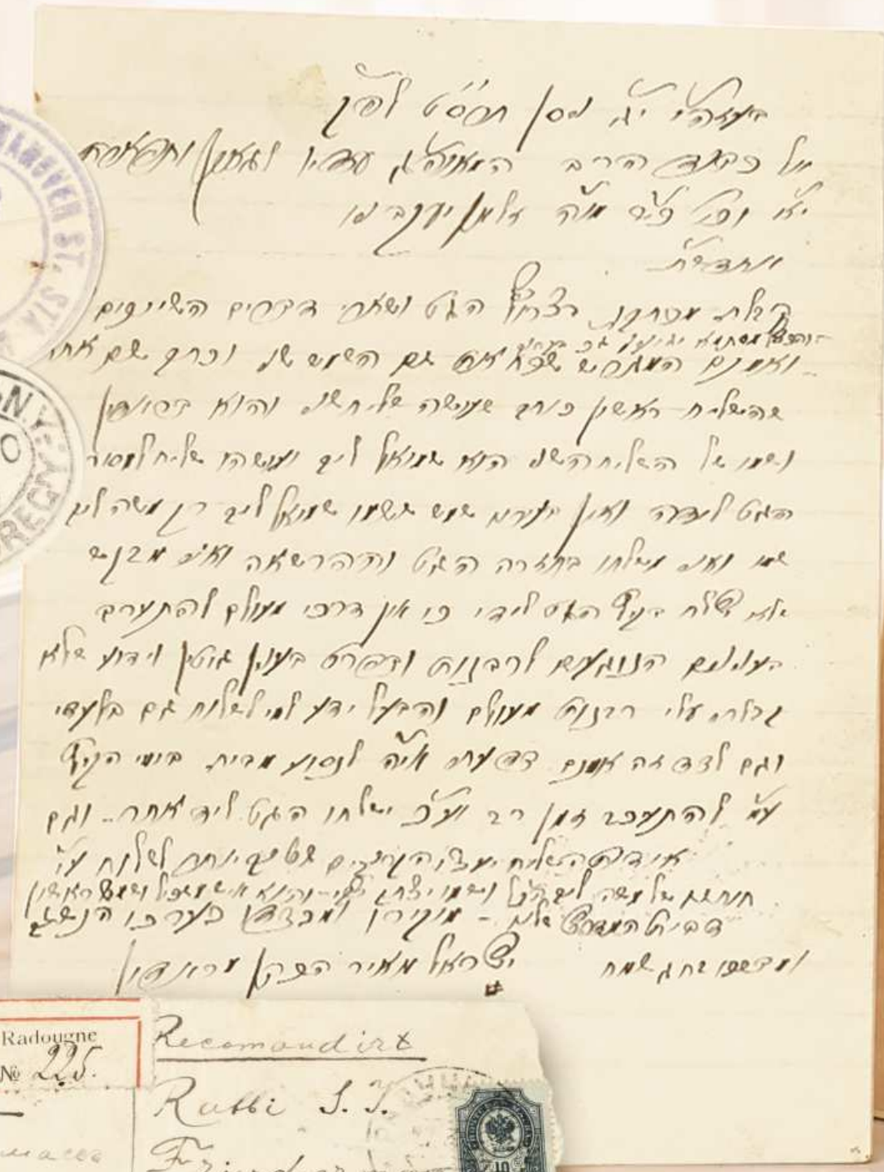
Estimate
$70,000–$100,000

בס"ד

"It is known that I never accepted any rabbinic position

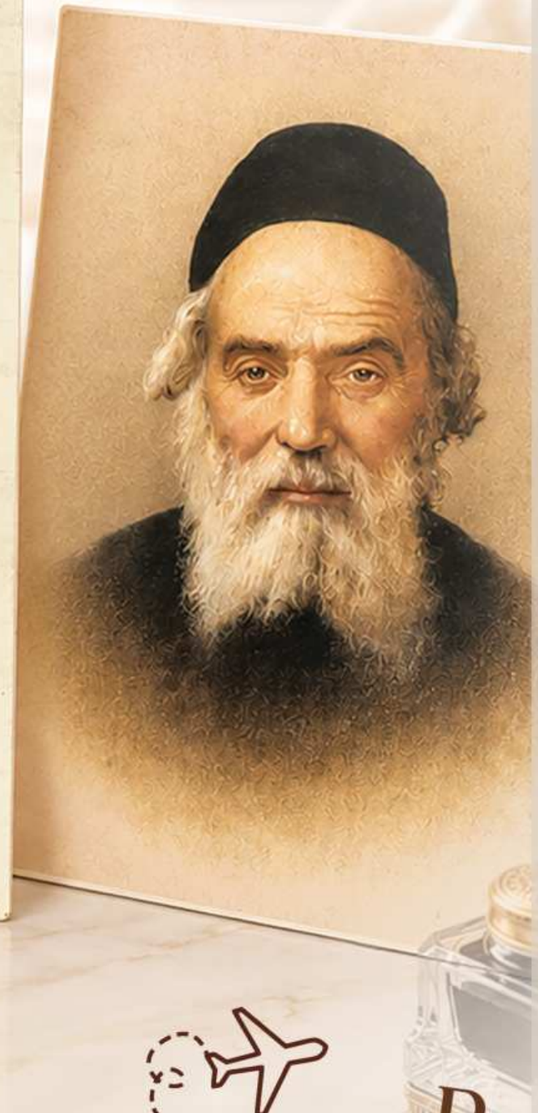



Together with its Original Envelope






* The Chofetz Chaim's name and address in Russian:
Rabb. U. M. Kagan



# Letter Entirely Written by the Chofetz Chaim

## Radin, 1909

**"It is not my way ever to involve myself in matters of rabbanus... and it is known that I never accepted any rabbinic position."**

These moving words of the Chofetz Chaim, penned in this beautiful letter sent from Radin to Boston in response to a halachic inquiry addressed to him, offer a remarkable glimpse into his extraordinary purity and profound humility. The letter is written entirely in the holy handwriting of Rabbeinu Yisrael Meir HaKohen of Radin, author of the Chofetz Chaim and Mishnah Berurah. Though he never held an official rabbinic position, his influence reached far beyond Radin and spread throughout the Jewish world. His rulings and teachings were revered and accepted across Jewish communities everywhere.

**The letter has been preserved in its entirety together with the original envelope with the name and address of the Chofetz Chaim, as well as a registered postage stamp from the town of Radin and two additional stamps of 10 kopecks each from the Russian Empire.**

The letter concerns a get and authorizations sent from Boston. Upon reviewing the documents, the Chofetz Chaim discovered halachic issues in the validity of the get. The Chofetz Chaim returned the documents to Boston for correction, specifically requesting that they not be sent back to him. With characteristic humility, he reiterated that he had never accepted a rabbinic position and did not involve himself in matters of gittin.

The letter was addressed to **Rabbi Zalman Yaakov Friederman (1865–1936)**, Rav in Boston, who maintained close ties with the Chofetz Chaim and assisted him in disseminating his sefarim in the U.S. and supported the Radin yeshiva.

Also attached are letters of other rabbis regarding this matter.

**Radin, 1909. Size:** Leaf: 13 × 20 cm. **Envelope:** 8 × 14 cm. **Condition:** Good.

from Radin to Boston

35

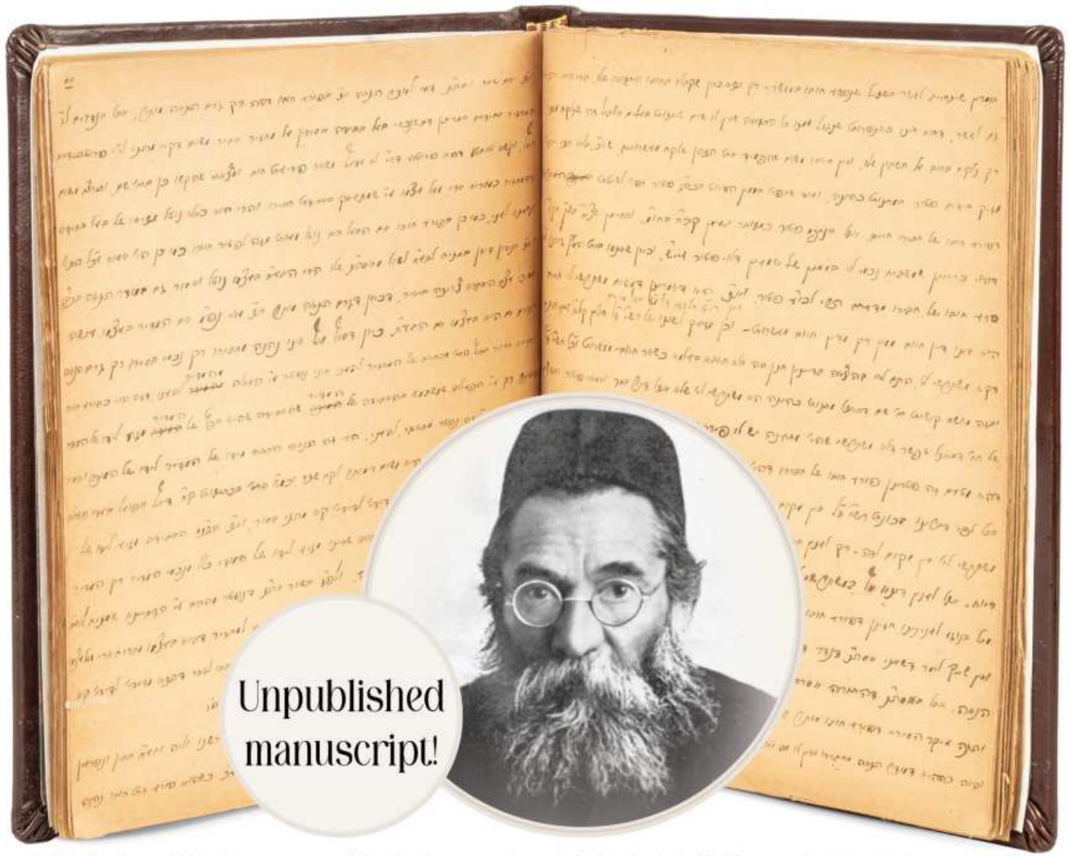
Opening Bid
$30,000

Estimate
$40,000–$60,000

## The Mashgiach

# Rabbi Leib Chasman

## Chevron C. 1905




Handwritten chiddushim on sugyos of Shas by the gaon and ba'al mussar Rabbi Yehuda Leib Chasman, Av Beis Din of Shtutchin and spiritual mashgiach of the Knesses Yisrael Yeshiva in Chevron, author of Ohr Yahel.

A complete manuscript, with an index of the simanim, entirely in the author's handwriting.

On the front flyleaf appears the title of the sefer, Machaneh Yehuda (likely written by his son), together with stamps in Hebrew and Russian, reading: "Yehuda Leib Chasman, Av Beis Din of Shtutchin, Vilna district."

**Rabbi Yehuda Leib Chasman (1869–1936)** was one of the great ba'alei mussar of the Lithuanian yeshivos. He served as the menahel ruchani of the Telz Yeshiva, and in 1926 was invited by the Alter of Slabodka to serve as mashgiach of the Knesses Yisrael–Chevron Yeshiva.

Known as one of the outstanding figures of the mussar movement, the Alter of Slabodka called him "der ilui fun mussar." His essays were published in Ohr Yahel, while chiddushim on Shas appeared in Machaneh Yehuda (Jerusalem, 1965).

Complete manuscript, circa 1905–1909. Page count: [1], 74 leaves (149 written pages). Size: 17 × 21 cm.

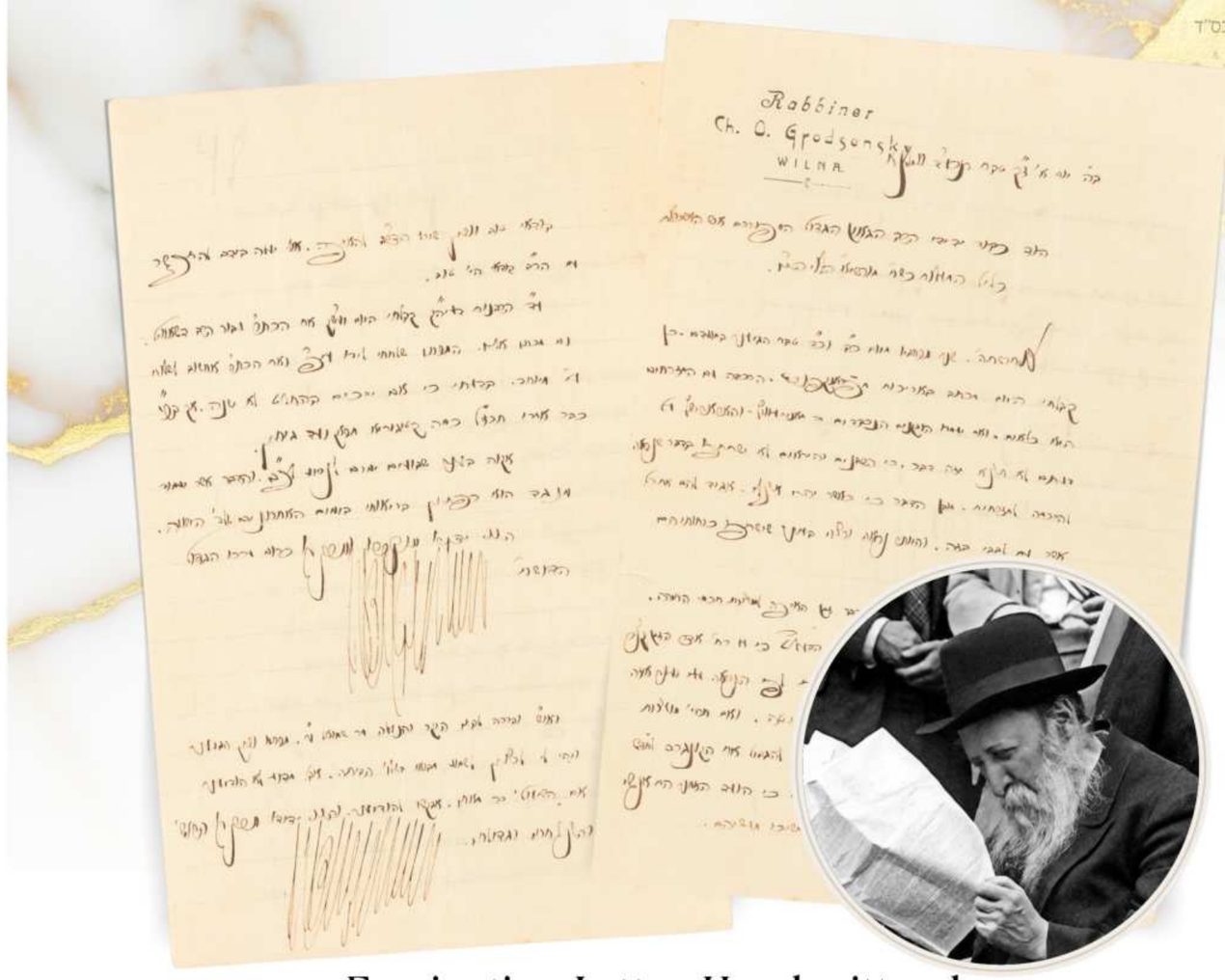


**36**

Opening Bid
$10,000

Estimate
$15,000–$18,000






## Fascinating Letter Handwritten by

# Rabbi Chaim Ozer Grodzinski

## Vilna 1912

Historic letter in the handwriting of the gaon Rabbi Chaim Ozer Grodzinski, addressing all the pressing public matters that stood at the forefront at that time: the founding of Agudas Yisrael, the government decree threatening shechitah, and the issue of the rabbanus of Jerusalem.

The letter reflects Rabbi Chaim Ozer Grodzinski's stature as the patron and leader of the generation for some fifty years.

At the outset, Rabbi Chaim Ozer expresses **his opposition to a merger of Agudas Yisrael with the Mizrachi movement,** writing that "a merging with the Mizrochnikim is kilayim"

Further on, he writes that he intends to travel to St. Petersburg in order to deal with the shechitah decree.

He also discusses the vacant rabbanus of Jerusalem, an appointment in which Rabbi Chaim Ozer was deeply involved.

The letter was sent to the gaon Rabbi Yitzchak Isaac HaLevy, author of Doros HaRishonim and one of the founders of Agudas Yisrael.

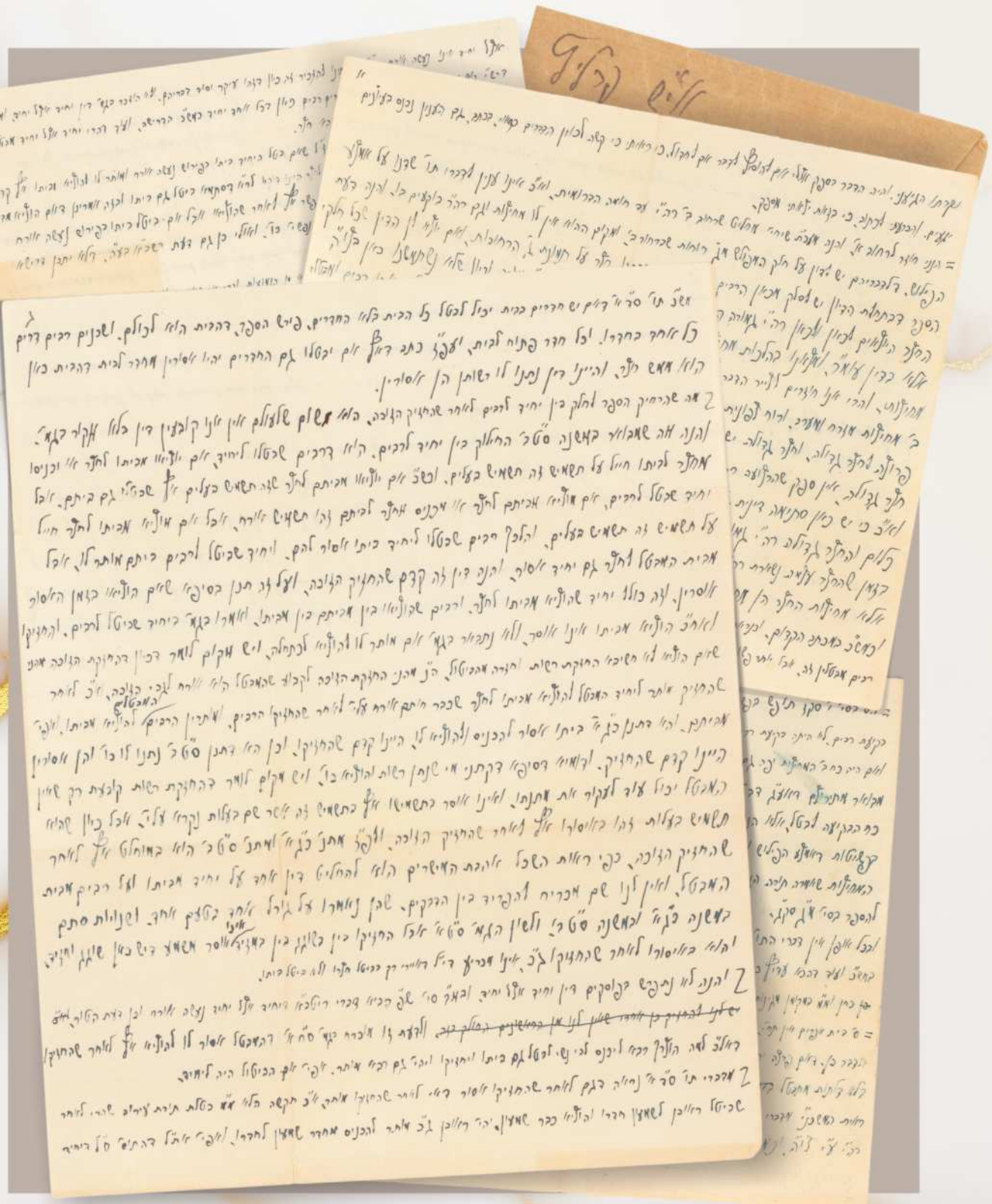
The closing lines of the letter offer a touching glimpse of Rabbi Chaim Ozer's compassionate nature. Despite his many pressing responsibilities, he does not forget to ask if the cough afflicting Rabbi Yitzchak Isaac HaLevi's son has subsided.

**Vilna, Teves 1912.** Official letterhead, **signed twice!**

**37**

Opening Bid
$4,000

Estimate
$6,000–$10,000





# Lengthy and Detailed Letter on Eruvin by the Chazon Ish

Four full pages in the handwriting of the Chazon Ish, Rabbi Avraham Yeshaya Karelitz, with its original envelope, addressed and signed in his hand: "IS"H. Karelitz, Bnei Brak."

The letter was written in response to comments on his sefer Chazon Ish on Eruvin. In it, the Chazon Ish explains and defends passages from his work, and the letter has since been extensively discussed and analyzed by contemporary Torah scholars.

**He opens the letter with the words:** "I received your letter and hesitated whether to continue our exchange, for I realized how difficult it is to express these complex ideas in writing, as the subject demands deep analysis. In the end, I decided to write, believing this was the proper course."

The laws of Eruvin are one of the most intricate and complex areas of halachah. The Chazon Ish devoted exceptional effort to mastering this subject, clarifying many of its most challenging questions and establishing new halachic principles in his landmark sefer Chazon Ish on Eruvin (Vilna, 1929). After settling in Eretz Yisrael, he played a central role in the establishment and supervision of eruvin in towns and agricultural communities.

To clarify his words, the Chazon Ish drew a geometric diagram within the text of the letter.



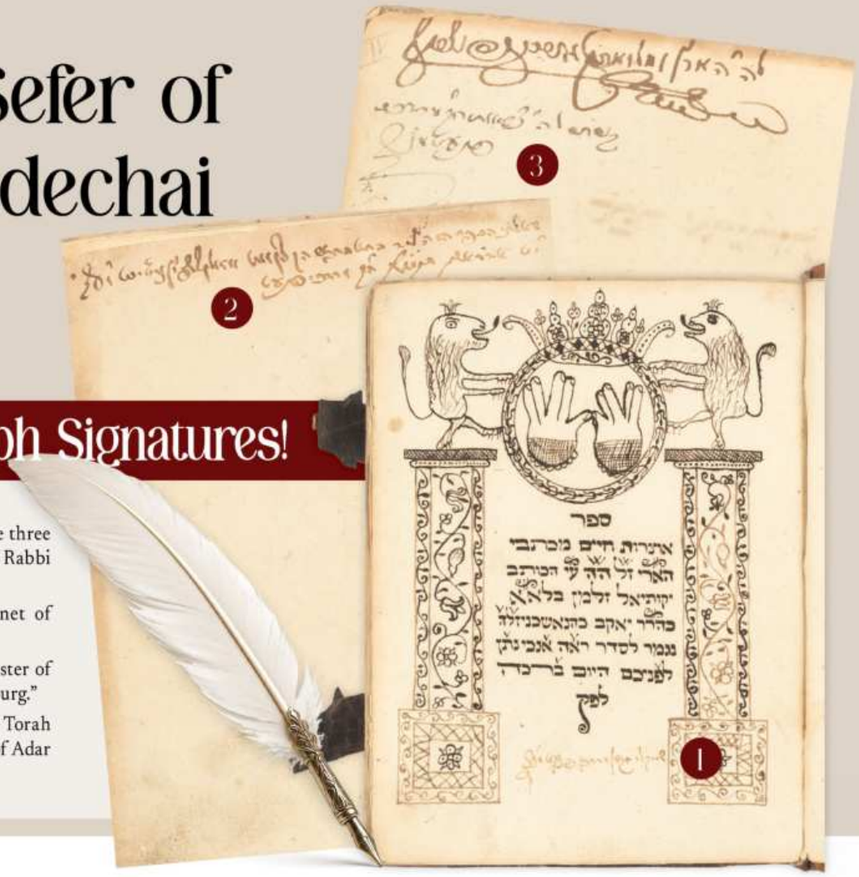
**Page Count:** [2] leaves, comprising four written pages. One leaf measuring 16 × 19 cm, the second 19 × 25 cm. Altogether, 70 generously spaced lines, together with the original envelope. **Condition:** Good.

38

Opening Bid
$10,000

Estimate
$18,000–$25,000

# Personal Sefer of Rabbi Mordechai Benet




## With 3 Autograph Signatures!

At the beginning of the manuscript there are three ownership inscriptions and signatures in Rabbi Mordechai Benet's holy handwriting:

"Belongs to me, Hakatan Mordechai Panet of Nikolsburg."

"I acquired this for the sake of Hashem, Master of Legions. Signed: Mordechai Panet of Nikolsburg."

"I have lent this sefer to the distinguished Torah scholar, the officer Rabbi Wolf Spitz... 19th of Adar I, 1783. Hakatan Mordechai Panet."





# Kabbalistic Manuscript of the Arizal's Teachings

## Nikolsburg, 1724

A manuscript of Sefer Otzros Chaim and Nof Etz Chaim by Rabbi Chaim Vital, studied by the renowned gaon and kabbalist, Rabbi Mordechai Benet, Av Beis Din of Nikolsburg.

At the beginning of the manuscript there are three ownership inscriptions and signatures in Rabbi Mordechai Benet's holy handwriting.

The illustrious gaon **Rabbi Mordechai Benet (1753–1829)**, Rav of Nikolsburg and its surroundings, was renowned not only for the extraordinary breadth of his Torah scholarship and saintliness, but also for his profound mastery of the hidden wisdom of Kabbalah. In his drashos and writings, he cites teachings from the Arizal's manuscripts. According to tradition, he studied Kabbalah under the saintly Rabbi Shmelke of Nikolsburg.

Rabbi Shlomo Sofer records that the Chasam Sofer related how he spent several weeks together with Maharam Benet in Baden, during which they went through Talmud Bavli and Yerushalmi, and the writings of the Arizal.

Regarding Rabbi Mordechai Benet's manuscript of the Arizal, his grandson Rabbi Yechezkel Benet, Av Beis Din of Vrahov, wrote: **"I, Yechezkel, was privileged to obtain, as a treasured keepsake, the writings of the Arizal – holy vessels used by my revered grandfather-in-law [Maharam Benet]"** (Yechabed Av, Piotrków, 1923, p. 35).

At the beginning of the manuscript there is an exceptionally rare Kabbalistic diagram (ilan), which, according to expert opinion, is known from only one other manuscript, preserved at the Jewish Theological Seminary in New York.

**Nikolsburg, 1724.**

**Page Count:** [4], 203, [6], 37 leaves. **Size:** 15.5 × 20.5 cm.

**Condition:** Fine, thick white paper, all in good condition.

Original leather-covered wooden binding with clasps.

39

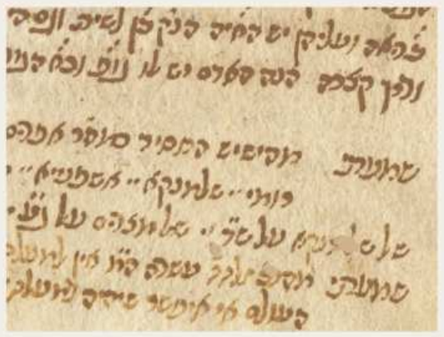
Opening Bid
$15,000

Estimate
$25,000–$30,000

## Teachings of Rabbi Chaim Vital Recorded by his Prime Disciple

# Rabbi Chaim HaKohen

## Aleppo 1640's



On the margin of the fourth page, Rabbi Chaim HaKohen added a gloss to the writings of his teacher, opening with the words: "...I, Chaim Cohen."

At the beginning of the manuscript appears the (partially trimmed) heading: "...from the writings of Rabbi Chaim Vital zt"l, on the subject of angels and demons, the Good and Evil Inclinations, death, and the souls of Yisrael and the nations."

Besides the rarity of the autograph itself, this manuscript is of immense importance as it is an early copy of the writings of Rabbi Chaim Vital, transcribed by one of his leading disciples, who apparently copied the text directly from his teacher's original manuscripts.

Two leaves comprising four fully written pages on deep kabbalistic topics by Rabbi Chaim Vital, in the holy handwriting of the great kabbalist Rabbi Chaim HaKohen, author of Mekor Chaim and Tur Barekes, including his signed gloss in the margin.

From 1595 until his passing in 1620, Rabbi Chaim Vital lived in Damascus, where Rabbi Chaim HaKohen studied Kabbalah under him becoming one of his foremost disciples.

**The kabbalist Rabbi Chaim HaKohen of Aleppo (c. 1585–1655)** was one of the leading kabbalists of his generation. While in Venice for the publication of his sefer Toras Chacham (1654), he met the kabbalist Rabbi Nosson Nota Hanover, who became his disciple in Kabbalah. Rabbi Nosson later included in his famous sefer Shaarei Tzion, Rabbi Chaim HaKohen's piyutim "Kol Beramah Nishma" recited during Tikkun Chatzos, and "Dodi Yarad Legano."

He became especially famous for his series of works entitled Mekor Chaim, in which he masterfully combined halacha, Kabbalah, and mussar.

Rabbi Chaim HaKohen was deeply revered by the Chida, who cites him dozens of times throughout his writings.

**Page Count:** [2] leaves (4 written pages), written in a fine, orderly writing. **Size:** 21 × 15 cm. **Condition:** Bound in a fine new leather binding.

**The Writings of the Arizal in the Teachings of Rabbi Chaim HaKohen**

Rabbi Chaim HaKohen was one of Rabbi Chaim Vital's foremost disciples, who in turn was the Arizal's principal disciple, and so he inherited authentic manuscripts and reliable traditions of the Arizal. Through his own writings, he ensured the faithful transmission of the Arizal's authentic teachings to future generations and strongly opposed those who sought to alter them.

His published works combine halacha and Kabbalah, Toras Chacham on the Five Chumashim, and a kabbalistic siddur which was later printed in Salonika in 1741.

40

Opening Bid
$50,000

Estimate
$70,000–$90,000





# Kabbalistic Sefer Yesod

From beginning to end, the margins of the sefer are densely filled with hundreds of handwritten kabbalistic chiddushim, explanations, and interpretations. Although the author of these extensive glosses remains unidentified, their depth and content clearly indicate that he was a distinguished Torah scholar with profound knowledge of Kabbalah and considerable authority in its teachings.






## Tikkunei HaZohar
### First Edition. Mantua, 1558

Sefer Tikkunei HaZohar by the holy Tanna Rabbi Shimon bar Yochai.

The sefer brings seventy ways (shivin anpin) of explaining the first word in the Torah, "Bereishis." With these seventy explanations, Rabbi Shimon bar Yochai revealed the foundations of the Hidden Torah.

**Tikkunei HaZohar is an integral part of the Zohar, and was first printed alongside the first edition of the Zohar in Mantua.**

The name of the sefer is mentioned in the Zohar in Parshas Ki Savo. (See the preface to Mikdash Melech which explains why it was called "Tikkunim.")

The first pages of the sefer contain four halachic rulings by Italian rabbanim permitting the printing of the Zohar and its Tikkunim and allowing kabbalistic teachings to be publicized to the public.

The work was brought to print and proofread by Rabbi Emanuel Benvenito, author of the sefer Levias Chen (Mantua, 1557).

**Mantua, 1558.** First Edition. Page Count: [4], 146, [2] leaves. Size: 21 cm. Stefansky, Sifrei Yesod, no. 329.



41

Opening Bid
$15,000

Estimate
$20,000-$30,000



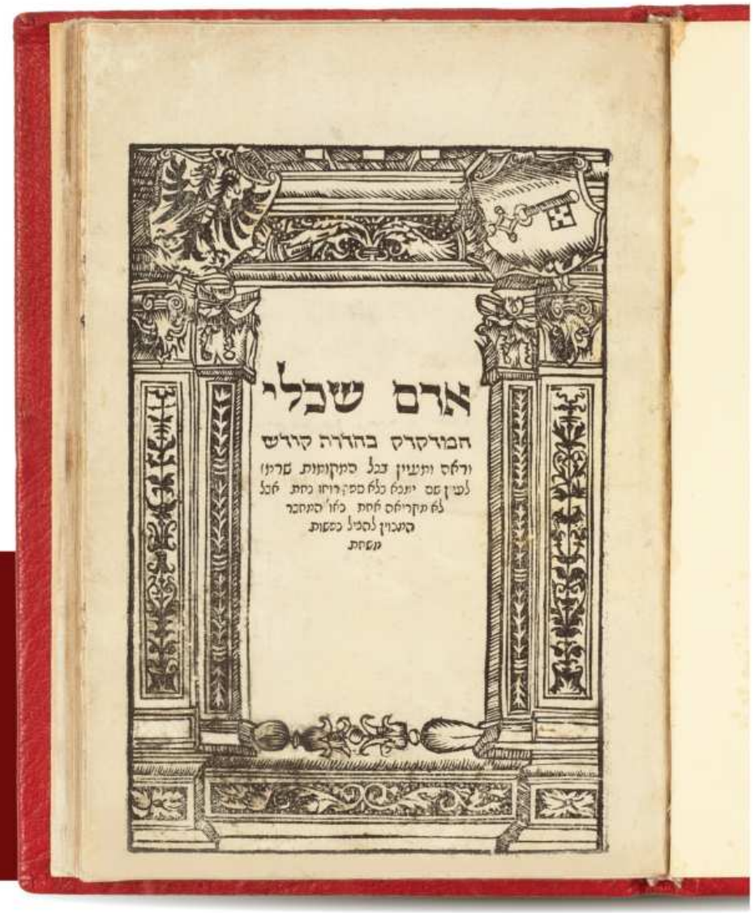
# Adam Sichli
## Tiengen, 1560 Rare First Edition

### A Special Tefillah for Yom Kippur Cited by the Rema

The sefer contains a long prayer for Yom Kippur with a form of viduy for one who seeks to repent.

The Rema in his sefer Toras Olah Vol. 3 quotes this prayer and writes, "And so the great Rabbi Shimon instituted this prayer in his sefer Hadras Kodesh."

Accordingly, this prayer was recited by various Ashkenaz communities (see sefer Yosef Ometz).




## Rambam's 13 Principles According to Kabbalah

A kabbalistic commentary on the Rambam's Thirteen Principles of Jewish Faith, Yud-Gimmel Middos by Rabbi Shimon ben Rabbi Shmuel of France.

The purpose of this sefer was to prove the connection between the Thirteen Principles of Faith and Yud-Gimmel (Thirteen) Attributes of Compassion. The author also expertly weaves the Ten Commandments into his commentary.

**Rabbi Shimon ben Rabbi Shmuel of France** was one of the great Ashkenazic sages of his era. He authored the present sefer in 1400 (as noted at the end of the work). Adam Sichli was widely disseminated and there are many handwritten manuscripts of this work, yet this is the very first printed edition of the sefer.

At the top of the pages are the words 'Hadras Kodesh' which is the second name of this sefer, as noted on the title page.

**Tiengen, 1560. First edition.**

**Page Count:** [24] leaves. **Size:** 17.2 cm.

Early glosses (very faint) appear on leaves [11] verso and [21] recto.

In the city of Tiengen, in the Baden region of Germany near the French border, a Jewish printing press was established in 1560. The press operated for only a single year, making its publications particularly scarce.

42

Opening Bid
$10,000

Estimate
$15,000-$20,000

# Large Bilingual
# MICROGRAPHIC MIZRACH
## London, 1867

מזרח







Manuscript, written in Hebrew and English calligraphic and micrographic scripts, in multi-colored ink, on paper.

This Mizrach features a central motif of the two luchos habris, framed by a large diamond formed of concentric lines of micrographic biblical texts, in the original Hebrew accompanied by selected English translations, in alternating-colored inks.

The texts which comprise this strikingly beautiful micrographic Mizrach are drawn from numerous sources within the corpus of biblical and rabbinic literature. Additional biblical and rabbinic texts are arranged in surrounding geometric forms to complete the rich, sacred composition. The focal point, the depiction of the luchos habris, is accomplished in micrographic text, which cleverly uses the actual words of the Ten Commandments, in the original biblical Hebrew, **with each line mirrored by its English translation.**

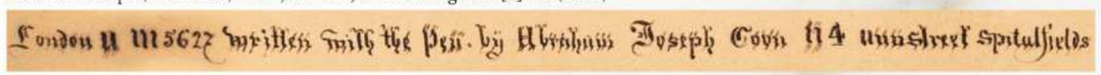
This elegantly penned Mizrach plaque was meticulously executed in both Hebrew and English by Abraham Joseph [ha-Kohen] Coon. The colophon at the very bottom of the Mizrach reads: London, A[nno] M[undi] 5627, written with the pen by Abraham Joseph Coon, 114 Ann Street, Spitalfields.

Born in the Hague in 1811, Coon was raised in Amsterdam, where he was exposed to the well-known micrographic artist and lithographer, Levi David van Gelder.

Coon followed in the footsteps of van Gelder but unlike the relatively prolific van Gelder, whose heavily decorated works are well represented in both museum and private collections, the present lot is the only known surviving micrographic work by Abraham Joseph [ha-Kohen] Coon. Ultimately, this is a masterful example of micrography, where minute Hebrew letters are meticulously arranged to form the decorative and geometric elements. The central lozenge, the arched tabernacle, and the concentric bands all create a powerful, visually pleasing composition with a strong emphasis on calligraphic precision and symbolic symmetry.

Single leaf (58 X 44 cm.)

Abraham Joseph (Ha-Kohen) Coon, London, United Kingdom: [5]627 (1867)




43

Opening Bid
$12,000

Estimate
$15,000–$20,000

# Sir Moses Montefiore *to* Baron Rothschild

## London, 1846

A unique letter from Sir Moses Montefiore of London, addressed to Baron Anschel Mayer Rothschild of Frankfurt.

The letter concerns Montefiore's personal efforts and diplomatic intervention with Tsar Nicholas I of Russia, seeking the repeal of the harsh decrees he had imposed upon the Jews.

As part of these efforts, Montefiore traveled from England to Russia to meet personally with the Tsar. This remarkable expedition would become one of the landmark events of his public life, earning him an enduring place of honor in the annals of Jewish history.

The letter bears two signatures of Montefiore and includes five additional lines in his handwriting, in English.

This is a rare historical document of great significance – a firsthand account of one of the most important acts of Jewish diplomatic advocacy of the nineteenth century, written by the man who personally led the mission.

This remarkable letter also documents the personal relationship between two of the most influential Jewish figures of that era, members of famous aristocratic families, whose names became synonymous with immense wealth, philanthropy and unwavering devotion to the welfare of the Jewish people.

The body of the letter is written in Yiddish by Montefiore's secretary, Dr. Eliezer HaLevi, who accompanied him on his journey to Russia. Montefiore signed the letter in English.

He then added five additional lines entirely in his own handwriting, in English, and signed it a second time as an expression of friendship and respect.

**Preserved on the reverse side is Montefiore's royal red wax seal.**

**London, 1846.** Double sheet. Size: 20 × 24.7 cm.

For more information see www.genazym.com

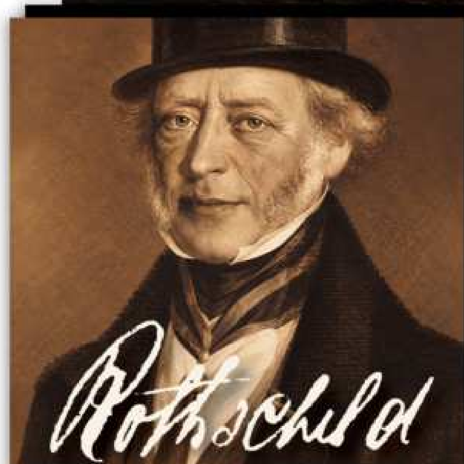
# 44

Opening Bid
$4,000
•
Estimate
$7,000-$10,000

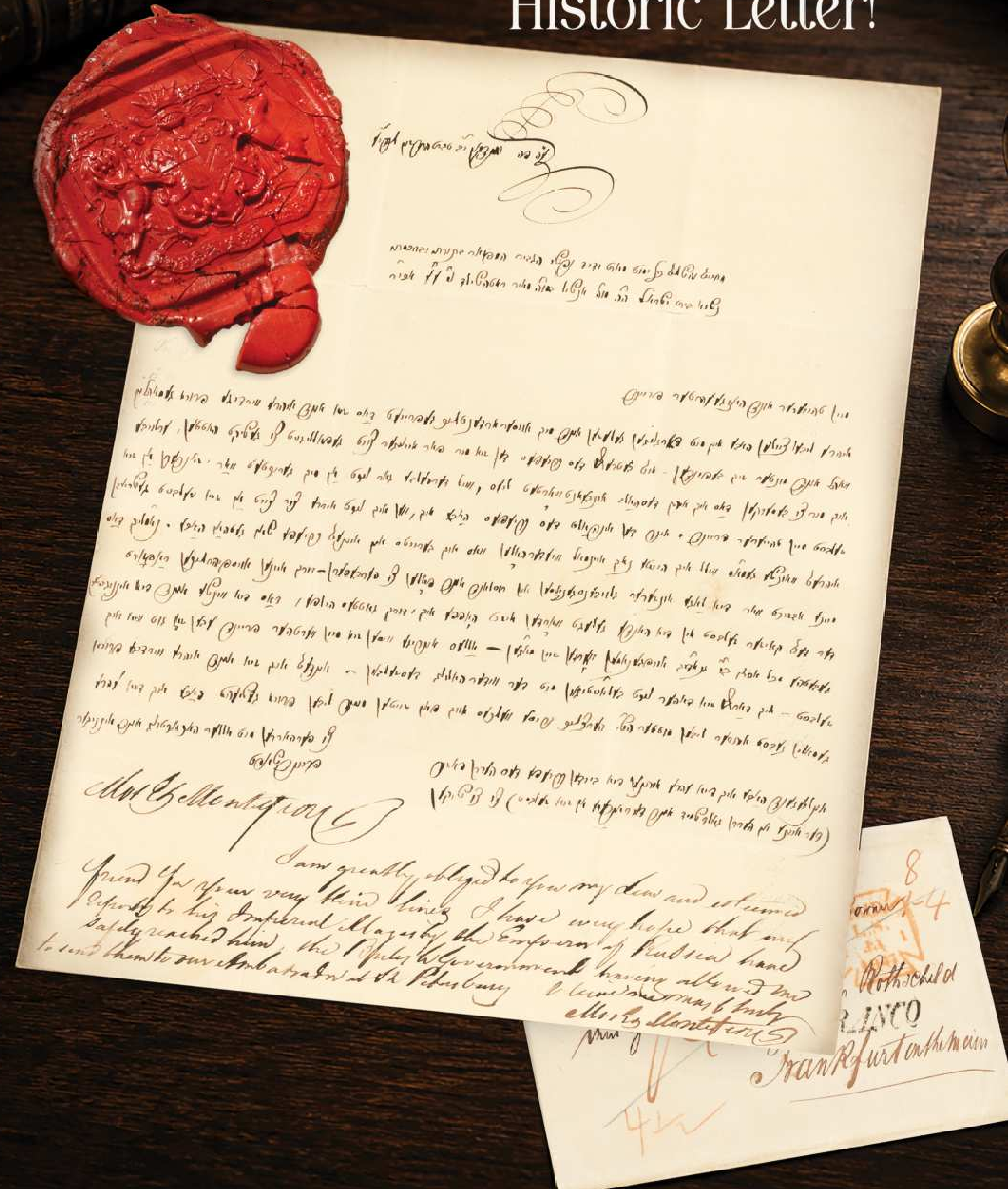


## Efforts to SAVE THE JEWS OF RUSSIA from Tsar Nicholas I






## Historic Letter!



# Hope in the Face of Destruction



# הגדה של פסח

Écrit par E. Stuffel de Strasbourg,
pendant son séjour à Grenoble, en 1942-1943.

# STUFFEL Haggadah

## Grenoble, 1942



**Grenoble**

Grenoble represents one of the dramatic chapters in the history of French Jewry during the Holocaust. Under Italian occupation in 1942–1943, it became a safe zone for tens of thousands of Jewish refugees, including Stuffel. This place of refuge came to an abrupt end in September 1943 when the Nazis occupied the city, launching arrests and deportations to Auschwitz.

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**Grenoble, France, 1942–1943.**

**Page Count:** [1], 87, [1] pp.

**Size**: Height: 13.5 cm. Width: 10.5 cm.

A similar Haggadah by Stuffel is held in Paris in the collection of the Museum of Jewish Art and History in France (M.A.H.J.), under catalog no. Inv. 2009.20.001.

A poignant historical remnant of Jewish spiritual heroism from the Holocaust of French Jewry.

A Pesach Haggadah, handwritten and illustrated by Lucien Léon Stuffel of Strasbourg, created in Grenoble, southern France, where he had fled after the Nazi occupation of France. About a year later, in March 1944, he was deported to Auschwitz and murdered.

Due to the great influx of refugees who arrived in Grenoble, there was a severe shortage of basic sifrei kodesh. With no printed Haggadah available, Stuffel wrote the entire Haggadah by hand.

More than a practical means of fulfilling the Seder night, this Haggadah stands as a moving testimony to Jewish faith and spiritual resilience in the darkest moments.

A beautiful and impressive Haggadah, with around forty-five original colorful illustrations and decorations in gouache paint on greenish paper, with instructions in French.

Its fine vowelized lettering, large calligraphic opening words, straight and orderly script, and illustrations are characteristic of Jewish art from the Alsace region.

On the title page, Stuffel wrote in French: **"Written by L. Stuffel of Strasbourg during his stay in Grenoble in 1942."**



45

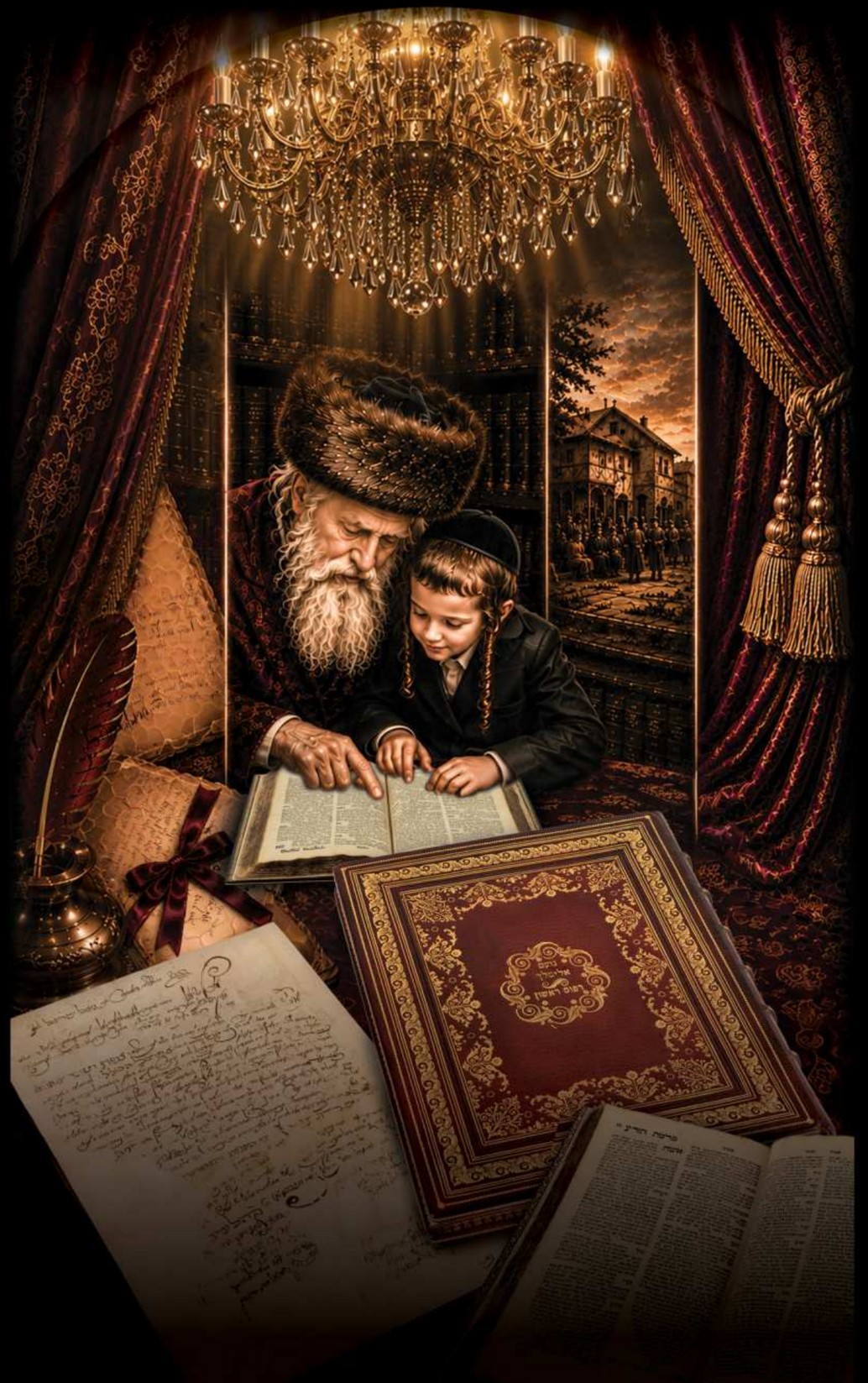
Opening Bid
$8,000

Estimate
$15,000-$20,000

# Part 2

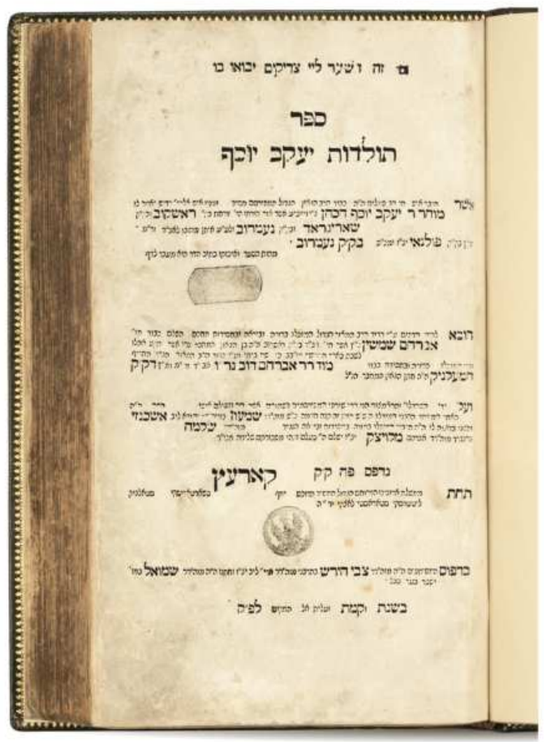
## lots 46-68

בס"ד



# Toldos Yaakov Yosef

## First Edition. Koritz, 1780



זה השער ליי צדיקים יבואו בו

ספר

תולדות יעקב יוסף

The sefer yesod of Chassidus – a commentary on the Chamisha Chumshei Torah by Rabbi Yaakov Yosef HaKohen of Polonne, the Baal Shem Tov's closest disciple and the first and greatest disseminator of his teachings.

The Baal Shem Tov drew the author of Toldos Yaakov Yosef exceptionally close, with special affection, a bond alluded to on the title page by the verse, "And **Yisrael** loved **Yosef**." The Baal Shem Tov imparted his spiritual greatness to him and entrusted him with the greater part of his teachings.

He was the first to compose a sefer founded upon the principles and concepts revealed by the Baal Shem Tov and his work became the primary source for the Baal Shem Tov's teachings.

The great tzaddikim of Chassidus testified that the sefer was written with Ruach HaKodesh. Rabbi Pinchas of Koritz declared, "There has never been such a sefer in the world, for it is Torah from Heaven." The holy Rabbi Leib of Shpoli would place it beneath the pillow of the sick as a remedy.

The phrase "And I heard from my teacher" appears nearly three hundred times throughout the sefer. Rabbi Pinchas of Koritz remarked that from every one of these statements, "one could revive the dead."

**Koritz, 1780. First edition.**

**Page Count:** [1], 202 leaves. **Size:** 31 cm. Bound in a fine new binding.

**Bibliography**: Stefansky, Chassidus, no. 605; Stefansky, Sifrei Yesod, no. 365.

# The First Chassidic Sefer to Be Printed

## The Sefer That Revealed the Besh"t's Teachings to the World

The appearance of this sefer in 1780 marked a historic turning point in the spread of the Baal Shem Tov's teachings and of the Chassidic movement as a whole. In the sefer, the author reveals the secrets his rebbi, the Baal Shem Tov, received from Achiyah HaShiloni (Parshas Balak), describes the ascents of the soul of the Baal Shem Tov where he beheld the great angel Michael (Parshas Shoftim), and brings hundreds of teachings that he heard directly from the Baal Shem Tov.

46

Opening Bid
$100,000

Estimate
$120,000-$150,000

Sefer Yesod

# Tzofnas Pane'ach

*by the*

Toldos Yaakov Yosef

## FOUNDATIONAL CHASSIDIC TEACHINGS ON THE TORAH!

## First Edition, Koritz, 1782




"A wonderful treatise [on sefer Shemos]... rooted in mussar, which will inspire the souls and hearts of all who hear it and learn it to serve Hashem... just as he [Rabbi Yaakov Yosef of Polonne] received from his renowned teacher... the holy Yisrael Baal Shem Tov..."

**Rabbi Yaakov Yosef HaKohen of Polonne**, author of the sefer Toldos Yaakov Yosef, was the Baal Shem Tov's closest disciple. The Baal Shem Tov drew him exceptionally close, with great affection, bestowed his spiritual radiance upon him, and entrusted him with the greater part of his teachings.

He was the first to compose sefarim founded upon the principles and concepts revealed by the Baal Shem Tov, and his works remain the primary source for the teachings of the Baal Shem Tov.

**Koritz, 1782. First edition.** Issued by the author's son-in-law, Rabbi Avraham Dov Averbuch, Av Beis Din of Chmielnik, who later succeeded his father-in-law as Av Beis Din of Polonne.

This is the copy of **Rabbi Shlomo of Chortkov,** son of Rabbi Yisrael of Chortkov, bearing his regal ownership stamp depicting an eagle.

**Page Count:** [1], 95 leaves. **Size:** 30.3 cm. Bound in a fine new binding. **Bibliography**: Stefansky, Chassidus, no. 505; Sifrei Yesod, note to no. 365.



47

Opening Bid
$20,000
Estimate
$30,000-$40,000



# The Origins of Chassidic Thought!




## Kesser Shem Tov

## First Edition Zolkiew 1794

A collection of all the teachings of the Baal Shem Tov as published in the works of his disciples – the Maggid of Mezritch and Rabbi Yaakov Yosef HaKohen of Polonne – together with early accounts of the Baal Shem Tov. It was authored by Rabbi Aharon ben Rabbi Tzvi Hirsch of Apta.

**This is the first Chassidic sefer devoted entirely to the teachings of the Baal Shem Tov and one of the earliest and most foundational collections of Chassidic thought!**

The sefer achieved widespread circulation and was reprinted numerous times. Printed at the beginning of the sefer are the Baal Shem Tov's will (leaf 1b), the famous Iggeres of the Baal Shem Tov that was sent to Eretz Yisrael through his disciple, the Toldos Yaakov Yosef (leaf 2a), and the Baal Shem Tov's teachings on the proper intentions for immersion in the mikveh (leaf 2b).

**Rabbi Aharon HaKohen of Apta** was one of the most important authors of the Chassidic movement, the author of Ohr HaGanuz and Kesser Nehorah commentary on the siddur. He served as Av Beis Din of Zhelichov, succeeding Rabbi Levi Yitzchak of Berditchev, and later as a posek and Av Beis Din of Apta alongside the Ohev Yisrael. His works are some of the most widely studied Chassidic sefarim.

At the beginning of Part I there are approbations by Rabbi Menachem Mendel of Liska (Linsk), Rabbi Shlomo of Karlin, and Rabbi Avraham Moshe of Pshevorsk.

**Zolkiew, 1794–1795.** First Edition.

**Page Count:** Part I (1794): [2], 28 leaves. Part II (1795): [31] leaves. **Size:** 18.5 cm. **Bibliography:** Stefansky, Chassidus, no. 249; Stefansky, Sifrei Yesod, no. 380.

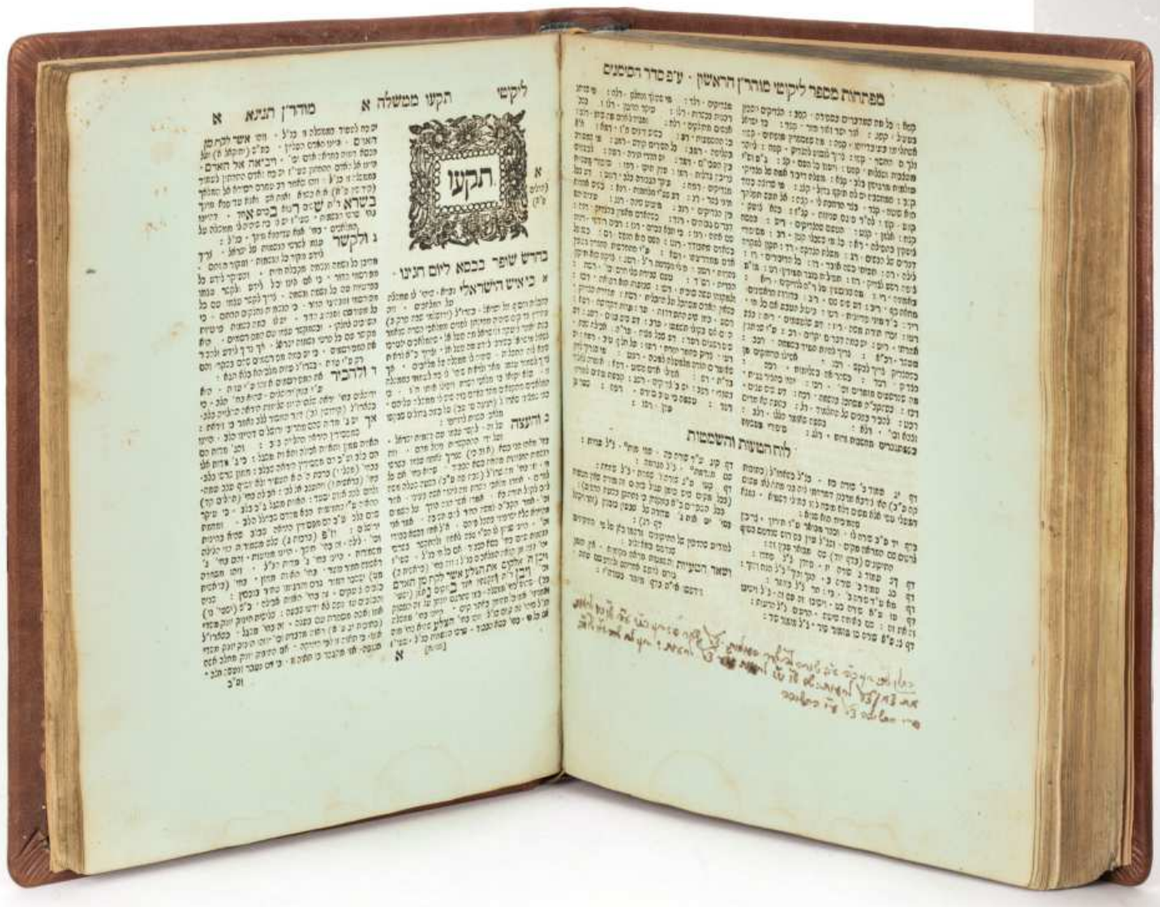
48

Opening Bid
$20,000
Estimate
$25,000-$30,000

Printed in Secret in an Underground Press

*in the Home of*

# Rabbi Nosson of Breslov



At the beginning of the sefer there is an expanded introduction authored by Rabbi Nosson, in which he elaborates at length on the greatness and unique nature of the sefer – describing the immense spiritual powers it contains, the extraordinary effort Rabbi Nachman invested in its writing, his greatness and his journey to Eretz Yisrael, as well as Rabbi Nosson's own editorial work on the sefer and the advantages of this edition over the earlier one.

**Breslov, 1821. Size**: Approx. 22.5 cm. Printed on bluish and greenish paper. Leaf 122 at the end of Part I is on brown paper, supplied from another copy, with margins restored to match the large format of this copy.

**A complete Likutei Moharan in such good condition is exceptionally rare.**



49

Opening Bid
$25,000

Estimate
$35,000-$50,000



# Likutei Moharan

## Breslov, 1821




First complete edition of the foundational sefer of Breslov teachings, Likutei Moharan, written by Rabbi Nachman of Breslov.

This edition is the first complete edition of both parts of the sefer in their entirety. It includes the haskamos, mareh mekomos, and the expanded introduction authored by Rabbi Nosson upon which all subsequent editions of Likutei Moharan were based.

**This is a complete and unique sefer, with especially wide margins, both at the bottom and along the outer edges.**

Rabbi Nosson risked his life by printing the sefer in his home in Breslov. At that time, the Czarist regime in Russia imposed strict limitations on Jewish printing presses. Since he printed without official censorship approval, he concealed the actual place of printing.

Rabbi Nosson established a private printing press in his home in Breslov with one clear and singular goal: to spread the teachings of his teacher, Rabbi Nachman. As he recounts in his autobiographical sefer Yemei Moharanat, he encountered many obstacles in founding the press, but with Heavenly assistance he overcame them. In this press, he succeeded in printing a small number of Rabbi Nachman's sefarim.

The Sacred Teachings of
Rabbi Elimelech of Lizhensk

# NOAM ELIMELECH

First. Edition. Lvov, 1788.



Jst erlaubt zu dru- cken. Lemberg den 3. Sep- tember 1787.

כפר נועם אלימלך

זה החיבר אשר חיבר ה״ה הרב המקובל החסיד המפורסם איש אלקי׳
קדוש יאמר לו אשר מעיינו יוצא חוצה ותורתו אמונתו תורת אמת
על חמשה חומשי תורה כאשר עיניכם תחזנה משרים : גם כמה ליקוטים
על פסוקים וגמרות ודרשים מיוסדים על אדני פז להורות לעם ה׳ דרך
ה׳ את המעשה אשר יעשון :

הובא לבית הדפוס ע״י הני תרי אחים ה״ה הרבני המופלג החסיד המפורסם
מוהר״ר אלעזר ואחיו הקטון ה״ה הרבני התיק החסיד המפורסם מוהר״ר אליעזר
ליפמן נר״ו : וע״י המסייע ה״ה האלוף התורני הנגיד מוהר״ר יעקב דוב בער
הלוי ח״ר שמואל ר״ם מק״ק לבוב :

נדפס פה ק״ק לבוב

תחת ממשלת הגדולים הגדיר קיסר רומיסר הונגרין ביסס גאליציען עם לאדמירין קינגלעך
הפפסלעטי מיינסטען יוזיפס הצני יר״ם *

Innocenz Feßler, königl. Censor.

נדפוס הרבני מוהר״ר יהודה שלמה בהמנוח הרבני מוהר״ר נפתלי הירץ ז״ל לה״ה
הנקרא מאז ומקדם ר׳ שלמה יארוש ועכשיו נקרא ר׳ שלמה
רפאפורט נדו יאיר

לסדר לפרש כי אמך אלהי אבי בעזרי לפ״ק

# Noam Elimelech

## First Edition. Lvov, 1788

A Chassidic commentary on the Chamisha Chumshei Torah by Rabbi Elimelech of Lizhensk, together with Likutei Shoshanah and Iggros Kodesh.

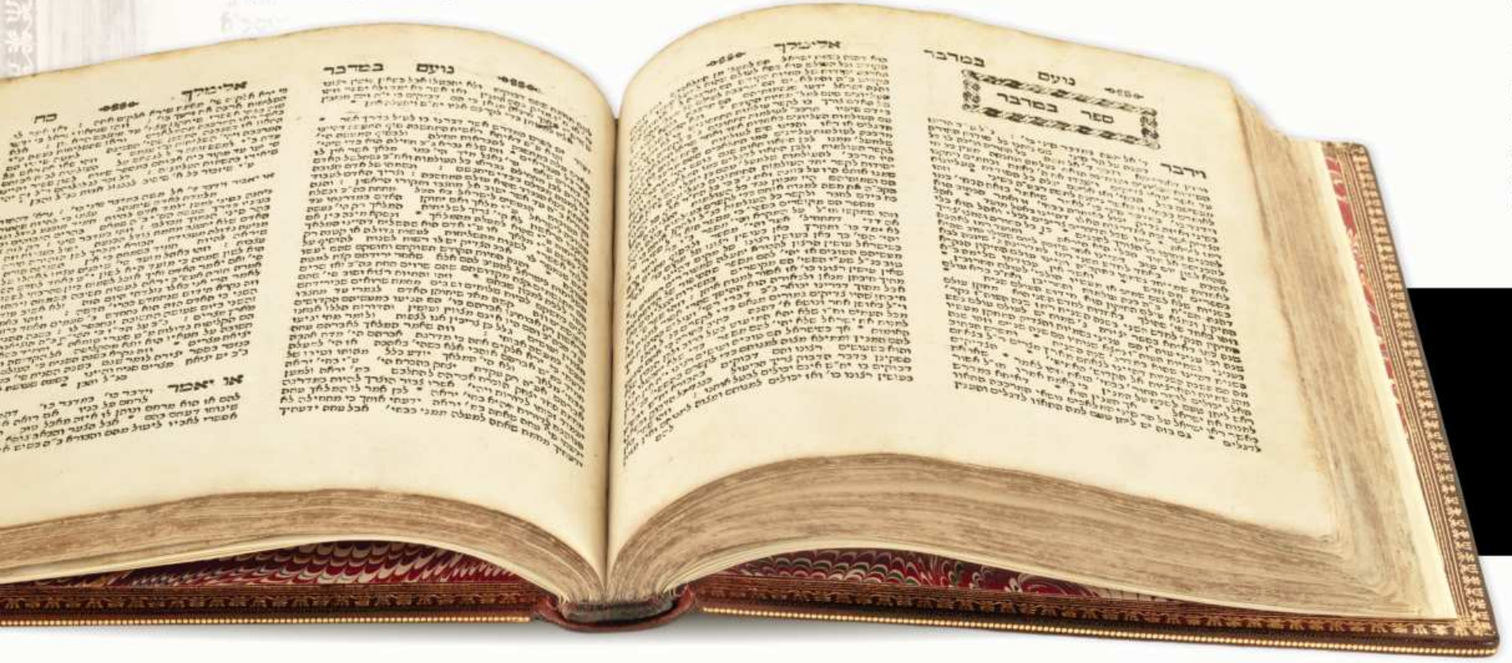
This first edition of the holy sefer Noam Elimelech was published by the author's son, Rabbi Eliezer Lipa, two years after his father's passing, in fulfillment of his father's explicit final instruction. As he writes in his introduction: "I was instructed directly by his holy and pure mouth that after his passing, I should take care of publishing it, and he said: 'There is no greater mitzvah than this...'"

The first edition of Noam Elimelech is renowned for its special segulos (see below) and is the most sought-after Chassidic sefer among chassidim and collectors of Chassidic sefarim. Chassidic Rebbes and tzaddikim throughout the generations longed to add this holy sefer to their personal libraries, sparing no expense to achieve this goal and bring its blessing into their homes.

**The Introduction by Rabbi Elazar of Lizhensk**

At the beginning of the sefer is the important introduction written by Rabbi Elazar, in which he describes the greatness of his saintly father. He concludes with the prayer: **"For the sake of Your great Name, fulfill all the blessings that were ever upon the lips of my revered father, who was accustomed to bless the people of Klal Yisrael and to devote himself on their behalf at all times, annulling harsh decrees through his faithful prayers and self-sacrifice."**

Rabbi Shlomo Hakohen Rabinowicz of Radmosk, author of Tiferes Shlomo, cherished this introduction – particularly this passage – almost as much as the Noam Elimelech itself. (Shaar HaGilgulim, Przemyśl, 1875, leaf 45a).





ספר אגרת הקודש קי

נועם ליקיטי שושנה

At the end of the sefer there are two additional Chibburim.

**1. Likutei Shoshanah** is a collection of brief teachings on the Torah and the words of Chazal, which had likewise been authored by Rabbi Elimelech and was called Likutei Shoshana.

**2. Iggros Kodesh.** Also included is Iggros Kodesh, written by Rabbi Elimelech's son, Rabbi Elazar, together with his disciple Rabbi Zechariah ben Rabbi Mendel. At the request of their teacher, they present responses to the opponents of Chassidus – marking the first published defense by the Chassidic movement against its critics.

**The Printers**

The sefer was printed at the printing press of Rabbi Shlomo Yarish Rappaport. According to Chassidic tradition, the craftsmen involved in its production were exceptional tzaddikim, counted among the thirty-six hidden tzaddikim of the generation, who carried out the printing with holiness and purity, accompanied by lofty kabbalistic intentions and yichudim (Ohel Elimelech, §228).

The Admor Rabbi Elimelech of Lizhensk is the most revered figure in Chassidus, second only to the Baal Shem Tov, and his magnum opus, Noam Elimelech, is the most beloved, learned and praised Chassidic sefer of all times.



# Segulos

of the Holy Sefer

# Noam Elimelech

## A Segulah for Parnassah

"It is known that before his passing, Rabbi Elimelech said that one who learns the Noam Elimelech shall merit parnassah, and one who learns it on Shabbos shall merit a neshamah yeseirah" (Ma'adanei Melech).

## A Segulah for Protection

It is well known that merely keeping this sefer in one's home is itself a segulah for protection and success, as the Admor Rabbi Shalom Eliezer Halberstam wrote in his approbation to a later edition of Noam Elimelech (Munkacs, 1940): **"It will bring blessing into their homes, and it is also an exceptional protection for the home."**

The Rayatz of Lubavitch once penned a response regarding printing a new edition of Noam Elimelech: **"It is definitely a great endeavor, and with the help of Hashem, there will surely be many buyers, as it is a safeguard for their success"** (Iggros Kodesh Vol. 5 Letter #367).

Some tzaddikim would never set out on a journey without taking the holy sefer Noam Elimelech with them, either tucked under their arm or placed inside their tallis and tefillin bag (see Noam Elimelech – Gilyonei Mahar, p. 8).

## A Segulah for Easy Childbirth

It is a proven and tested segulah, well-known among chassidim in the name of tzaddikim of past generations, to place the sefer next to a woman having difficulty in childbirth. This was the practice of the Avnei Nezer when his daughter-in-law, the wife of the Shem MiShmuel, had difficulty during childbirth. (Ohel Elimelech, Przemysl 1910, section 289, Derech Tzaddikim, Piotrkow 1912, chapter 7 section 58, Shulchan Melachim, Beregsasz 1931 leaf 38, 2 note 7)

## A Segulah for Protection of an Infant

"Some had the custom to place the sefer under the infant's head on the night before the bris" (Shu"t Be'er Moshe by the Gaon Rabbi Moshe Stern, Chief Rabbi of Debrecen, Part 3 Chapter 177).

## A Segulah for Health

The Satmar Rebbe gave a first edition of the holy sefer Noam Elimelech to a patient undergoing surgery as a source of protection (Bneh Beischa, New York, 1993, p. 394, note 42).

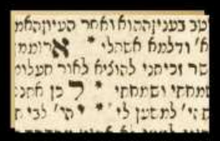
The Admor Rabbi Itzik'l of Pshevorsk instructed a chassid to place a kvittel in the sefer Noam Elimelech, Parshas Beshalach p. 39b upon the verse, "All the plague that I placed in Egypt, I shall not place upon you" (Rabbi Chuna Halperin, Yaffeh Sichasan #141).

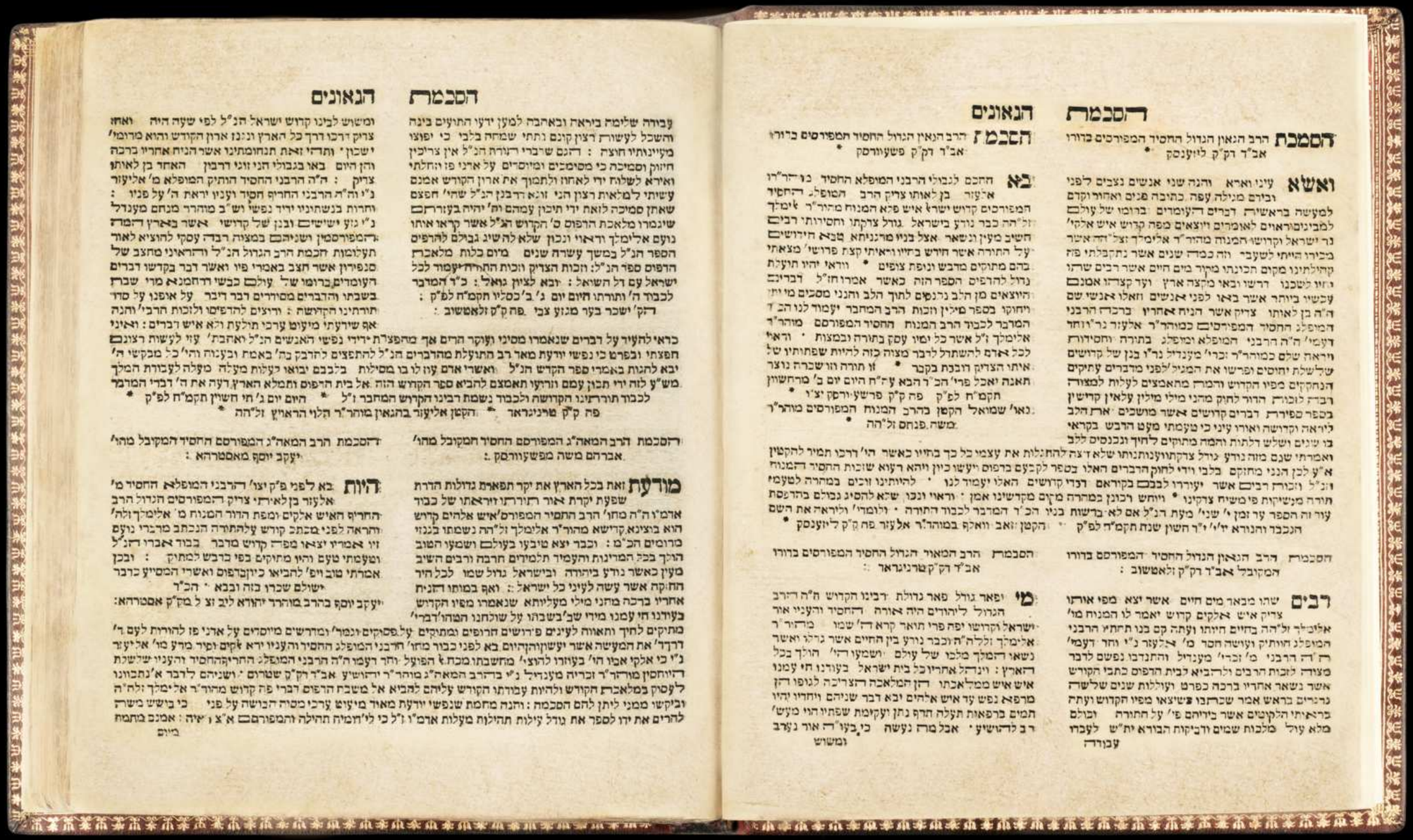
"The world was desolate until two great luminaries came to the world: the holy Baal Shem Tov and our master and teacher Rebbe Elimelech zt"l, and they opened a gate to Hashem for tzaddikim to enter through it."

(Sefer Maor VaShemesh)

## The Asterisks

One of the most unique features of the first edition of Noam Elimelech is its unusual punctuation: instead of conventional punctuation marks, many pauses are indicated by asterisks (*). Later tzaddikim revealed that these seemingly simple symbols conceal profound mystical significance (Ohel Elimelech, ibid.), explaining that they mark places where Rabbi Elimelech experienced a revelation of Eliyahu HaNavi or an ascent of the soul. It was the custom of Rabbi Yeshaya'le of Kerestir to pause whenever he reached one of these asterisks while reading aloud from the sefer at his tish (Mofes HaDor, p. 119, note 49).





## Approbations

The sefer received approbations from leading Torah scholars and prominent Chassidic tzaddikim. The following is a list of the approbations in the order in which they were printed

A) Rabbi Ze'ev son of Rabbi Elazar, author of Leshon Zahav, Rav of Lizhensk during the lifetime of the Noam Elimelech, with whom he shared a close and warm friendship.

B) Rabbi Shmuel, Av Beis Din of Pshevorsk and Pozna, author of Beis Shmuel Acharon.

C) Rabbi Yissachar Ber of Zlotchov
A disciple of the Maggid of Mezritch and author of Mevaser Tzedek.

D) Rabbi Eliezer, Av Beis Din of Tringrad, author of Noam Megadim, a disciple of the Noam Elimelech.

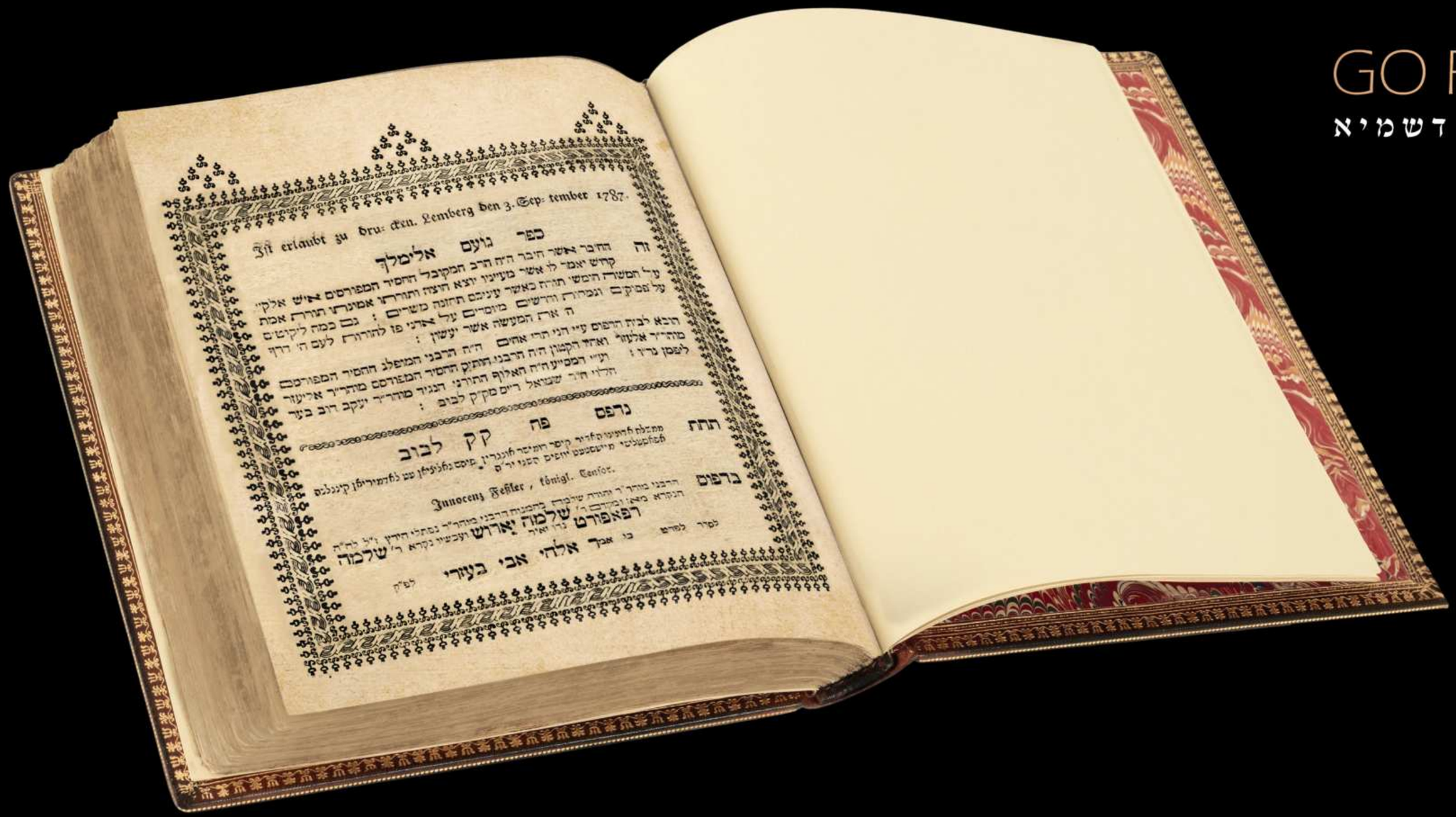
E) Rabbi Avraham Moshe of Pshevorsk, a disciple of the Maggid of Mezritch and of the Noam Elimelech.

F) Rabbi Yaakov Yosef of Ostroh, author of the sacred Rav Yeivi, a disciple of the Maggid of Mezritch.

*

# GO FOR IT

בסייעתא דשמיא


Zu erlaubt zu druken. Lemberg den 3. September 1787.

כפר גועם אלימלך

זח החבר אשר חיבר הי"ה הרב חמקובל החסיד המפורסם איש אלקי"
קדוש יאמר לו אשר מעיניו יוצא חוצה ותורתו אמונתו תורת אמת
על חמשורה חומשי תו"ח כאשר עינכם תחזנה כשרים : גם במה ליקוטים
על פסוקים ובכורות וחדשים מיוסדים על אדני פז להזהירות לעם הי' דרוש
ה ארץ המעשה אשר יעשון :
חיבא לביה חדפום עיי חני תרי אחים היה הרבני המשולב חחסיד המפורסם
מוה"ר אלעזר ואחיו דקטון הי"ה הרבני חותיק החסיד המפורסם מוהר"ר אריעזר
לשמן נרו : ועיי המפיע הי"ה חאלוף החותיק המפורסם מוהר"ר יעקב חוב בעיר
חלולי חי"ר שמואל ריש מק"ק לבוב :

תחת נרפס פח קק לבוב

מחללה לחדפוס קדוש קשר חומ"ר לוצקר"ן, פיסק נאלליציען עם לחמירליכן קיניגלכם
Innocenz Fessler, königl. Censor.

ברפום הרבני בוחיק"ר יחזקאל שרגא בהרבני מוהר"ר נפחלי חיריף ז"ל מה"ח
הנקרא מאיר במקומם ר' רפאפורט שלמה יארוש ועכשיו נקרא ר' שלמה
לפיר למרפם כו אבך אלהי אבי בעזרי לפ"ק







# Darkei Tzedek

First Edition Lvov, 1796

## Customs from Rabbi Elimelech of Lizhensk

> He should guard himself against all sadness, to the utmost degree, even sorrow over his sins.

Practical guidance for serving Hashem, according to the teachings of Chassidus, by Rabbi Zechariah Mendel of Yaroslav. With teachings of guidance and practices from his primary teacher, Rabbi Elimelech of Lizhensk, author of Noam Elimelech.

It is one of the first works detailing the conduct of Chassidic tzaddikim ever published! Beyond offering practical instruction for every aspect of a chassid's daily life, works of this type provide a rare window into the inner world of the tzaddik and his path in avodas Hashem.

**Rabbi Zechariah Mendel of Yaroslav** was raised and educated by his uncle, Rabbi Shmelke of Nikolsburg. His primary teacher was Rabbi Elimelech of Lizhensk, and he was considered one of his greatest disciples. At his teacher's instruction, he wrote the famous Iggeres HaKodesh printed at the end of Noam Elimelech, and together with Rabbi Elazar, he was responsible for publishing the holy sefer Noam Elimelech for the first time, as recorded in the approbations.

Printed at the end of the sefer are the spiritual practices of Rabbi Yechiel Michel of Zlotchov, a disciple of the Baal Shem Tov. Also included are teachings in the name of the Baal Shem Tov and the Maggid of Mezritch.

**Lvov, 1796.**

**Page Count:** [24] leaves. **Size:** 14 cm. **Bibliography:** Stefansky, Chassidus 148.

**The printer writes in his introduction:** "Good practices... were found copied in the possession of the renowned gaon and chassid... Rabbi Menachem Mendel, Av Beis Din of Liska. These practices were related and practiced by one of the disciples of the holy man of G-d, the renowned chassid, the holy luminary, Rabbi Elimelech zt"l."

51

Opening Bid
$15,000

Estimate
$20,000–$30,000

בס"ד

# Be'er Mayim Chaim

## by Rabbi Chaim of Czernowitz







## Rare First Edition Mohilev-Sudilkov 1818-1825

Chamisha Chumshei Torah with Be'er Mayim Chaim, authored by the holy Rabbi Chaim of Czernowitz.

**Rabbi Chaim of Czernowitz (1760–1817),** author of Be'er Mayim Chaim and Sidduro Shel Shabbos, was one of the greatest luminaries of Chassidus, and a genius in both the revealed and hidden dimensions of Torah. In Chassidus, he was the primary disciple of Rabbi Yechiel Michel of Zlotchov, who held him in especially great esteem.

He served as Rav in communities in Romania and was one of the main disseminators of Chassidus throughout Romania and Bukovina. Toward the end of 1813, he fulfilled his lifelong dream of settling in Eretz Yisrael, establishing his home in Tzfat, where he remained until his passing.

He became known in the Chassidic world primarily through his sefer Be'er Mayim Chaim, a work ablaze with spiritual passion, guiding the reader in avodas Hashem according to the path of Torah and Chassidus. Filled with the foundational teachings of Chassidic thought, it quickly secured its place as one of the sifrei yesod of Chassidus, its words described by the Apter Rav as "sweeter than honey."

**Mohilev-Sudilkov, 1818-1825.** First Edition.

**Page Count:** Bereishis: [2], 5-354 leaves. Shemos: 282, 12, 19–38 leaves. Vayikrah: 120, 8, 10 leaves. Bamidbar: 16, 19–181 leaves. Devarim: [1], 172 leaves.

**Size:** 20.7 cm. **Condition:** Good, in complete condition. Printed on blue and greenish paper, with portions of the title pages printed in red ink.

**Bibliography:** Stefansky, Chassidus 216; Stefansky, Sifrei Yesod 388.

**Provenance:** Library of Rabbi Nachum Bernyu of Sadigura. (see below)

## Complete and Distinguished Set in Magnificent Bindings!

קפז 52

Opening Bid
$80,000

Estimate
$150,000-$180,000

Sefer Yesod

# אוצר הספרים של
# מו"ה נחום דוב פרידמאן
# במאדאגורא



A complete and attractive 5 volume set, from the regal library of Rabbi Nachum Bernyu of Sadigura.

All five volumes remain in their custom-made richly decorated leather bindings, stamped and ornamented by the craftsmen who bound the books of his remarkable private library.

His grandfather, Rabbi Yisrael of Ruzhin, spoke with exceptional praise of Be'er Mayim Chaim, and Rabbi Nachum Bernyu acquired a magnificent set of the B.M.C.








# Segulah for Longevity by
# Rabbi Yitzchak Isaac of Komarno
## Lvov, 1856

Two works by Rabbi Yitzchak Isaac Yechiel Yehudah of Komarno, together with an amulet composed by the Rebbe for protection and salvation.

1. **Notzer Chessed** – Pirkei Avos with a commentary based on Kabbalah.

2. **Adam Yashar** – Segulos and prayers for times of stress and sorrow by the holy Rabbi of Komarno. Exceptionally rare.

Following several epidemics that broke out during his lifetime, Rabbi Yitzchak Isaac of Komarno composed an amulet for protection from plague and printed it on a separate leaf at the end of the present sefer Adam Yashar.

It is highly unusual for a Rebbe to compose an amulet for the public, and even more so to have it printed and widely distributed.

The final leaf features the image of a hand covering most of the page, together with sacred Names and various combinations of letters.

The amulet is extremely rare, as it was removed from many copies in order to be carried as a protection.

**Lvov, 1856. First edition.**

**Page Count:** [1], 48, [3]; [9] leaves. **Size:** 20.3 cm. **Bibliography:** Stefansky, Sifrei Chassidus, no. 393.



Opening Bid
$15,000
Estimate
$20,000-$30,000



ספר
מאור ושמש
חלק ראשון.

מחברת הקודש
על חמשה חומשי תורה ורמזי ימים נוראים
ושלש רגלים ואיזה לקוטים.

אשר חיבר איש חי רב פעלים כבוד קדושת שמו נודע בשערים
הוא נידו כבוד נשיא נשיאי הלוי הרב הקדוש המפורסם בוצינא
קדישא ונהורא אספקלריא המאירה מו"ה קלונימום קלמן
הלוי עפשטיין זצוקללה"ה זיע"א.

נדפס
בדפוס הרבנית מרת יהודית ראבינשטיין.
בשנת תקמה לפ"ק.

ת ר א"ק

**Rabbi Klonimus Kalman HaLevi Epstein of Cracow (d. 1823)** was one of the greatest disciples of Rabbi Elimelech of Lizhensk. Following his Rebbe's passing, Rabbi Klonimus Kalman began traveling regularly to Lublin to the holy Chozeh of Lublin. During his Rebbe's lifetime, he established a Chassidic beis medrash in Cracow, becoming one of the earliest and most influential disseminators of Chassidus in the city, despite being persecuted for his beliefs and teachings.



*Sefer Yesod of Chassidus*

# Maor VaShemesh

## First Edition



Maor VaShemesh on the Torah by Rabbi Klonimus Kalman HaLevi Epstein, a primary disciple of Rabbi Elimelech of Lizhensk.

Maor VaShemesh is one of the most important works in sifrei Chassidus, both for its profound teachings and for the many teachings and practices the author includes from his spiritual teachers.

**Breslau, 1842. First Edition.**

**Page Count**: [2], 144 leaves; [1], leaves 145–277, [2] leaves. **Size**: 24.5 cm. **Additional Information:** The title page in this copy was produced during the original printing in order to mislead the censors. It states that the sefer was printed by Yehudis Rubinstein in Lvov in 1788. As is known, several variants of the title page exist.

Stefansky, Chassidus, no. 307; Stefansky, Sifrei Yesod, no. 392.



54

Opening Bid
$18,000

Estimate
$25,000–$35,000

Sefer Yesod

Discovery!

# Early Important Chassidic Document!

## From the Disciples of the Maggid of Mezritch

## Teveria, 1821

Document issuing the appointment of the Rosh Kollel of the Eretz HaKodesh, issued by the leaders of the Chassidic community in Tzfat and Teveria and bearing, at its head, the signature of Rabbi Zev Wolf of Tcharni-Ostroh. He was a leading member of the Maggid of Mezritch's inner circle and leader of the Chassidic community in Teveria.

It is also signed by the administrators and leaders of the communities of Tzfat and Teveria, including Rabbi Gershon Margolios of Skalyt, a close disciple of Rabbi Levi Yitzchak of Berditchev, and Rabbi Zev Wolf's disciple, the chassid Rabbi Yekusiel Zalman Leib, progenitor of the Barzel family.

The name of the recipient does not appear in the document. However, from the exceptionally exalted titles bestowed upon him, it is evident that it was intended for one of the great sages or tzaddikim of the generation.

**Teveria, 1821.**

[1] leaf. **Size:** 19 × 30 cm. **Condition:** Over the years, the document sustained significant damage, though its historical importance and sanctity remain undiminished. Tears with losses (the vast majority of the text remains intact) and numerous holes, professionally restored. On the reverse is a draft letter concerning matters of the Kollel.

For information on the other signatories, see genazym.com

Signature of

## Rabbi Zev Wolf of Tcharni-Ostroh



**Rabbi Zev Wolf, Av Beis Din of Tcharni-Ostroh (circa 1755–1823)**, a primary disciple of the Maggid of Mezritch, was one of the great Chassidic masters and was renowned as a miracle worker whose every word was fulfilled. His burning love of Eretz Yisrael led him to immigrate there in 1798 and he settled in Teveria. Following the passing of Rabbi Menachem Mendel of Kalisk, Rabbi Zev Wolf stood at the head of the Chassidic community for thirteen years.

His son-in-law and successor as rav of Tcharni-Ostroh was Rabbi Yisrael Avraham, son of Rabbi Zusha of Anipoli. His disciples included Rabbi Dovid Shlomo Eibeschitz, author of Levushei Serad and Arvei Nachal, and Rabbi Menachem Mendel of Kosov, progenitor of the Vizhnitz dynasty.

It is remarkable that despite being one of the main leaders of the community and working tirelessly on behalf of the Chassidic settlement, his name appears only rarely in surviving documents and letters, and autograph signatures and letters from him are exceedingly scarce.



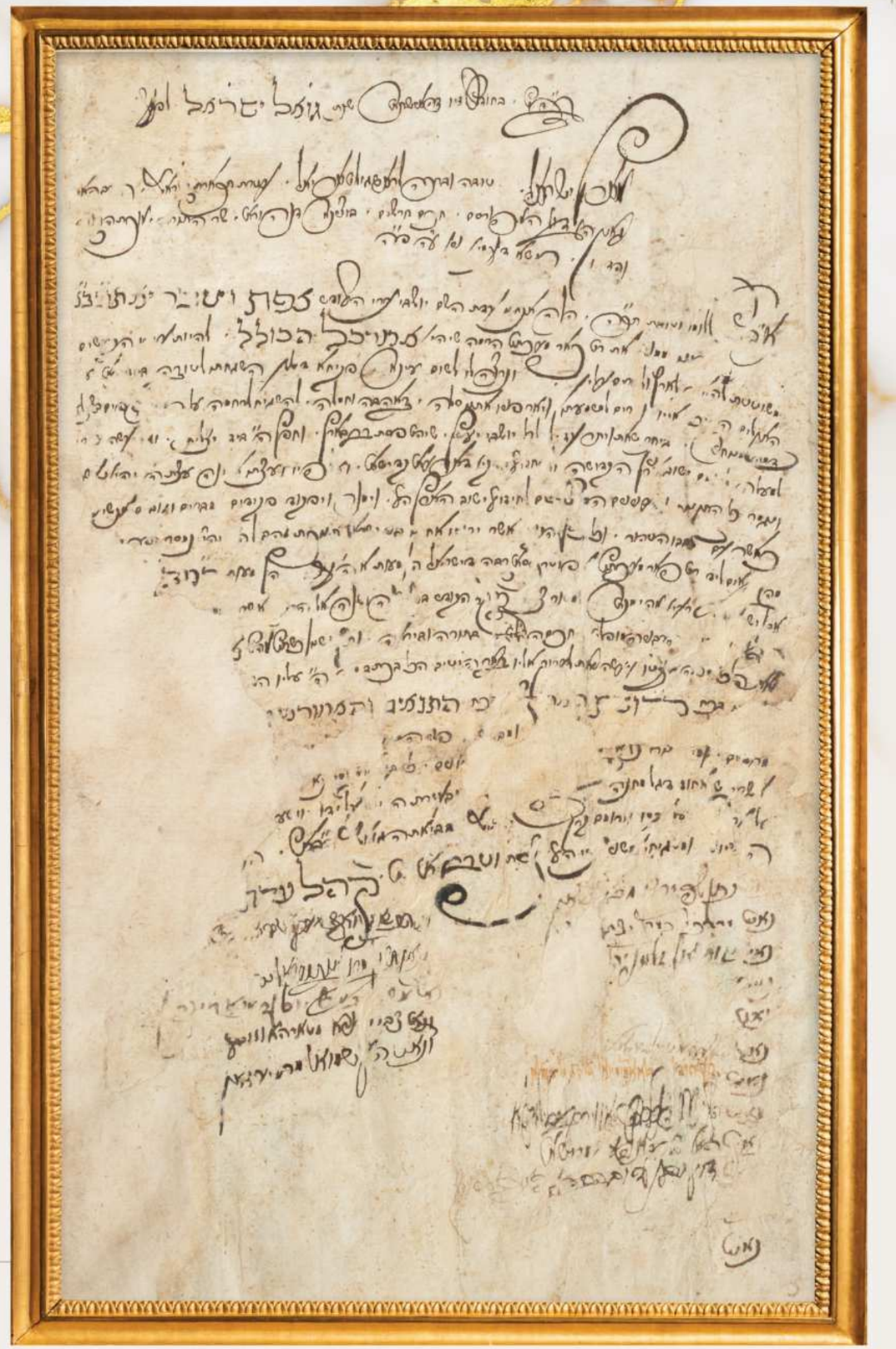
55

Opening Bid
$60,000

Estimate
$80,000–$100,000







*Historic Letter from*

# RABBI YISRAEL OF RUZHIN

## 1837

A historic letter bearing the handwritten signature of Rabbi Yisrael of Ruzhin, written during his persecution by Tsar Nicholas I.

In 1837, the Ruzhiner Rebbe was staying in Dinovitz, Podolia, under constant surveillance and interrogation by the Tsarist authorities, and was at times confined to house arrest. This letter concerns efforts to extricate him from his predicament.

Due to the sensitivity of the matter, the Rebbe does not reveal the details in writing, indicating instead that the bearer would convey them personally, "concerning the affairs that have been entrusted to them to convey."

The letter was entrusted to his brother-in-law, Rabbi Shmuel of Botoshan, who worked extensively on his behalf during his imprisonment.

**The holy Ruzhiner concludes with his heartfelt blessing:** "I shall pray for you and your household, and always remember you before Hashem, that He grant you success in the ways of Hashem and in all your endeavors... May you be blessed with abundant goodness from Hashem... These are the words of one who prays for you and for all of Klal Yisrael."

**Dinovitz, 23 Shevat 1837.** Written by a scribe and signed in the Rebbe's own hand: "Yisrael, son of our teacher Rabbi Shalom."

**Size:** 18 × 19.5 cm.

Published in Iggros HaRav HaKadosh MiRuzhin U'Banav (Jerusalem, 2003), Vol. I, Letter 16, with a photograph of the letter (p. 60).

### The Imprisonment of the Ruzhiner Rebbe

The Ruzhiner Rebbe's imprisonment and struggle against Tsar Nicholas I form one of the most dramatic chapters of his life. Chassidic tradition viewed their confrontation as a spiritual struggle between the forces of holiness and impurity. The two were said to have been born on the same day, with the Tsar several hours earlier. The Rebbe is said to have remarked that had he been born first, he would have vanquished the Tsar forever, "but even so, he will not prevail over me."

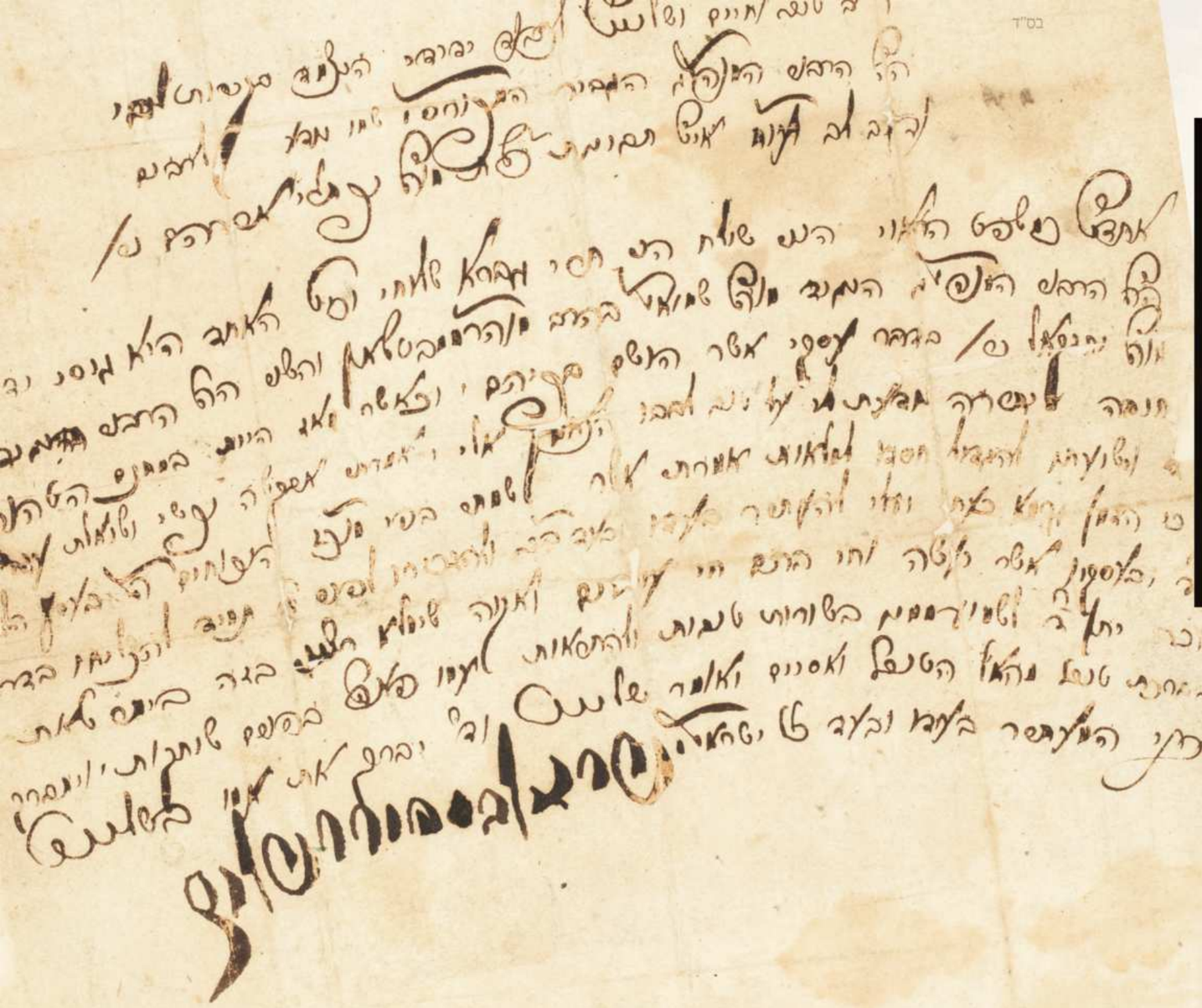
Opponents of the Rebbe's regal manner of conduct informed the authorities that he regarded himself as a king over the Jews and that the funds given to him were effectively taxes from his "subjects." Following the killing of two informers, false testimony implicated the Rebbe, and he was arrested, harshly interrogated, and imprisoned for twenty-two months.

His chassidim eventually secured his release, but he remained under police surveillance. Upon learning that the Tsar intended to exile him to Siberia, he escaped across the border into Austria. Despite the Tsar's demand for his extradition, the efforts of the great Chassidic tzaddikim ultimately enabled him to settle there.

56

Opening Bid
$200,000

Estimate
$300,000-$400,000



Rabbi Yisrael Friedman of Ruzhin - "King of Yisrael"

**Rabbi Yisrael Friedman of Ruzhin (1796–1850)** was one of the most revered figures in Chassidus, a direct grandson of the Maggid of Mezritch. Already in his youth, the leading tzaddikim spoke of him in extraordinary terms. Even before his marriage, Rabbi Levi Yitzchak of Berditchev declared, "Ribbono Shel Olam, You do not have many chassanim like this one," while the Apta Rav described him as "a Sefer Torah" and "**a king of Yisrael**."

A descendant of the Davidic dynasty, the Ruzhiner Rebbe became renowned for his unique royal manner of leadership. His magnificent palace and carriage reflected outward royalty, yet he testified that he took no personal pleasure from his wealth: outwardly royalty, inwardly detached from worldly pursuits. Following his escape from Russia, he settled in Sadigura, where thousands flocked to his court, including leading rabbanim and tzaddikim. His descendants established some of the most distinguished Chassidic courts, including Sadigura-Boyan, Chortkov, Stefanesht, Husiatyn, Bohush, and Kapishnitz.

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"To mention his name is Torah; to remember his name is teshuva; to remember his name is love of Hashem and love of Yisrael. Thousands upon thousands were stirred to thoughts of teshuva merely by hearing the name Ruzhin."
(Abir Yaakov, by his great-grandson, Rabbi Avraham Yaakov of Sadigura, 3 Cheshvan, p. 10)





*The Holy*

# RABBI YISRAEL OF RUZHIN

## Praying for all of Klal Yisroel

"I shall pray for you and your family and remember you always before Hashem, that He grant you success in His ways and in all your endeavors... May you be blessed with abundant goodness from Hashem... From one who prays for you and for all of Klal Yisrael.

*Yisrael, son of our teacher Rabbi Shalom*

*Extremely Rare!*
*Entirely Written and Signed by*

# THE FIRST ADMOR OF RADZYMIN

## 1859

Semichah document for a shochet entirely in the holy handwriting and signed by the Admor Rabbi Yaakov Aryeh Guterman of Radzymin, known as the "Saba Kadisha" (holy grandfather) of Radzymin.

Only a small number of letters and manuscript leaves in his handwriting are known today. A semichah document such as this is exceedingly rare, and may be the only known surviving one.

In this remarkable letter, written with characteristic humility, the Saba Kadisha explains that he had largely withdrawn from such responsibilities due to old age. Nevertheless, since the shochet already possessed certifications from other rabbanim, he personally inspected the knife, found it "very good," and granted written approval. He notes that the shochet was trustworthy and served among the chassidim of Kotzk, concluding that "one may eat from his shechitah."

**Rabbi Yaakov Aryeh Guterman of Radzymin (1792–1874),** author of Divrei Aviv and Bikurei Aviv, was founder of the Radzymin dynasty and one of the foremost Chassidic leaders of Poland. A disciple of Rabbi Simcha Bunim of Peshischa, he later established his own court, attracting thousands of followers. He became renowned throughout Poland as a miracle worker, and after his passing his gravesite became a celebrated destination for prayer and salvations.

**Radzymin, 1859. Size**: 19 × 21 cm.

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**The Segulah of the Saba Kadisha's Handwriting**

Among the tzaddikim of Poland, manuscripts written by the Rebbe of Radzymin were regarded as a powerful segulah for protection.

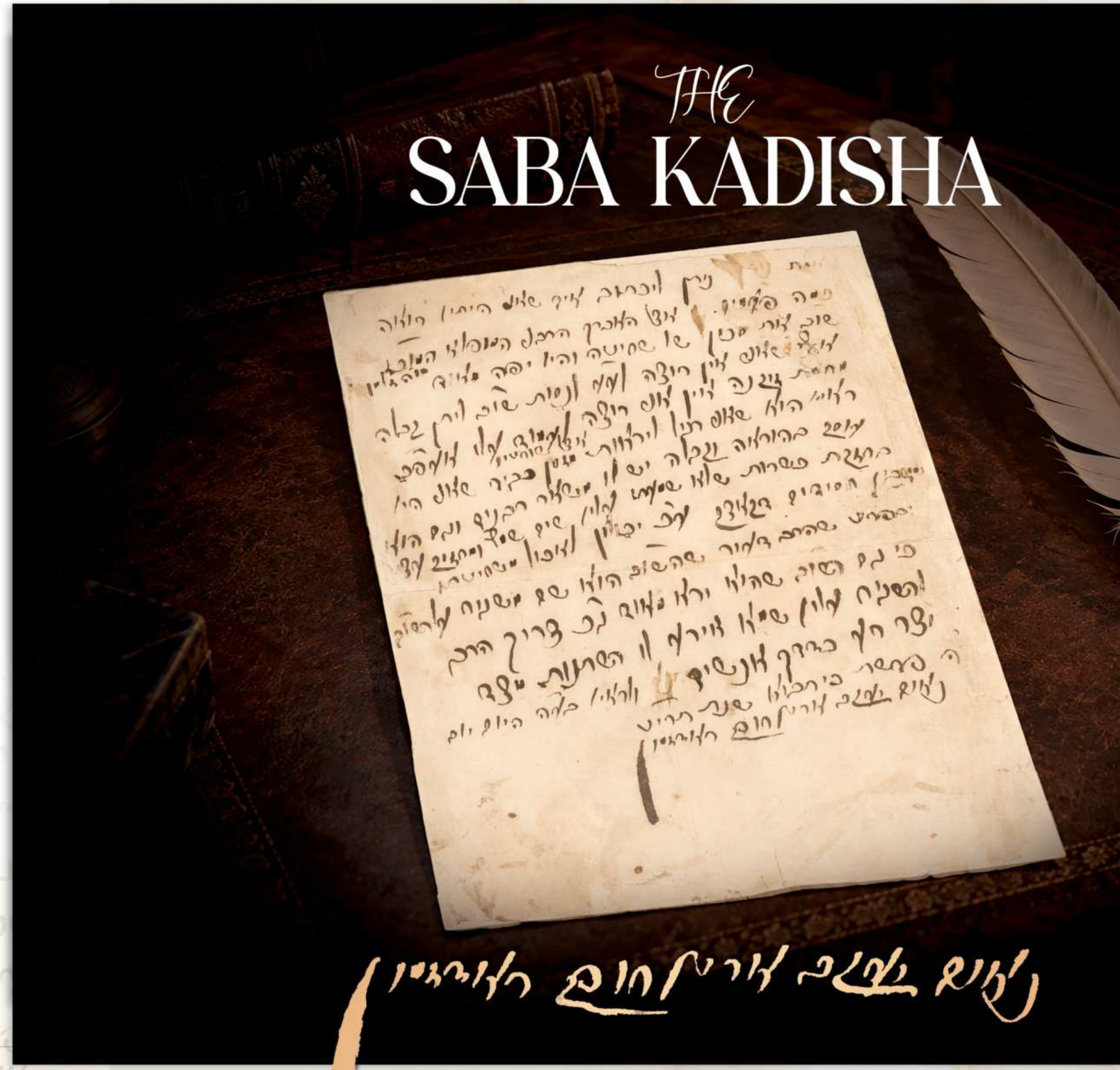
The Lev Simcha related that his father, the Imrei Emes, once gifted him with a manuscript written by his ancestor Rabbi Yaakov Aryeh of Radzymin, explaining that it served as a segulah for protection.

The Lev Simcha later remarked, "My father was not one who attached significance to segulos. I therefore understood that if he nevertheless spoke of this manuscript in such terms, its significance must have been immeasurable. For that reason, after the war I acquired another manuscript written by the Saba Kadisha of Radzymin" (Libam Shel Yisrael).

When the Lev Simcha was blessed with his only son, he named him Yaakov Aryeh after the Rebbe of Radzymin; he is the current Gerrer Rebbe shlita.

Another prominent Rebbe today who bears his name is the Amshinover Rebbe shlita.

Both Rebbes are descendants of the holy Radzymin Rebbe.




57

Opening Bid
$30,000

Estimate
$40,000–$60,000

*Manuscript on*

# Megillas Esther and Koheles

The original writings from which the sefarim of Rabbi Moshe Teitelbaum, Av Beis Din of Ujhely, author of Yismach Moshe, were printed, together with glosses, additions, and completions in the handwriting of his grandson Rabbi Yekusiel Yehuda Teitelbaum, the Yetev Lev, as well as Rabbi Moshe Dovid Teitelbaum, Av Beis Din of Madiar–Lapush, the Yetev Lev's grandson.

The writings were copied by a scribe from the manuscript of the Yismach Moshe at the instruction of the Yetav Lev, and from them he and his grandson prepared the printed editions of Yismach Moshe on the Torah and on Koheles.

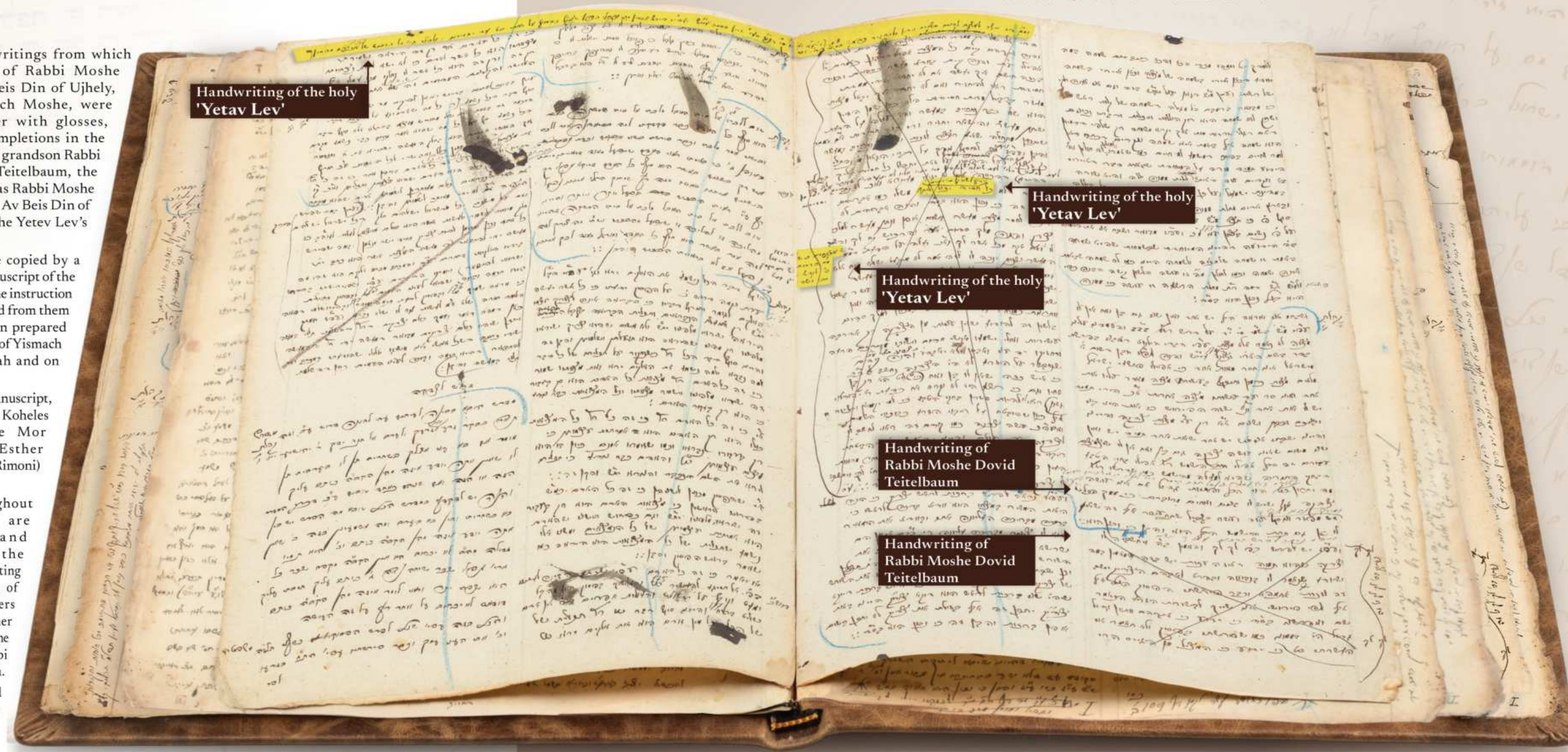
From the present manuscript, the commentary on Koheles (under the title Mor U'Levona) and Esther (under the title Asis Rimoni) were printed.

Scattered throughout the manuscript are completions and corrections in the Yetev Lev's handwriting – some consisting of a single word, others lengthy – and further corrections appear in the handwriting of Rabbi Moshe Dovid of Lapush.

For an expanded description please see: www.genazym.com

# Yismach Moshe

## With Handwritten Glosses of his Grandson Yetav Lev




58

Opening Bid
$50,000

Estimate
$60,000-$80,000

# Zohar *of the* Teitelbaum Dynasty

## Vilna, 1894

The Zohar, Vilna edition, three volumes bound in distinguished leather bindings. The personal set of the Admor Rabbi Chaim Tzvi Teitelbaum of Sighet, author of Atzei Chaim.

The set later passed by inheritance to his sons, Rabbi Yekusiel Yehuda Teitelbaum and Rabbi Meshulam Zusha Teitelbaum.

**Admor Rabbi Chaim Tzvi Teitelbaum, Author of Atzei Chaim**

On the front flyleaf of the Bereishis volume appears the following handwritten ownership inscription:

"This holy sefer Zohar belongs to the great Gaon, the illustrious luminary, the holy and saintly Rabbi Chaim Tzvi Teitelbaum, shlita."

An additional ownership inscription appears on the inside cover of the Shemos volume:

"This sefer Zohar belongs to the distinguished and brilliant Rabbi Chaim Tzvi Teitelbaum."

**Rabbi Yekusiel Yehuda Teitelbaum**

A later inscription on the same leaf reads:

"This sefer belongs to the famous holy Rebbe and righteous Gaon... Rabbi Yekusiel Yehuda Teitelbaum, son of the holy Gaon, our master the author of Atzei Chaim, zt"l, grandson of the holy elder Rabbi Chananya Yom Tov Lipa, son of the holy gaon raban shel kol bnei hagolah, maran the Yitav Lev."

**Rabbi Meshulam Zusha Teitelbaum**

All three title pages bear the ownership stamp of his son, Rabbi Meshulam Zusha Teitelbaum, Hy"d.

**Vilna, 1894.**

**Page Count:** Bereishis: [3] leaves, 8 pages, [1] 267 leaves. Shemos: [1], 278 leaves. Vayikrah–Devarim: [1], 309, [8] leaves.

**Size**: 23.5 cm.

**Condition**: The stamp of Rabbi Meshulam Zusha is fully preserved on the title page of the Vayikrah volume, while only partial impressions remain on the title pages of Bereishis and Shemos. Wear and tears to the title pages and several individual leaves. Preserved in a new protective case.

This set of Zohar is part of a larger group of books that were brought from Sighet to Eretz Yisrael immediately after the Holocaust. The larger collection includes additional books, some of which also belonged to members of the Teitelbaum dynasty. See the Genazym website for a detailed list.




59

Opening Bid
$20,000

Estimate
$40,000-$60,000

קצא





# The Satmar Rebbe
## Journey to Israel
## His Exclusive Personal Documents

Historic documents of the Satmar Rebbe upon his journey to Eretz Yisroel in 1952 bearing his photograph and holy handwritten signature.

Official applications submitted to the authorities in New York (Affidavit for Passport) for the issuance of passports to the Rebbe and Rebbetzin.

**First Document:** The Rebbe's application for travel to Eretz Yisrael via Belgium, containing identifying details of the passport holder. Country of origin: Romania; Place of birth: Sighet, Romania; Date of birth: January 13, 1887; Occupation: Rabbi. Residence: 500 Bedford Avenue, Brooklyn, New York. Purpose of travel: visiting relatives and giving lectures (shiurim). The document also records his height, hair color, and eye color. With two handwritten signatures of the Rebbe in English.

On the reverse are three official certifications: 1) Certification by the Kings County Clerk and Clerk of the County Supreme Court confirming the identity and position of the notary. 2) Stamp of the Consulate General of Israel in New York granting an entry visa to Eretz Yisrael. 3) Stamp of the Consulate General of Belgium in New York granting an entry visa to Belgium, with a consular stamp.

**Second Document:** The passport application of Rebbetzin Feiga Teitelbaum for travel to Eretz Yisrael, likewise containing identifying details and a physical description. Place and date of birth: Częstochowa, Poland, April 16, 1912. Purpose of travel: visiting relatives and accompanying her husband.

With her photograph and handwritten signature. The reverse bears the same certifications and consular stamps described above.

The journey itself took place in Tammuz 1952 and was the Rebbe's first visit to Eretz Yisrael after the establishment of the State of Israel. The historic visit generated tremendous excitement and enthusiasm among the Chareidi community in Eretz Yisrael.

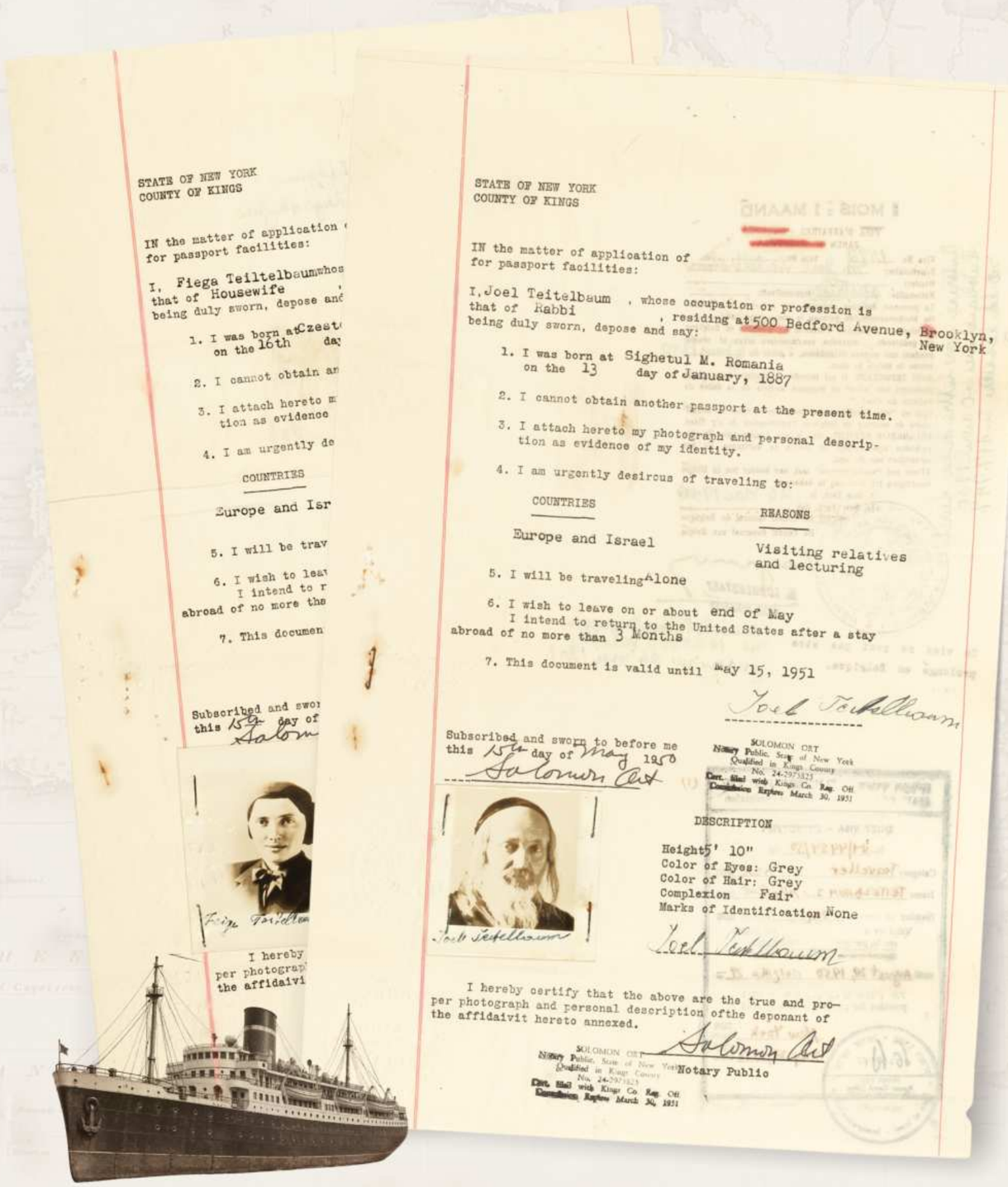
During this historic visit, the Rebbe strengthened and encouraged his chassidim, fostered the growth of the yeshiva and his other institutions, and publicly expressed his views on the major issues that had arisen following the establishment of the State.

**The Admor Rabbi Yoel of Satmar (1887–1979)**, author of Divrei Yoel, was one of the towering Chassidic Rebbes who survived the Holocaust. He rebuilt Satmar Chassidus from the ashes after the Holocaust and established flourishing communities in the United States and Yerushalayim.

The Rebbe visited Eretz Yisrael six times. His first visit was in 1932, followed by visits in 1945, 1952, 1955, 1959, and 1965.

Each of his visits generated tremendous excitement among the Chareidi community throughout Eretz Yisrael, and particularly among his chassidim.

During these visits, the Rebbe left a lasting imprint upon his institutions in Eretz Yisrael.



STATE OF NEW YORK
COUNTY OF KINGS

IN the matter of application of
for passport facilities:

I, Joel Teitelbaum , whose occupation or profession is
that of Rabbi , residing at 500 Bedford Avenue, Brooklyn,
New York
being duly sworn, depose and say:

1. I was born at Sighetul M. Romania
on the 13 day of January, 1887

2. I cannot obtain another passport at the present time.

3. I attach hereto my photograph and personal descrip-
tion as evidence of my identity.

4. I am urgently desircus of traveling to:

| COUNTRIES | REASONS |
|---|---|
| Europe and Israel | Visiting relatives and lecturing |

5. I will be traveling Alone

6. I wish to leave on or about end of May
I intend to return to the United States after a stay
abroad of no more than 3 Months

7. This document is valid until May 15, 1951

Joel Teitelbaum

Subscribed and sworn to before me
this 15th day of May 1950
Solomon Ort

SOLOMON ORT
Notary Public, State of New York
Qualified in Kings County
No. 24-2973525
Cert. filed with Kings Co. Reg. Off.
Commission Expires March 30, 1951

DESCRIPTION

Height 5' 10"
Color of Eyes: Grey
Color of Hair: Grey
Complexion Fair
Marks of Identification None

Joel Teitelbaum

I hereby certify that the above are the true and pro-
per photograph and personal description of the deponant of
the affidavit hereto annexed.

Solomon Ort
Notary Public

SOLOMON ORT
Notary Public, State of New York
Qualified in Kings County
No. 24-2973525
Cert. filed with Kings Co. Reg. Off.
Commission Expires March 30, 1951

STATE OF NEW YORK
COUNTY OF KINGS

IN the matter of application
for passport facilities:

I, Fiega Teiltelbaum whos
that of Housewife
being duly sworn, depose and

1. I was born at Czest
on the 16th da

2. I cannot obtain an

3. I attach hereto m
tion as evidence

4. I am urgently de

COUNTRIES

Europe and Isr

5. I will be trav

6. I wish to lea
I intend to r
abroad of no more tha

7. This documen

Subscribed and swo
this 15 day of
Salom

Feiga Teitelbaum

I hereby
per photograp
the affidavi




With the Original Signatures of the Rebbe and Rebbetzin

60

Opening Bid
$50,000

Estimate
$60,000-$80,000

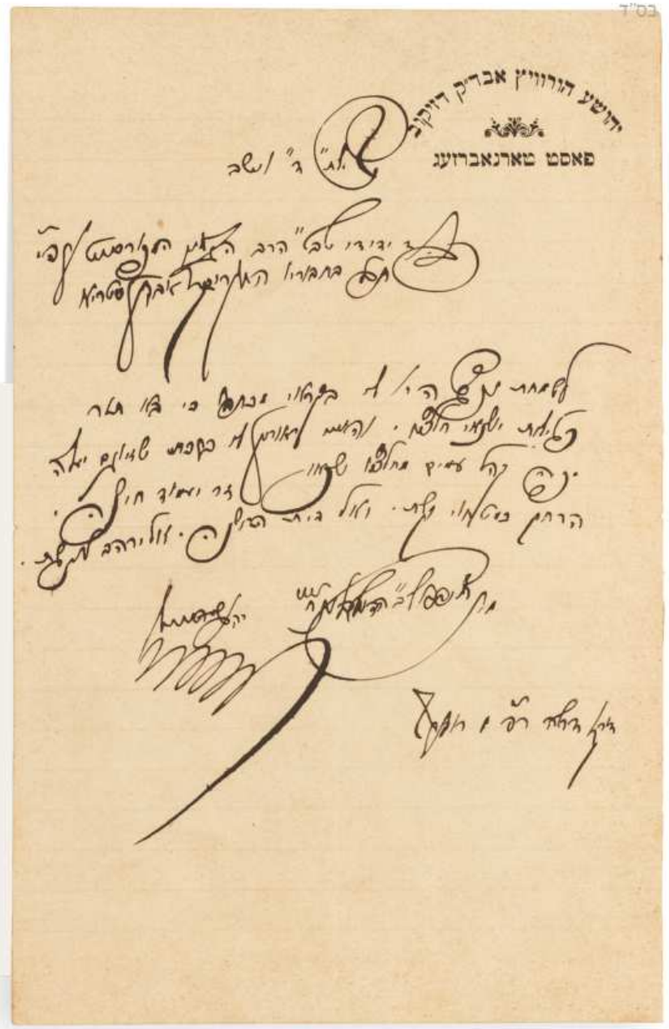
קסז

יהושע הורוויץ אבדק דזיקוב

פאסט טארנאבזיג

The Dzikov Dynasty





# Blessing for a Good Marriage from Rabbi Yehoshua of Dzikov 1897

Handwritten and autographed letter by the Admor Rabbi Yehoshua Horowitz of Dzikov, author of Ateres Yeshuah.

It contains a poetically worded blessing: **"I hereby bestow my blessing upon you – that their marriage should be a blessed and successful one, that they be blessed with many descendants, and that no harmful force should come near, but remain far away, as far as a bowshot."**

It was sent to his close relative, the gaon Rabbi Aryeh Leib Horowitz, Av Beis Din of Stanislav, author of Shu"t Harei Besamim.

**Rabbi Yehoshua Horowitz of Dzikov, author of Ateres Yeshuah (1848–1913)**, was the great grandson of the famed Rabbi Naftali of Ropshitz. He was one of the leading Rebbes in his generation and in his time, the Dzikov Chassidus flourished and prospered. He was a prolific author; among his best-known works are Ateres Yeshuah on the Torah and Shu"t Ateres Yeshuah.

**Tarnobrzeg / Dzikov, c. 1897.** One leaf. Size:14×22 cm.

61

Opening Bid
$10,000

Estimate
$15,000-$20,000

קסח




# Lengthy Halachic Teshuva Handwritten *by the* Rogatchover

## Dvinsk - New Jersey, 1924

**From Dvinsk to New Jersey** – a compelling practical halachic responsum prompted by accusations against a community rabbi, in which the Rogatchover firmly vindicates the rabbi and upholds his position.

**2 pages, 54 wide lines, entirely in the Rogatchover's holy handwriting and with his signature.**

**The Rogatchover was renowned for composing his responsa in an exceptionally concise and highly abbreviated style. Autographed responsa extending to such unusual length are extremely rare!**

In his teshuva, the Rogatchover rules that "if they took him as their Rav and he is a qualified Rav according to halacha, they cannot protest against him without any proof or conclusive evidence, and certainly not by merely a minority of the congregation," and therefore "the beis din should not involve itself in this matter at all... this is the ruling."

In his characteristic style, the Rogatchover presents a sweeping and deep analysis, establishing clear frameworks and drawing on unexpected sources from all areas of Chazal, citing close to forty sources from Bavli and Yerushalmi, the Pesikta, Mechilta, Sifrei, and of course the sefarim of the Rambam.

**Rabbi Yosef Rosen of Dvinsk, known by all as the "Rogatchover" (1858–1936)**, was described by Rabbi Meir Shapiro of Lublin as "a treasury of wisdom like one of the Rishonim." His brilliant chiddushim, unmatched in the literature of the Achronim, were printed in the sefarim Tzofnas Paneach on the Rambam and Shu"t.

The teshuva was sent to Rabbi Yaakov Ben Tzion HaKohen Mendelson, Av Beis Din of Newark, New Jersey, and was printed by him in the kuntres Divrei HaRivos (siman 10).

**Dvinsk, 26 Tishrei 1924.** Folded leaf, 2 written pages.
Each page is 18×22 cm. Good condition.





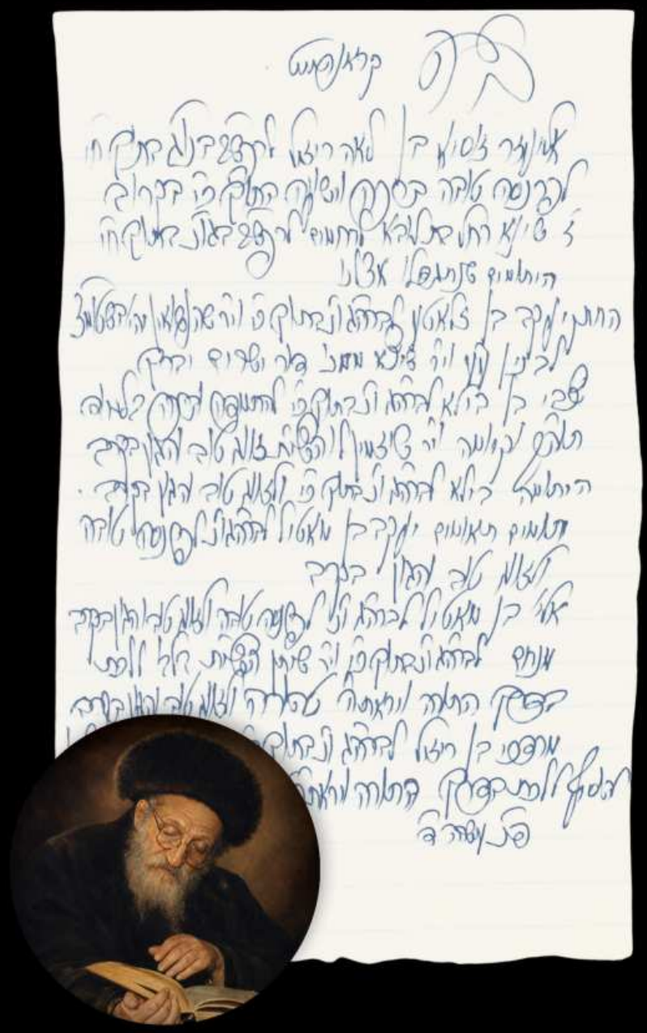
62

Opening Bid
$5,000

Estimate
$8,000-$12,000

# Handwritten Kvittel *by the* Skulener Rebbe

For more information see: www.genazym.com



63

Opening Bid
$4,000

Estimate
$8,000-$10,000

Signed in Hebrew and English!




Extremely Rare!

A complete autograph letter by the Admor Rabbi Menachem Mendel Schneerson of Chabad, bearing his signature.

Entirely handwritten by the Rebbe, including the English mailing details on the original air letter, bearing his name and return address as well as the recipient's name and address.

**Brooklyn, New York, 1947.** Airmail letter.

For more information see: www.genazym.com

# Entirely Handwritten and Autographed Letter by the Lubavitcher Rebbe

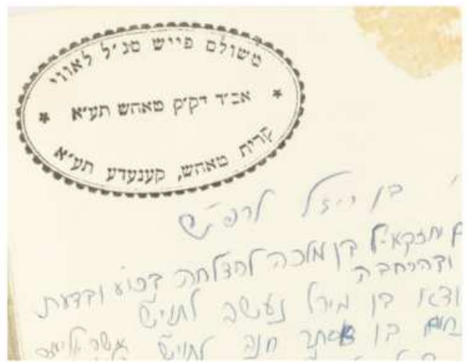
## Brooklyn, 1947

64

Opening Bid
$10,000

Estimate
$15,000-$25,000

# SIDDUR *of the* Holy Admor of Tosh




A Siddur containing kavanos of the Holy Names, in which the saintly Admor Rabbi Meshulam Feish Segal Lowy of Tosh, zt"l–a pillar of prayer in the last generation–poured out his heart in tefillah.

His stamp appears on the leaf preceding the title page, and his name is likewise embossed on the binding.

On that leaf, and on the inner side of the binding, are lists of kvitlech written by the chassidim, so that he would remember them in his prayers.

Attached to the siddur is a bookmark made from parchment, on which are written the Holy Names הוי"ה and אדנו"ת, which the Rebbe placed before himself at the time of prayer.



**The Admor Rabbi Meshulam Feish Segal Lowy of Tosh (1921–2015)** was the renowned Rebbe of Tosh, Canada. He was the author of Avodas Avodah and the great-grandson of Rabbi Meshulam Feish Lowy, the first Rebbe of Tosh. One of the elder Rebbes of our generation, he was known for his lengthy prayers and for his tremendous dveikus in Avodas Hashem. In 1951, he emigrated to Canada, and in 1963 he founded the chassidic settlement of Tosh. Many flocked to be in his presence on Shabbos and to witness his elevated prayer.

The siddur lacks its title page, and bears many signs of use from the Rebbe's prayers.

65

Opening Bid
$15,000

Estimate
$20,000-$30,000

בס"ד




SI Illustration

# Chassidic Nusach Sefard

A rare complete edition of the Tefillas Nehorah Siddur in Nusach Sefard (Chassidic), one of the most widely used siddurim among Chassidic communities.

The siddur follows the Chassidic nusach Sefard with all of its distinctive features, including Hodu before Baruch She'amar, Kegavna, Kesser, and others.

Because it was in constant daily use, copies typically became heavily worn, making complete examples in reasonable condition extremely rare. The present copy is complete and dates from the first decade of the siddur's publication.

The siddur is an all-inclusive prayer book, containing the prayers for the entire year together with Tikkun Chatzos, Tikkunim for Shabbos, Pirkei Avos, Perek Shirah, the Pesach Haggadah, Yotzros, and much more. It also includes halachic rulings, customs, explanations, ethical teachings, and Kabbalistic material by Rabbi Yechiel Michel, Av Beis Din of Michalishok, and his son, Rabbi Aharon.

The siddur was first printed in Berditchev in 1811, and subsequently printed in other countries with additions by the author. The present chassidic edition is with numerous supplements incorporating previous editions with new material making this present siddur a complete chassidic siddur named Nehorah Hashalem (the complete light).

**Lashtzov?, 1822.** Leaves 148–149 feature a calendar of Molados (new moon calculations) for the years 1823–1827.













# Siddur Tefillas Nehorah 1822

Opening Bid
$30,000
Estimate
$50,000–$70,000

66



66

*Exceptionally Beautiful!*




# Siddur Korban Minchah with Sefer Tehillim

## Shapira Press. Slavita, 1832.




A siddur for the entire year together with Sefer Tehillim (with a separate title page), with Yiddish translation and numerous additional features. Printed on fine paper in large type by Rabbi Avraham Shmuel Shapira, son of the Rav of Slavita.

A magnificent siddur, printed on blue paper. Complete and in superb condition.

An exceptionally rare siddur, unrecorded bibliographically. (Genazym is aware of only one other copy in the world comparable to the present copy, in the library of our esteemed friend Rabbi Zalman Leib Farkash of New York.)

The volume contains the prayers for the entire year: weekdays, Yamim Noraim, the Three Festivals, together with Techinos, Yotzros, Selichos, Hoshanos, Perek Shirah, Pirkei Avos, the Pesach Haggadah, Tehillim and Ma'amados, all with instructions and Yiddish translation.

**Slavita, 1832.**

Printed by the son of the Rav of Slavita, Rabbi Shmuel Avraham Shapira.

**Page Count:** 110; 142, [4]; 96 leaves (total: 352 leaves).
**Size:** 23 cm.

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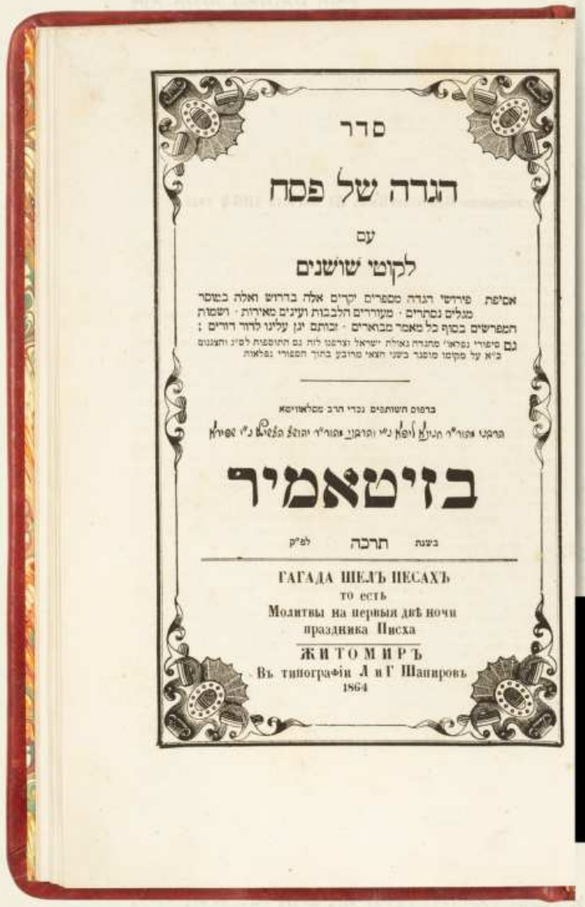
**"Every G-d-fearing Jew should make every effort to acquire sefarim from the old printings, which were for the most part produced by printers who themselves were men who feared Hashem. This applies especially to the sacred editions printed in Slavita and Zhitomir by the descendants of the holy Rebbe of Koritz, whose printers were men of exceptional sanctity"**

(Taharas HaKodesh, by the holy Rebbe, author of Shomer Emunim, Chapter 6).

67

Opening Bid
$80,000

Estimate
$100,000-$150,000


סדר

הגדה של פסח

עם

לקוטי שושנים

בזיטאמיר

תרכה לפ"ק

ГАГАДА ШЕЛЪ ПЕСАХЪ
то есть
Молитвы на первыя двѣ ночи
праздника Писха
ЖИТОМИРЪ
Въ типографіи Л и Г Шапировъ
1864

# Chassidic Haggadah

## Zhitomir 1865

## Pristine Condition!

Haggadah shel Pesach with Likutei Shoshanim – a collection of commentaries from Gedolei Yisrael and leading masters of Chassidus, together with a commentary on Chad Gadya by **Rabbi Mordechai of Chernobyl**.

Printed with elegance and precision, reflecting the finest traditions of the Shapira printing press in Zhitomir.

**Likutei Shoshanim** is an anthology of commentaries on the Haggadah drawn from leading classical commentators and Chassidic sefarim.

**Contents of the Haggadah**

**A. Sippurei Niflaos** – wondrous stories from Rabbi Moshe of Zaloshin.

**B. Likutei Shoshanim** – as described above.

**C. Derech HaChaim** – laws and customs excerpted from the siddur Derech HaChaim by Rabbi Yaakov of Lisa.

**D. Ma'aseh Rav** – an early description of the order of the Korban Pesach in the era of the Beis HaMikdash, as transmitted by the Yaabetz.

**E. Commentary on Chad Gadya** by Rabbi Mordechai of Chernobyl.

**F. Megillas Shir HaShirim** – pp. 50–52.

**Zhitomir, 1865. Page Count**: 52 pages. Printed by "the partners, grandsons of the Rav of Slavita, Rabbi Chanina Lipa and Rabbi Yehoshua Heshel Shapira."

**Mint Condition**

An exceptional Haggadah. Judging by its state of preservation, it appears never to have been used. The paper remains white and smooth, entirely free of blemishes, preserved for some 160 years as though it had only just emerged from the printing press.



68

Opening Bid
$10,000

Estimate
$20,000-$30,000




*End of Sale*