



WINNER'S Auctions – No. 135 Spring Sale

**Slavuta And Zhitomir, Chassidut,
Belongings of Tzaddikim, Amulets,
Segula Books, Manuscripts, Rabbinical
letters, Chabad and Rare books**

The auction will take place in our offices on
on Sunday, May 5th
At 6p.m.

Exhibition Schedule:

**Thursday 28/04/2022
Sunday 01/05/2022
Between 12:00-6:00 PM**

no.	Opening	Estimate	Name	Desc
1	5000	7000-8000	Tehillim Digliei Hodayah V'HaMitzvah. Seder Ma'amadot and a Siddur - Zhitomir, 1866	<p>Sefer Tehillim Diglei Hodayah V'HaMitzvah with Seder Ma'amadot by the sacred Rebbe of Apta, with a siddur in the Sephard text. Zhitomir, at Rabbi Aryeh Leib Shapira's press - grandson of the Slavuta Rav. 1866. Incomplete copy. Tehillim with a Chassidic commentary, Seder Ma'amadot per the Apta Rebbe, and a siddur with the Sephard prayer text, all printed in sanctity by a grandson of the Slavuta rabbi.</p> <p>Many approbations at the beginning of the sefer from the rabbis of the Land of Israel and a list of the subscribers including hundreds of names from the Land of Israel, Russia and other countries, including names of many renowned rabbis and tzaddikim. At the beginning of Seder Ma'amadot : introduction and approbation from the Apta Rebbe, introduction by Rabbi Aryeh Leib Shapira, and another list of subscribers, led by the Admo"r Rabbi Yitzchak of Skver's four sons.</p> <p>"Seder Netilat Yadayim HaOleh B'Makom Mikveh ... by the maggid Rabbi Mordechai of Chernobyl ... from a sacred place they will go out from the Besh"t" appears before the Tehillim. A completion and a supplement regarding Seder HaMa'amadot precede it.</p> <p>The Tehillim were printed with Sefer Diglei Hodayah V'HaMitzvah , a compilation of laws on the 613 mitzvahs. Compilations on Torah, mussar and Chassidut by Rabbi Yehudah Yudel Landau, known as R' Yudel Shoichet, close associate and ritual slaughterer for Rabbi Yisrael of Ruzhin and then for his son, Rabbi Avraham Ya'akov of Sadigura, after which he ascended to Jerusalem.</p> <p>With a siddur in the Sephard text and supplements per Rabbi Shneur Zalman of Liadi.</p> <p>Sifrei Kodesh printed at the Shapira family's presses, especially Tehillim and siddurim, were preferred by leading Admo"rim and their Chassidim.</p> <p>[3]-400, 221-225, [11]; [4], 112, 57-64, 61-64, 28 pp, 19 cm. Lacking the first (half-) title page; the detailed second title page is present, as well as the title page for the ma'amadot and the siddur. Fine condition. Tears in leaves 208-209, professionally completed from another Zhitomir edition. Aging and usage stains Owner's scribbles. Used leather binding. The upper page cuts damaged some titles.</p>
2	2000	3000-4000	Tikkunei HaZohar. Slavuta, 1821. Wide Margins	<p>Sefer Tikkunei HaZohar authored by the G-dly Tanna R' Shimon ben Yochai ... precisely proofread per Kitvei HeAr"i . Slavuta, Rabbi Moshe Shapira Press. 1821.</p> <p>The book is divided into sections to be read from Elul through Yom Kippur. Printed on bluish paper. Some of the title page is in red ink.</p> <p>Edition of Sefer Tikkunei HaZohar printed in sanctity by Rabbi Moshe Shapira. Pedigree notation on the title page.</p> <p>50, 49-154 leaf, 21 cm. Wide margins.</p> <p>Fine condition. Aging stains. Minimal worming perforations, professionally restored. Magnificent new leather binding.</p>

no.	Opening	Estimate	Name	Desc
3	6000	10000-12000	Talmud Bavli, Zhitomir, 1858-1864. Complete Set. Original Leather Bindings	<p>Babylonian Talmud with commentaries. Zhitomir, 1858-1864, printed by the rabbi of Slavuta's grandsons, Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira. Complete Sha"s, including Mishnayot Seder Zera'im and Seder Taharot, and including Avot and Masechtot Ketanot. The Shapira's family press in Slavuta was shut down because of informants. It was reestablished in Zhitomir in 1847 by the rabbi of Slavuta's grandsons, Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira, where it operated until 1864. The Sha"s was printed in yet a third edition at this press, with many supplements. The page layout [צורת הדף] is one of the most magnificent until that time. Some of the tractates have the work Meir Netiv by Rabbi Shabtai HaKohen added at the back. The Chazon Ish was known to have especially cherished using the Zhitomir Sha"s due to the Meir Netiv commentary that does not appear in other editions. The books printed at Slavuta and Zhitomir are known to have special sanctity and segulah, and the printing tools and types were even immersed in a mikveh before the beginning of the printing process. It is known that possession of books from the Slavuta and Zhitomir presses is a segulah for protection of one's home and for success. Size: 37-39 cm (the volume with Tractate Berachot is smaller). Some of the volumes have two title pages at the beginning, some are red. The first title page of Tractate Berachot is stained. Small blemish on the first title page of Tractate Zevachim. The complete Sha"s is bound in 17 leather volumes with stickers the thickness of the volumes with the names of the tractates. The process of printing the Sha"s, with all that this involves, took six years. The bindings may have been done by several different binders, hence the slight differences in the appearances of the bindings. The condition of the leaves is very good in almost all the volumes. The condition of the leather bindings is good, with slight blemishes in the spines.</p>
4	1800	2500-3000	Zohar al HaTorah. Zhitomir, 1863. Complete Set	<p>Sefer Zohar al HaTorah by the G-dly Tanna Rabbi Shimon ben Yochai, with Rabbi Yitzchak Luria's commentary in some locations. Zhitomir, printed by the rabbi of Slavuta's grandsons, Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira. 1863. Complete set. Three volumes.</p> <p>On the title pages: And now, we have added from Rabbi Chaim Vital's manuscript to the sheets.</p> <p>Beautiful edition of the Zohar HaKadosh, printed by the Shapira family rabbis. This edition is also called the Mahadurah HaGedolah, with a smaller edition printed in parallel, also found in this catalog.</p> <p>Owner's signature, Rabbi Shlomo Yoskowitz, son-in-law of the Imrei Emet of Gur, and founder and head of the 'Metivta B'Varshaw.'</p> <p>Bereishit: [4], 251, 17; Shemot: [1], 278 leaf.</p> <p>Vayikra-Devarim: 115; [1], 117-309, 9 leaf. A title page was added for Sefer Bamidbar and Devarim. 23 cm.</p> <p>The first title pages are partly in red ink. Beautiful wide margins.</p> <p>Fine condition. Minimal worming perforations. Original bindings, dismantled.</p>
6	1000	1500-2000	Zohar al HaTorah. Zhitomir, 1863	<p>Sefer HaZohar al HaTorah. Zhitomir, printed by the partners, grandsons of the Slavuta rabbi, Rabbi Chananyah Lipa and Rabbi Yehoshua Heschel Shapira. 1863. Complete set.</p> <p>Beautiful edition of Sefer HaZohar printed in sanctity and purity by the Shapira family rabbis.</p> <p>Including a special approbation from the Admo"r Rabbi Aharon of Chernobyl given to his in-law, the printer Rabbi Yehoshua Heschel Shapira.</p> <p>[Part I]: [4], 251, 16 leaf. [Part II]: Shemot. 1863. [1] 280 leaf. [Part III]: Vayikra. 1863. 115 leaf. [Part IV]: Bamidbar-Devarim. 1863. [1], 117-309, 11 leaf.</p> <p>Bound in three volumes with matching semi-leather bindings. 20 cm.</p> <p>Fine condition. Minimal aging stains and worming perforations. New semi-leather bindings.</p>

no.	Opening	Estimate	Name	Desc
7	1000	1500-2000	Machzor (Sephard) for Rosh HaShanah, Yom Kippur and the Shalosh Regalim. Zhitomir-Unknown	Machzor - Rosh HaShanah, Yom Kippur and the three pilgrimage festivals. Printed by the partners, grandsons of the rabbi of Slavuta, Zhitomir, 1855. Lacking the end. Bibliographically unknown machzor. Machzor with the Sephard text, for the high holidays and the festivals in one volume. With Yotzrot and meggilahs, and with a picture of the Zodiac in the prayers for rain and for dew. It is well-known that sefarim printed in Zhitomir are considered by Chassidic communities to have special sanctity. There were those who were particular to have chumashim from the Zhitomir press in their homes as protection from fire and other misfortunes. Chassidic leaders would pray specifically from a Zhitomir siddur as a segulah for their prayers to be well-received. Leaves: [1] 1-203 leaf, 21 cm. Lacking the end, and possibly also the first title page. Fine condition. Minimal aging stains and adhesions in the first leaves. Beautiful original binding.
8	1000	2500-3000	Machzor L'Shalosh Regalim - Korban Aharon. Slavuta, 1823?	Machzor Korban Aharon L'Shalosh Regalim printed by Rabbi Moshe Shapira. Slavuta [1823]. Machzor per the custom of Poland, Lithuania ... "With pleasant commentaries ... Mateh Levi ... Beit Levi ... Ma'aseh Arag, and all of them will be called Korban Aharon (Part II). Including picutes of the Zodiac in the prayers for rain and for dew. Part of the title page is in red ink. Beautiful machzor printed in sanctity by Rabbi Moshe Shapira of Slavuta. [1], 5-8, 5-9 [1], 2-132: 48 leaf, 25 cm. Fine condition. Professional restoration to the margins of the title page and leaf 5 with slight damage to the text. Restoration to the upper corners of the last 20 leaves with damage to individual words only. Aging stains. New binding.
9	800	1200-1500	Sefer HaZohar. Shemot. Slavuta, 1827. Wide Margins	Sefer HaZohar al HaTorah - chumash Shemot, by the G-dly Tanna Rabbi Shimon bar Yochai. With supplements, and with references and material from the Ar"i and Rabbi Chaim Vital. Slavuta, Shmuel Avraham Shapira Press, 1827. Beautiful edition of Sefer HaZohar, printed in sanctity by Rabbi Shmuel Avraham Shapira. Part of the title page is in red ink. With stamps from the study hall of R' Motte of Rachmastrivska. [1] 278 leaf, 21.5 cm. Bluish paper. Wide margins. Fine condition. Minimal worming perforations, some restored. Magnificent new leather binding.
10	800	2000-4000	Precious Find: Chumash Devarim with Be'er Mayim Chayim. Zhitomir, 1852	Chumash Devarim with Rash"i's commentary, Targum Onkelos and the renowned Chassidic commentary Be'er Mayim Chayim by Rabbi Chaim Tirer. Zhitomir, Shapira grandsons' press. Two title pages, the first of which has some of the text in red ink. Several handwritten glosses, from close to the time of printing. This edition of chumashim is extraordinarily hard-to-find. Mif'al HaBibliographiah only saw some parts of this edition. The National Library has only a single copy, incomplete at the end. Our thorough checking found that this book has never been offered at auction, nor have other sections of this edition ever been offered at auction. Undoubtedly one of the most important and rare books from the Zhitomir presses! 152 leaf, counted in its entirety. Mispaginated. 21.5 cm. Aging stains. Minimal worming perforations. New semi-leather binding.
11	800	2000-3000	Scarce: Chumash Bereishit with Be'er Mayim Chayim. Zhitomir, 1852	Chumash Bereishit with Rash"i's commentary, Targum Onkelos and the renowned Chassidic commentary Be'er Mayim Chayim by Rabbi Chaim Tirer. Zhitomir, Shapira grandsons' press. Incomplete copy. Two title pages, the first of which has some text in red ink. Several handwritten glosses, from close to the time of printing. This edition of chumashim is extraordinarily hard-to-find. Mif'al HaBibliographiah lists this edition according to other parts, without having seen the important first part - Bereishit. The National Library did not have a copy for a long time, and just a few years ago received a single copy, incomplete at the beginning. Our utmost examination found that this book has never been offered at auction, and also not other books in this edition. Undoubtedly one of the most important and rare books from the Zhitomir presses! 311 leaf, lacking leaves 309-310 bearing a small part of the Shabbat Chanukah haftarah and the grammatical rules, that are not part of the body of the chumash. The body of this book is present in its entirety. Mispaginated. 21.5 cm. Moderate condition. Professional restoration to the title page and the following leaf, with slight damage to the text. Aging stains. Minimal worming perforations. New semi-leather binding.

no.	Opening	Estimate	Name	Desc
12	500	700-800	Zhitomir Chumash. Printed with a Chassidic Shabbat Siddur, Yotzrot and Meggilat Esther	Chumash Shemot printed in sanctity and purity at the press owned by the Admo"rim Shapira in Zhitomir. Printed by the partners, grandsons of the rabbi of Slavuta, Rabbis Chanina Lipa and Yehoshua Heschel Shapira. Two title pages - the first is a half-title, partially printed in red ink. Zhitomir, 1858. Meggilat Esther is printed at the end of the chumash followed by Targum Sheni al Meggilat Esther with the Patshegen HaKtav commentary. The siddur also contains the Mussaf and Shacharit prayers for Shabbat in the Sephard text, per the Chassidic custom. Includes the Yotzrot for the four parshiyot. As is customary, the chumash contains Targum Onkelos and commentaries by Rash"i, Ba'al HaTurim and Sifte Chachamim. "And we have just added the book Kitzur Torat Moshe al HaTorah by Rabbi Moshe Alshich ztz"l. It is well-known among Chassidic communities that sefarim printed in Zhitomir have a special level of sanctity. There were some Chassidim who kept them in their homes as protection against fire and other dangers. Chassidic leaders would be particular to pray specifically from Zhitomir siddurim as a segulah that their prayers be willfully accepted. 214; 22 [should be: 25] leaf. 21 cm. Moderate condition. Aging stains. Individual worming perforations on the last leaves. Blemishes at the tops of approximately 30 leaves in the middle of the book. Simple binding.
13	500	800-1000	Machzor for Rosh HaShanah and Yom Kippur. Zhitomir, 1848. Large Format	Machzor for Rosh HaShanah and Yom Kippur per the custom of Reisin and Lithuania, Poland, Pihem, Mehrin, with commentaries in Hebrew and in Yiddish. Printed by Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira, grandsons of the rabbi of Slavuta. Zhitomir, 1848. Books printed in the presses in Zhitomir and Slavuta are known to have special sanctity and segulah, as the printing tools and the letters were immersed in a mikveh before beginning their work. As such, Chassidim would seek machzorim from these presses as a segulah to gain favorable judgement. [2], 164 leaf. Approximately 27 cm. Large format. Red and black title page. Fine condition. Aging stains. New binding.
14	500	1000-1500	Beautiful Machzor for the Shalosh Regalim. Zhitomir, 1848. Large Format	Machzor for the three pilgrimage festivals per the custom of Reisin and Lithuania, Poland, Pihem, Mehrin, with commentaries in Hebrew and in Yiddish. Printed by Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira, grandsons of the rabbi of Slavuta. Zhitomir, 1848. Books printed in the presses in Slavuta and Zhitomir are known to have special sanctity and segulah, as the printing tools and the letters were immersed in a mikveh before beginning their work. As such, Chassidim would seek machzorim from these presses as a segulah to benefit from favorable judgement. [2], 152 leaf. Approximately 27 cm. Large format. Title page in red and black ink. Pictures of the signs of the Zodiac with the prayers for rain and dew. Fine condition. Aging stains. New binding.
15	500	800-1000	Chumash Vayikra. Zhitomir. Printed with a Chassidic Siddur for Shabbat.	Chumash Vayikra printed in sanctity and purity at the press of the Admo"rim Shapira on Zhitomir. Printed by the partners, grandsons of th rabbi of Slavuta, Rabbi Chanina and Rabbi Lipa and Yehoshua Heschel Shapira. Two title pages. The first is a half-title, printed partially in red. Zhitomir, 1858. Megilat Esther and Shir HaShirim are printed at the end of the chumash. Shacharit and Mussaf for Shabbat are printed in the chumash in the Sephard, per the Chassidic minhag. All the Yotzrot for the four parshiyot. The chumash is accompanied, as is customary, by Targum Onkelos, commentaries by Rash"i, Ba'al HaTurim and Sifte Chachamim. "And we have now added the book Kitzur Torat Moshe al HaTorah by R' Moshe Alshich..." It is well-known that sefarim printed in Zhitomir are considered by Chassidic communities to have special sanctity. There were those who were particular to have chumashim from the Zhitomir press in their homes as protection from fire and other misfortunes. Chassidic leaders would pray specifically from a Zhitomir siddur as a segulah for their prayers to be received well. 144; 24 [should be: 25] leaf. 20 cm. Two title pages. The first in partially in red ink. Fine-very fine condition. Minimal aging stains. Individual worming perforations. New leather binding.

no.	Opening	Estimate	Name	Desc
16	500	700-800	Likkutei Tzvi. Zhitomir, 1865	Sefer Likkutei Tzvi with Iggeret HaTeshuvah and other matters. Zhitomir, printed by the grandsons of the rabbi of the rabbi of Slavuta, Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira. 1865. Including many prayers, some of which are Kabbalist. On the title page: We have added the service for Tikkun Leil Shevi'i shel Pesach with the mishnayot and the Zohar that is relevant to this night. As is known, s ifrei kodesh that were printed at the Shapira family presses, especially books of Psalms and prayer have been privileged to the preference of leading Admo"rim and their Chassidim. 80 leaf, 17 cm. Fine condition. Aging stains. Antique leather binding.
17	300	600-800	Shnei Luchot HaBrit. Zhitomir. 1856	Shnei Luchot HaBrit , Part I, by Rabbi Yeshayah HaLevi Horowitz. Zhitomir, at the press of Rabbi Chananyah Lipa and Rabbi Yehoshua Heschel Shapira. 1856. Sefer HaShl"ah HaKadosh printed in sanctity by the Shapira family rabbis. 786 pp, 22 cm. Fine condition. Minimal aging stains and worming perforations. New semi-leather binding.
18	300	800-1200	Kitvei Kodesh. Zhitomir. Four Volumes. Pedigree Copy	Scripture: Nevi'im and Ketuvim with Targum Yonatan ben Uziel and Rash"i's commentary; with Metzudat David and Metzudat Tziyon; and a German commentary [in Hebrew letters] transcribed into our spoken language and with vowelization. Zhitomir, at the press of the brothers Rabbi Chanina Lipa, Rabbi Aryeh Leib and Rabbi Yehoshua Heschel Shapira. 1849. It is well-known that sacred works printed at the Shapira family's presses were preferred by leading Admo"rim and their Chassidim. Each volume has two title pages, the first of which is in red and black. I. Yehoshua Shoftim Shmuel. [2], 253 leaf. II. Melachim, Divrei HaYamim. 266 leaf. Lacking the first title page and most of the second title page, and leaf 1 is for the most part lacking. III. Yeshayah, Yirmiyah. [2], 324 leaf. IV. Yechezkel and Trei Asar. [2], 286 leaf. Inscriptions - belongs to Rabbi Yitzchak David Biderman [the Admo"r Rabbi Yitzchak David Biderman was a son of Rabbi Moshe Biderman of Lelov], and to his grandson, Rabbi Betzalel Yeshayah Bernstein. Four original leather bindings. Moderate condition. Worming perforations. Aging stains. Worn bindings.

no.	Opening	Estimate	Name	Desc
19	400	800-1200	Mayim Chayim, Zhitomir. First Edition. With a 'Letter' from the Ba'al Shem Tov. Five Title Pages	<p>She'elot U'Teshuvot Mayim Chayim by the sacred gaon Rabbi Chaim HaKohen Rapoport, av beit din of Lvov, about whom tales of wonder are told of him together with the Besh"t that shook the world. Two parts bound together with separate title pages. Printed at the Slavuta Rav's grandsons' press - Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira. Zhitomir, 1857. First edition. Complete copy with all five title pages, including the color title page. A rare halachic (!) responsum from the Besh"t appears in this book, with his rare signature. Prominent segulah and Chassidic book.</p> <p>The author of this work, the sacred gaon Rabbi Chaim Rapoport, was responsible for many Chassidic tales of wonder, especially together with the Besh"t. These stories shook the Chassidic world over many generations (refer to the biography in the Hebrew catalog text). He was considered a kohen of proven lineage, and to this day, there are many (especially those who are part of the Brisk and Chazon Ish communities) who are particular to use kohanim who are definitively scions of the Rapoport family for pidyon haben .</p> <p>The book is adorned with many approbations, including from the patriarchs of Chassidism: Rabbi Mordechai of Chernobyl, the "Sar Shalom" of Belz, and Rabbi Avraham Yehoshua Heschel of Apta. Book contents: responsa on the four parts of the Shulchan Aruch. In the margins: "Kuntress Otzrot Chayim" (with a dedicated title page) containing Torah novellae in the order of the weekly Torah portions by the author and his family.</p> <p>In Part I, siman 27, there is a question printed that was sent from Medzhybizh to Rabbi Meir, av beit din of Konstantin, son of Rabbi Ya'akov Emden – the Ya'avetz, regarding a question about scarring, and as a result of the halachic decision, which turned into a huge dispute. "Due to the size of the conflagration that resulted from it, " they turned to Rabbi Meir with the question. A description of the event opens the responsum, after which the beit din wrote, with a signature from 'Yisrael Besh"t [Ba'al Shem] of Talist' – an extraordinarily rare and early signature from the light of the seven seas, Rabbeinu Yisrael Ba'al Shem Tov. Later on is the lengthy responsum by Rabbi Meir, in which he describes the Ba'al Shem Tov: "Leader among the Jewish people ... the accomplished, exalted and famous Besh"t [Ba'al Shem] Rabbi Yisrael ..."</p> <p>Refer to the Hebrew catalog text for a brief biography of the sacred gaon Rabbi Chaim HaKohen Rapoport .</p> <p>84 pp; 151 p. 33 cm. Stefansky Chassidut no. 341. Fine condition. Aging stains. Isolated worming perforations. Old binding, slightly worn.</p>
20	300	800-1200	Tur Choshen Mishpat - Even HaEzer. Slavuta, 1816-7. Many Signatures	<p>Pair of elegant volumes of Tur-Beit Yosef , for the sections Even HaEzer and Choshen Mishpat. Printed at the sacred press of Rabbi Moshe Shapira, son of the sacred Rabbi Pinchas of Koritz. Slavuta, 1816-7. This edition bears approbations by leading personalities of the Chassidic movement: The Alter Rebbe of Chaba"d, the Ohev Yisrael of Apta, Rabbi Yisrael of Pikov son of Rabbi Levi Yitzchak of Berdichev, and others. Even HaEzer section: 204 leaf. 34.5 cm. Greenish paper. This volume has many signatures. Choshen Mishpat section: [1], 212; [1], 130, 64 leaf. Lacking the first title page and the last leaf. 35 cm. Greenish paper. Overall moderate-fine condition. Several worming perforations and tunnels. Usage and aging stains. Wear in the first and last leaves of the Choshen Mishpat volume, which is also lacking its binding. The Even HaEzer volume is in its original leather binding, blemished.</p>
21	200	500-1000	Shulchan Aruch Choshen Mishpat. Two Volumes. Slavuta, 1816	<p>Shulchan Aruch Choshen Mishpat with commentaries by the Sm"a, the Sha"ch, the Ta"z, Misgeret HaShulchan and Pri Megadim, at the sacred press of the Admo"r Rabbi Moshe Shapira. Slavuta, 1816-17. Pair of thick volumes. In this edition, the Choshen Mishpat part was printed on its own.</p> <p>* Volume I - 1816. Incomplete copy. Originally: [4], 172, [2] leaf. Present in this copy: leaves 15-264. 34 cm. * Volume II - 1817. 266; 10 leaf. 34 cm.</p> <p>Overall moderate-fine condition. Usage marks. Worming perforations and tunnels. Wear and light tears. Old bindings. Lack of leaves in the middles of the volumes not checked.</p>

no.	Opening	Estimate	Name	Desc
22	2000	4000-6000	First Book of Tehillim Printed in the Land of Israel! Segulah Book Printed per the Kedushat Levi's Aspiration! Pedigree Copy. Extremely Rare	<p>Chassidic Tehillim with the Zohar commentary. Segulah book printed in sanctity by Rabbi Gershon Margaliot, primary disciple of the 'Be'er Mayim Chayim, ' by explicit request of the 'Kedushat Levi' of Berdichev. Rabbi Yisrael Beck Press, Safed, 1833.</p> <p>This is the first Tehillim printed in the Land of Israel. At the beginning of the book, there is a lengthy and important preface by the author, Rabbi Gershon Margaliot, av beit din of Sakolit and one of the leading disciples of the Be'er Mayim Chayim. He writes there about the segulah of the Tehillim printed for the first time in the Land of Israel, directed towards Heaven's gate. He writes in addition that his in-law, "Defender of the Jewish People" - Rabbi Levi Yitzchak of Berdichev, visited his home and saw the manuscript. As was his way, he grew spiritually excited and revealed the depths of his heart with his request that Rabbi Margaliot gift him this manuscript in order to print it. The rabbi of Sakolit responded to the Kedushat Levi, "My soul desires that it be me who climbs up and ascends to this alter - this printing, as discussed."</p> <p>The printer, Rabbi Yisrael Beck, also hints to the segulah of this book in his foreword: "Books printed here in the Holy Land, especially Tehillim with the Zohar, that a person keeps in his home and in his bag, ... Hashem shall save him from all sorrow, damage and fright ... may Hashem pour endless blessing upon him."</p> <p>Pedigree copy: The provenance of this Tehillim is the library of Rabbi Yehudahleh Horowitz of Dzikov. (Authentication will be provided upon request.) According to his faithful associate, Rabbi Simchah Hendler, shlit"a: "Every book in his possession was used by him regularly."</p> <p>There is also another rabbinic owner's signature on the title page: "I, the youth, Asher son of Aharon ... all who read from it shall rejoice ... amen, may it be His Will."</p> <p>Rabbi Gershon Margaliot [d. Rosh Chodesh Tammuz 1838] was one of the leading disciples of the Admo"r Rabbi Chaim of Chernowitz, author of Be'er Mayim Chayim, and in-law and relative of the "Defender of the Jewish People" - Rabbi Levi Yitzchak of Berdichev, author of Kedushat HaLevi, who also stayed in his home, as stated in the important introduction to this Tehillim. Rabbi Gershon was a son-in-law of the Admo"r of Zlotchov, Rabbi Yissachar Ber, author of Mevasser Tzedek. They ascended together to the Holy Land, where he settled in Safed.</p> <p>[4] 152 leaves. 17.5 cm. Leaf [4] and leaves 151-152 have been completed by professional photocopy.</p> <p>Fine condition: Aging stains. Professional restoration to the margins of the title page and the margins of the following two leaves. Elegant new binding.</p> <p>The original binding is also included - with handwritten notations of the Kohen Gadol's Yom Kippur service on it in Ashkenazic script, and rabbinic signatures and stamps.</p>

no.	Opening	Estimate	Name	Desc
23	1500	3000-4000	Segulah for Protection. Heichal HaBrachah Chumashim. Komárno, First Editions	<p>"I am confident that anyone who has [my] chumash in his home will be saved from all evil and all damage, from illness and loss, and that his home will be filled with blessings from Hashem, and all goodness, success and wealth, with long life for himself and his children" (promise of the Heichal HaBrachah of Komárno). Chumashim ... with the Kabbalistic-Chassidic 'Heichal HaBrachah' and 'Otzar HaChayim' commentaries by the Admo"r Rabbi Yitzchak Yehudah Yechiel Safrin of Komárno. Chumashim Bereishit, Shemot, Vayikra and Bamidbar. Lvov, 1864-1869. First edition, printed in the author's lifetime. Segulah for protection. These chumashim with the special Kabbalistic-Chassidic commentaries were printed by the author himself, and the publication took ten years. This work is considered one of the fundamental works of Chassidic thought and Kabbalistic doctrine. It is beloved to Chassidic leaders of all circles, who consider it very important. The Admo"r promises in his letter: "I am confident that anyone who has [my] chumash in his home will be saved from all evil and all damage, from illness and loss, and that his home will be filled with blessings from Hashem, and all goodness, success and wealth, with long life for himself and his children" Specifications: 1. Bereishit, 1869: [1], 283, [9] leaf. Without the detailed title page. 2. Shemot, 1867: [2], 320, [46] leaf. Megillat Esther at the end with the author's Ketem Ophir commentary. 3. Vayikra, 1866: [3], 300, [11]; [4], 15-62 leaf. Dedicated title page for Shir HaShirim. With the rare leaf with the author's preface and an approbation by Rabbi Yitzchak Isaac of Zhidichov's approbation on its reverse. 4. Bamidbar, 1864: [3] 225, [15] leaf, With Meggilat Ruth. The author's foreword appears on leaf [3], opening with the words "Elucidated in the words of Maran, the Ar"i" but without leaf [4] of the author's foreword that opens with the words "My request, my brother, hold it .." [4] volumes, approximately 28 cm. Stefansky, Chassidut 218. Moderate-fine condition. Bereishit's title page is reinforced in the corners. Minimal worming perforations. Worn original bindings. Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Yitzchak Isaac Yehudah Yechiel of Komárno .</p>
24	200	700-1200	Olat Tamid, First Edition. Chassidic-Kabbalistic Segulah Siddur by the Hidden Tzaddik of Shinova	<p>"I am confident that whoever prays from the siddur printed with this sacred commentary will have his prayers fulfilled" (from the approbations of Chassidic luminaries)</p> <p>Siddur per the Sephard (Chassidic) tradition, including prayers for the entire year - weekdays, Shabbats, festivals and fasts, with the Olat Tamid commentary according to Parde"s , by the hidden tzaddik, Rabbi Nathan Nota of Shinova - whom the Rebbe Rabbi Elimelech of Lizhensk came to visit at home! First edition. Premishlan, 1896. That same year, there was a similar siddur printed in the Ashkenazic tradition; this is the one with the Sephard text.</p> <p>Rare and sacred Chassidic-Kabbalistic segulah siddur by Rabbi Nathan Nota of Shinova, a hidden tzaddik in his generation. Leading Admo"rim would visit him and speak very highly of him, as it states on the title page: "Tzaddikim of his generation attested that he was one of the 36 tzaddikim of his generation." Rabbi Nathan Nota became known to the public through the Admo"r Rabbi Shmelke of Nikolsburg, as is brought in the approbation from the Divrei Yechezkel of Shinova: "It is well-known that the rabbi, the famous gaon, the sacred Rabbi Shmuel Shmelke, av beit din of Nikolsburg, was previously a rabbi in Shinova, and he stated that the tzaddik Rabbi Nathan Nota was one of the 36 tzaddikim."</p> <p>The book is adorned with approbations by leading Admo"rim and rabbis: The Divrei Yechezkel of Shinova, the gaon Rabbi Yitzchak Shmelkish, Rabbi Tzvi Elimelech Shapira of Bluzhov, Rabbi Avraham of Kropitz and others. Those who gave their approbation praised the author with awesome praises, and promise that prayer from this specific siddur with the sacred commentary is a segulah for one's prayers to be fulfilled! Some samples are as follows: "I am confident that whoever prays from the siddur printed with this sacred commentary will have his prayers fulfilled, " "Go quickly to bring blessing into your home, " "The merit of the sacred author will protect you, as you will enjoy his work."</p> <p>[4], 90; 64; 66; 78 leaf, 22 cm. It is rare to find prayer books (especially Chassidic ones) in this condition.</p> <p>Very fine condition except for Tears and adhesions in the margins of approximately [17] leaves. Simple antique binding in excellent condition, with a leather spine.</p>

no.	Opening	Estimate	Name	Desc
25	300	500-800	Siddur Chemdat Yamim - Kavanat HeAr"i. First Edition. Segulah Book	<p>"My faithful advice is to buy this siddur for excellent protection for one's home from all affliction and disease and an abundance of blessing for offspring, long life and plentiful sustenance ..." (Approbation of the 'Imrei Yosef' of Spinka.) Siddur Tefillah, Chemdat Yisrael - Kavanot HaAriza"i, arranged by Rabbi Shmuel Vital, son of Rabbi Chaim Vital. This siddur was printed here for the first time from a manuscript that was in the Chid"a's possession and reached the hands of the Admo"r Rabbi Yechezkel Shraga of Shinova. He then gave the manuscript to the 'Minchat Elazar' of Munkacs to arrange and edit for print. Munkacs, 1901. Rabbi Yosef of Koson writes in his approbation for the siddur: "Segulah for body and soul to be protected from all distress and damage while this sacred siddur is in one's home." The 'Imrei Yosef' of Spinka ztz"l writes: "Even for one who is not involved with [Kabbalistic matters], my faithful advice is to buy this siddur for excellent protection for one's home from all affliction and disease and an abundance of blessing for offspring, long life and plentiful sustenance." There are additional approbations from Chassidic leaders - the 'Ahavat Yisrael' of Vizhnitz, Rabbi Tzvi Hirsch Shapira of Munkacs, Rabbi Yehudah Tzvi of Dolyna and others. Lengthy foreword at the beginning of the siddur by the Minchat Elazar of Munkacs who writes about the progression of the manuscript and its printing, and signs off with a blessing: "May the author's sacred merit protect us in all our desires, etc. to be privileged with salvation and mercy." [4] 276 leaf. There are copies with the additional [4] subscriber leaves that are not listed in the Mif'al HaBibliographiah. The body of the siddur is complete. Approximately 23 cm. Moderate condition. Leaves 36 and 96 are slightly torn with lack in the text. Aging stains. Individual taped reinforcements. New binding.</p>
26	300	500-600	Shu"t HaRi"m, Josefow, 1867. Printed as a Segulah for a Plague	<p>She'elot U'Teshuvot V'Chiddushei Masechtot by Rabbi Yitzchak Meir Alter of Gur. Josefow, 1867. First edition. Owners' stamps.</p> <p>Responsa and compilations on tractates: Berachot, Shabbat, Pesachim, Beitzah, Yevamot, Nedarim, Zevachim and Chulin.</p> <p>The first sefer printed with the Chiddushei HaRi"m's Torah thoughts, reprinted posthumously. Foreword by "Rabbi Aryeh Leib, the author's grandson" - none other than the Sefat Emet of Gur, on the back of the title page.</p> <p>The book Meir Einei HaGolah (section 664) tells a wondrous story about the printing of this sefer. In 1867, a harsh plague struck the towns in Poland, and took many casualties. That year, the Admo"r Rabbi Chanoch Henich of Alexander sent one of his Chassidim, Rabbi Shlomo Buchwitz of Warsaw, on a mission to the Sefat Emet of Gur, to ask that he begin printing his grandfather's novellae, Chiddushei HaRi"m. He said, "It will certainly be a segulah for the plague to end, this publication of the words of the gaon and tzaddik who studied the Torah truth in sanctity and purity. Regarding Torah thoughts such as these, it is said, 'Great is Torah, as it gives life to those who fulfill it.'" When the Sefat Emet heard the Admo"r of Alexander's words, he started to arrange and prepare his grandfather's responsa for print, "and when it was published, the plague ceased." (Refer to Meir Einei HaGolah section 664).</p> <p>Owners' stamps from Rabbi Ephraim Shlomo Weingot. Rabbi Ephraim Shlomo Zalman Weingot, born in 1844, was a rabbi in Sleshin and Pietrkov. He served as rabbi of Lipna starting in 1895. He authored the books Orah LeTziyon (1902), Oz LaMelech (1897), and a eulogy for the author of Avnei Nezer (1911). He passed away in 1912.</p> <p>Stefansky, Chassidut 211.</p> <p>[1] 157 leaf, 34 with beautiful margins.</p> <p>Very fine condition.</p>

no.	Opening	Estimate	Name	Desc
27	300	800-1200	'Avarech' - Sensational Work by a Rabbinic Leader of the Generation, Who Authored it at the Age of Nine - in Nine Days! First Edition. Segulah Book	<p>"The sacred rabbi, the gaon of Sanz, tested him when he was thirteen, and said that he has Torah intelligence like the Vilna Gaon!" Sefer Avarech - Chassidic elucidations and compilations on Tehillim by the sacred prodigy Rabbi Aharon Meir Friedlander, av beit din of Bolechov and leading disciple of the Zhidichover Rebbe. Munkacs, 1893. First edition. Chassidic segulah book. A sensational tale is hidden within this work: A commentary on several psalms at the beginning of the work, written by the author when he was nine years old, in nine days!! This is an almost completely unheard-of phenomenon in Torah literature. This book was initially planned to be printed in 1837, to increase the boy's enthusiasm and strengthen his heart in study and Divine service, but this plan did not materialize. A short time after the author's passing, the idea of printing it arose again. Approbations were collected, but again it did not come to fruition. It was finally printed in 1893. Sons of the Mahari"a of Zhidichov, whose father was very fond of the author, like one of his sacred sons, bless the book's purchasers in their approbations at the beginning of the book, with rare and tremendous blessings. The Admo"r Rabbi Berish of Dolyna, son of the Mahari"a of Zhidichov blesses in his approbation: "May there be peace and tranquility in your homes; may you raise your children to be good in your eyes, and may you live long. Praying for you, that goodness be present in all you do, your kindred spirit, the small one, Yissachar Berish son of the sacred rabbi of Zhidichov, residing here in Dolyna." His brother, Rabbi Eliyahu of Zhidichov, promises the book's purchasers "Hashem will shower endless blessings upon you." The sacred gaon Rabbi Aharon Meir Friedlander [1827-1875], av beit din of Bolechov, was born to his father, the exalted Chassid Rabbi Zalman Leib. Already at a young age, his immense talent, his sharpness and expertise, became known, and worlds were expected of him by the geonim of his generation. He studied the revealed Torah with the Mahara"m A"sh and the Yismach Moshe. After some time, he drew close to Rabbi Yitzchak Isaac of Zhidichov, and became his leading disciple in the hidden Torah. Later on, he even joined Rabbi Yitzchak Isaac's family. The Admo"r was very close with him, and as the Admo"r's son attested: "My father loved him as he loved his sons, and I sometimes saw him kiss him on the forehead out of his immense love for him..." Another of the Admo"r's sons stated, "The sacred rabbi, the gaon of Sanz, also tested him when he was thirteen, and said that he has Torah intelligence like the Vilna Gaon! " Rabbi Shimon Sofer, av beit din of Krakow, son of the Chatam Sofer said, "My father rested his crystal eyes on him, and wrote that he is young and very wise." He was also very close to the Admo"rim of Belz and Rozalye. The latter even desired him as a bridegroom for his daughter. He served as av beit din of Bolechov, where he passed away at a young age, in 1875. 64 leaf. 22.5 cm. Fine condition. Minimal aging stains. Individual worming perforations in the first and last leaves. Fragile paper. Old binding, well-preserved.</p>

no.	Opening	Estimate	Name	Desc
28	100000	400000-600000	Historic Torah Scroll from the Period of the Ba'alei HaTosafot, with Unusual Letters - France, 13th Century	<p>Handwritten Torah scroll on parchment. Ashkenazic-French script. France, c. 13th century - the period of the Ba'alei HaTosafot. This scroll was written in characteristic French script customary in the 13th century. The script is similar in its typographic construct to two known scripts: 1. Chamishah Chumshei Torah, Meggilot and more written in Poligny, France, in 1300. The National Library has a scan of this manuscript (f 2931). 2. Tana"ch written in France, late 13th century. The National Library has a scan of this manuscript (f 18653). Some time after it was written, this scroll found its way to Italy, where it underwent changes in several verses so that it would suit the custom of Italian Jews. During that period, two panels in the scroll were exchanged for other panels in Sephardic script that were written later. This Torah scroll was written by an expert scribe in a singular script (except for two panels), and it has preserved the ancient traditions some of which are not currently customary, and some of which were already unknown several hundred years ago. As is known, 'unusual letters' do not disqualify a Torah scroll, but they do have immense significance for the comprehension of the words of the Rishonim, and clearly also for preservation of tradition. Several examples of the unusual letters found in this Torah scroll: * Bereishit 11:32: "They came to Charan ... and Terach died in Charan." - the two nun-sofits [וחרן] are written reversed! Rash"i there states that "In Charan, the nun is reversed to tell you that until Avram, Hashem was unhappy with the world." Rabbi Menachem di Lozano (c. 1550-1626) in his book Ohr Torah notes, "I don't know what is reversed, because in all manuscripts, it is upright without any changes, nothing is reversed at all..." This Torah scroll bears a backwards nun sofit in several other places as well. * Bereishit 4:26: "Then they began to call out in Hashem's Name" - the letter zayin (in the first word, זא) is written in a rare form called zayin d'akim rishihon. In this scroll, this unusual zayin appears in at least one more place. * Bamidbar 7:1: "On the day Moshe finished" - Rash"i there writes in the name of the Tanchuma "Kalot is written [כלת כתיב], as on the day the mishkan was established, the Jewish people were like a bride entering her wedding canopy." In all known scrolls, the word is written in full ["ויהי ביום כלות משה"], including the letter vav, and what Rash"i was referring to was not understood. In this scroll, the word "כלות" is written in full. Yet a simple examination demonstrates that the letters vav and tav here were revised in a later Italian script, as apparently it was originally written "כלת" - lacking the vav! * Devarim 6:4: "Shema Yisrael Hashem Elokeinu Hashem Echad" - the letter chet is written with a high hump at the top, and when this letter appears in other places in this scroll, it is only tagged, without the hump. A small number of Torah scrolls from this early period are known today; a number that can be counted on one hand. Attached: 1. Opinion from the researcher Shlomo Zucker, Manuscripts Department, National Library of Israel, Jerusalem (ret.). 2. Radiocarbon test on 22.10.2020. 55 panels, 165 columns, each with 55 lines, of which two panels were changed in Italy later on. Height: 70 cm. Fine condition. Slight tears. Faded ink in several places. Minimal broken letters.</p>
29	30000	50000-70000	Torah, Shemot. Especially Large Codex on Parchment, with Differences from the Mesorah. C. 10th Century	<p>"Codex" [מִצְחָף] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books.</p> <p>Especially large manuscript, arranged in three columns, [20] lines per column. Oriental script with Tiberian vowelization, c. 10th century. Ink on parchment.</p> <p>The manuscript bears a passage from sefer Shemot: Page 1 - from 16:18 "he who takes a minimal amount will not lack" to verse 31 "sweet as honey." Page 2 - from verse 32 "Moshe said" ending with 17:5, "Take elders of the Jewish people with you."</p> <p>Several mesorah -notes on the side of the text, with several differences from the traditional mesorah of today, some unfamiliar.</p> <p>The style of script is similar to that of the renowned scribe Shlomo ben Boya'a, who wrote the Aleppo Codex, but it is not his script.</p> <p>[1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions - 430x357 mm. Fine condition. Aging stains. Fading and peeling ink in several words. Delicate professional restoration to several tears in the margins, without lack in the text.</p>

no.	Opening	Estimate	Name	Desc
30	15000	30000-40000	Torah, Shemot. Especially Large Codex on Parchment, with Differences from the Mesorah. C. 10th Century	<p>"Codex" [קֹדֶקֶס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books. Especially large manuscript, arranged in two columns, [20] lines per column. Oriental script with Tiberian vowelization, c. 10th century. Ink on parchment. The manuscript bears a passage from Sefer Shemot: Page 1 - from 11:1 "will send you from here" to 12:2 "This month will be the first" Page 2 - "month" to verse 13: "plague to destroy when I strike the land." Several mesorah notes on the side of the text, with several differences from the traditional mesorah of today. [1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions - 263x242 mm. Moderate-fine condition. Aging stains. Fading and peeling ink in several words. Several tears in the margins, without lack in the text.</p>
31	5000	12000-15000	Nevi'im. Yirmiyahu. Large Codex on Parchment - Unfamiliar Script. 13th Century	<p>"Codex" [קֹדֶקֶס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books.</p> <p>Especially large manuscript, arranged in three columns, [20] lines per column. Block Oriental script in an unfamiliar style, with Tiberian vowelization, c. 13th century. Ink on parchment.</p> <p>This manuscript bears a passage from Sefer Yirmiyahu: Page 1: 33:13 "Count them, says Hashem" to "Thus said Hashem." Page 2: "If my covenant would not be ..." and ends at 34:7 "while the army of the king of Babylon battles..." Several notes on mesorah-hagedolah and - haketanah on the side of the text.</p> <p>[1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions 277x338 mm. Moderate-fine condition. Aging stains. Fading and peeling ink. Several perforations and ink smudges, with a slight blemish to the text. Tears in the margins, some have undergone delicate professional restoration.</p>
32	3000	10000-12000	Nevi'im, Yechezkel. Codex on Parchment. 13th Century	<p>"Codex" [קֹדֶקֶס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books.</p> <p>Large manuscript, arranged in two columns, [20] lines per column. Oriental script with Tiberian vowelization, c. 12th-13th century. Ink on parchment. Block script in an unfamiliar style.</p> <p>The manuscript bears a passage from Sefer Yechezkel: Page 1: from 46:9 "He went out by way of the southern gate to prostrate himself" to "the kohanim that faced ..." Page 2: from verse 19 "...[northward, and behold] there was a place at its western end" to 47:7 "upon my return, and behold, a tree on the riverbank." Several notes mesorah-hagedolah and - haketanah on the side of the text. [1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions - 330x270 mm. Poor-moderate condition. Aging stains. Fading and peeling ink. Delicate professional restoration to several tears. Blemishes with lack in the text in three places.</p>

no.	Opening	Estimate	Name	Desc
33	2000	6000-8000	Ketuvim, Daniel. Codex on Parchment. 12/13th Centuries	<p>"Codex" [קֹדֶקֶס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books. Large manuscript, arranged in two columns, [20] lines per column. Oriental script with Tiberian vowelization, c. 12th-13th century. Ink on parchment. The manuscript bears a passage from Sefer Daniel: Page 1: 9:10 "HaNevi'im" through 9:20 "I was pouring out my supplication to Hashem..." Page 2 - "...on the holy mountain" to 10:3 "after a full of three weeks [of days]" Several notes on mesorah-hagedolah and -hakatanah on the side of the text. [1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions - 230x260 mm. Moderate condition. Tears in the margins. Delicate professional restoration to several tears.</p>
34	2000	8000-10000	Ketuvim, Tehillim. Codex on Parchment. 12/13 Centuries	<p>"Codex" [קֹדֶקֶס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books. Large manuscript, arranged in one column, [20-23] lines per column. Oriental script with Tiberian vowelization, c. 12th/13th century. Ink on parchment. The manuscript bears a passage from Sefer Tehillim: Page 1: 22:15 "My heart is like wax, melted in my innards" to 24:3 "Who will ascend Hashem's mountain who will arise..." [21 lines] Page 2 - "... to His place of sanctity" and ends with 26:3 "Your kindness is in front of my eyes ..." [23] lines. Notes on mesorah-hakatanah on the side of the text. [1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions - 324x353 mm. Moderate condition. Aging stains. Fading and peeling ink. Several perforations and ink smudges, some with damage to text. Tears in the margins. Delicate professional restoration to two tears. The right margins have an original adhesion for another sheet, of which a small strip remains along the height of the leaf.</p>
35	1500	6000-8000	Nevi'im, Yechezkel. Codex on Parchment. 13th Century	<p>"Codex" [קֹדֶקֶס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books. Large manuscript, arranged in two columns, [19] lines per column. Yemenite script with Tiberian vowelization, c. 13th century. Ink on parchment. The manuscript bears a passage from Sefer Yechezkel: Page 1 - 9:3 "The Glory of the G-d of Israel ascended" to 10:1 "I saw and behold towards..." Page 2 - "... of the heavens that were above the heads of the keruvim ..." to verse 11: "whichever place the head faced" Notes on mesorah - hakatanah on the side of the text. Several differences from the common script and the notes on the mesorah [1] leaf, taken from a binding. Expert's confirmation included. Maximum dimensions - 282x342 mm. Moderate condition. Aging stains. Fading and peeling ink. Several tears. Delicate professional restoration to several tears.</p>

no.	Opening	Estimate	Name	Desc
36	1000	8000-10000	Writings. Daniel. Large Codex on Parchment. 11th-12th Century	"Codex" [קֹדֶקס] is the designation for ancient books written not in a scroll format, but in a page-by-page format, similar to the books in use today. Latin origin of the name: Caudex - book or anthology. The original meaning of the Latin term is "tree trunk" due to the wooden boards used for writing. The origin of mitzchaf is Arabic, and it already appears in books by the geonim. This term refers to handwritten works that have been bound and are read in a book format: page after page. The text appears on both sides of each page, as in today's printed books. Large manuscript, arranged in three columns, [20] lines per column. Oriental script with Tiberian vowelization, c. 11th-12th century. Ink on parchment. The manuscript bears a passage from Sefer Daniel : Page 1: 2:21 "... kings and establishes kings ..." to (originally; lacking here) verse 32 "[... its breast and arms of silver ...]" Page 2 - "... its belly and thighs of copper" until verse 43 "... like iron does not mix ..." Mesorah-gedolah and -ketanah notes at the side of the text. [1] leaf, removed from a binding. Expert's confirmation included. Maximum size - 269x327 mm. Poor condition. Many tears with lack in the text.
37	500	700-800	Remnant of a Manuscript on Parchment - Ya'akov's Blessings to his sons. Germany-France, C. 13th-14th Centuries	Manuscript on parchment - passage from Sefer Bereishit dealing with the blessings given by Ya'akov Avinu to the twelve tribes. Written in the area of Germany or France, c. 13th-14th centuries. Characteristic Ashkenazic script. The text is arranged in one column. There is some similarity between this manuscript and the familiar one in the Bodleian library, written in Southeast France in 1296. [1] leaf parchment. Maximum dimensions - approximately 13x23 cm. Removed from a binding. Moderate condition. Worming damage and aging stains. Faded ink.
38	500	900-1200	Construction of the First Beit HaMikdash. Yemen, 14-15th Century	Manuscript on parchment - passage from Divrei HaYamim that deals with the construction of the Beit HaMikdash by Shlomo HaMelech. Beautiful scribal script. Yemen, C. 14th-15th century. The leaf was preserved in a binding. The text that appears is in Divrei HaYamim II 2:7 (in the middle of the verse), to 3:4 (in the middle of the verse). [1] leaf made of parchment, [4] written leaves. Approximately 21.5x31.5 cm. Moderate-fine condition. Characteristic of leaves that survived when integrated into bindings.
39	500	1000-1500	Torah Scroll, Ar"i Script. Eastern Europe. 19th Century	34 sheets, 60 lines. Height: 49 cm. Script of one individual scribe. Moderate-fine condition. Faded script. Corrections. Parchment adhesions. Minimal Stains. Sold as not kosher.
40	300	500-700	Meggilat Ruth for Shavuot. Large Format for the Cantor. 19th Century	Meggilat Ruth, written on parchment by an expert scribe in a beautiful enlightening script. Large format for the cantor. Ktav Beit Yosef (Ashkenazic). 19th century. Many congregations traditionally read Meggilat Ruth on Shavuot from a kosher parchment scroll. There are those who are particular to recite the blessing 'al mikra meggilah' before reading. This meggilah reveals an interesting stratagem by the meggilah's owner - he marked the cantillation in pencil along the entire length of the meggilah to save himself the exhausting task of memorizing it. Specification: One sheet, 50 cm high, 77 cm wide, 4 columns, 42 lines per column. Script height: 37 cm. Moderate condition. Slight fading of the script. Several tears, professionally restored.

no.	Opening	Estimate	Name	Desc
41	800	1000-1200	Peirush HaMishnah L'HaRamba"m in Arabic. Tractate Berachot. Yemen, 16th Century	The commentary begins from Chap. 5 Mishnah 3 and ends with Chap. 8 Mishnah 8. With the text. 8 successive pages. Removed from a binding. Only the internal part of leaf 2 remains. The top part of leaf 3 survived as a separate passage, and from the lower part, only the inner edge remains. The outer upper corners of leaves 4-5 are torn. The corner of leaf 5 survived separately. Of leaf 6, only the bottom third remains. 21-23 lines per page. Leaf 8 bears a gloss in a different script. Peirush HaMishnah L'HaRamba"m is especially significant for the Jews of Yemen, and they made many copies of it. Aging stains, worming perforations, tears. Poor condition. [8] leaf. 18x24 cm
42	400	500-700	Manuscript. Peirush HaMishnah L'HaRamba"m in Arabic. Yemen, 16th Century	Leaf 1 bears the commentary to Gittin Chap. 4 Mishnayot 6-7. Leaves 2-3 bear the commentary to Gittin Chap. 5 Mishnayot 1-4. Leaves 4-5 bear Mishnah Sotah, 5:3 - 6:3. With the text. Leaves 2-3 and leaves 4-5 are successive. Leaves 1 and 4 are torn and the inner edge is lacking. The inner edge of leaf 2 is torn and remains as a separate section. Leaf 3 lacks the outer edge. Leaf 5 is torn in the corners. 20 lines per page. The Ramba"m's commentary on the Mishnah is especially significant for the Jews of Yemen, and they made many copies of it. [5] leaf. 24x18 cm. The leaves were removed from a binding. Aging stains, worming perforations, tears. Poor condition.
43	1600	1800-2000	Sh"u Maharasha"ch. Salonika, 1586. First Edition. Glosses. Pedigree copy.	Teshuvot HaShe'elot by Rabbi Shlomo b"r Avraham HaKohen - Maharash"ach. Part I. Salonika, 1586. First edition. Stamp of the Admo"r of Seret-Vizhnitz. Printed without a title page, and the author's preface "the youth Shlomo said ..." appears before the body of the book. The preface also includes the date of print and a colophon. The author's Talmudic novellae are also printed in this book, as well as halachic rulings by rabbinic leaders of the author's generation: Rabbi Shmuel Taichak, Rabbi Yosef Forman (the author' rabbi), Rabbi Chaim Bassan, Rabbi Shmuel de Medinah and Rabbi Mordechai Matalon. Antique owner's signature. Several scholarly glosses in Oriental script. Refer to the Hebrew catalog text for brief biographies of the author, Rabi Shlomo b"r Avraham HaKohen and the Admo"r Rabbi Baruch Hager of Vizhnitz. Modest-fine condition. Reinforcements to the first leaf. Aging stains. Minimal worming perforations in the final five leaves. Loose binding. ללא ביוגרפיה
44	600	800-900	Avodat HaLevi. Venice, 1546. Rare	Sefer Avodat HaLevi - references for the 613 mitzvahs according to the order set out by the Ramba"m, and more, by Rabbi Shlomo ben Eliezer HaLevi. Venice, Marco Antonio Justinian Press. 1546. Rare book. Included in the National Library's Rare Books catalog. This book is arranged according to the order of the weekly Torah portions with the enumeration of the 613 mitzvahs including references to Shishah Sidrei Mishnah, midrashim, the Ri"ף, the Sma"g, the Sma"k, Arba Turim, Rabbeinu Yerucham and HaRokeach - among the books written by the Rishonim. Beautiful, lengthy owner's notation on the back of the title page from the time of printing. There is also a stamp from the library of "Beit Midrash D'K"K Ashkenazim B'London." Additional notation the upper corner of the title page, rubbed out with black ink, yet remnants of it are still legible. Ginzei Yisrael - Osef Mehlman 790. 28 leaf. 20 cm. High-quality paper. Justinian's printer's device appears on the title page. Fine-very fine condition, with the exception of an erasure mark in the upper corner of the title page.

no.	Opening	Estimate	Name	Desc
45	600	800-1000	Machzor for the Entire Year. Basel, 1599. Pocket Edition. Especially Rare. Glosses	Machzor for the entire year - small machzor per the Ashkenazic custom, an abbreviated version the likes of which has not been printed again to this day. Machzor for the high holidays and the three pilgrimage festivals, in a small format. Basel, 1599. Beautifully printed machzor, with piyyutim and Yotzrot . Rare, antique machzor. Incomplete copy. The printer wrote that he printed it in a small volume to make it easier to carry, especially for times of the fair in Frankfurt, which takes place during the Shalosh Regalim and Yamim Nora'im . He adds, "I was inspired, and many residents of Frankfurt also agreed to printing this machzor." Notes regarding customs appear all along the machzor's leaves, from the time of printing. The last leaf bears an old inscription about Birkat Kohanim and the prayer "Ribbono shel Olam" that is customarily recited during Birkat Kohanim for positive dream interpretation. 153. 250-278 leaf, 14 cm (lacking leaves: 154-249, from the middle of Mussaf for the second day of Rosh HaShanah to the Ne'ilah prayer for Yom Kippur). This copy as it appears here was bound many years ago. Fine condition. Aging stains. Worming perforations. Perforation in the margins of the title page. Gilt page cuts.
46	500	800-1000	Shemonah V'Esrim Derushim. Venice, Di Gara Press. 1588. First Edition. Magnificent Antique Leather Binding	Ma'amatz Koa"ch - sermons by Rabbi Moshe ben Rabbi Baruch Almoshnino [b. Salonika 1517, d. Constantinople 1580], author of Yedei Moshe on the five meggilahs and the book Tefillah L'Moshe . Refer to the Hebrew catalog text for a brief biography of Rabbi Moshe Almoshnino . Owner's signature on leaf 2. Haberman-Yudlov, HaMadpis Juan di Gara . 102. 236 leaf, 18.5 cm. Fine condition. Aging stains. Magnificent antique leather binding with buckles (the buckle straps have been professionally reconstructed).
47	500	700-900	First Edition of the Sacred Zohar! Three Volumes. Mantua, 1559. Glosses	Sefer HaZohar by the G-dly Kabbalist Rabbi Shimon bar Yochai. Three volumes: Vayikra, Bamidbar and Devarim. Precise Mantua edition - first edition of Sefer HaZohar . Mantua, 1559. Incomplete copies. First edition of Sefer HaZohar , the same edition from which the Ar"i HaKadosh and his disciples studied! Handwritten Kabbalistic glosses all along these copies, as well as four complete pages in Italian script from the time of printing. The glosses are not signed, and to our dismay, we do not know who the Kabbalist was who wrote them. Truth be told, there were not many like these in the Ar"i's generation. As stated, the Ar"i taught his Kabbalistic doctrine to his disciples, led by Rabbi Chaim Vital, from this edition. The Ar"i's glosses are written in the margins of the sheets of Rabbi Chaim Vital's Sefer HaZohar . Rabbi Chaim Vital's notes were included about two hundred years later, in editions of the Zohar that were printed in Constantinople in 1736. However, there were those who objected to inserting changes into the Zohar , such as the author of Mikdash Melech , who questioned "Who is the one who can discern, relying on his opinion and rationale? This is a great danger." However, the Chid"i confirmed that the revisions that came from a sacred source - the Ar"i himself. The content of the glosses in these copies has not been thoroughly examined and there may be Kabbalistic discoveries. There may also be some hint in the glosses as to the writer's identity. [3] volumes: Sefer Vayikra. Originally 115 leaf. This copy bears leaves 18-115. Glosses in a clear script. 20 cm. Sefer Bamidbar. Originally [2], 118-300 leaf. This copy bears leaves [2], 118-163, 165-173, 175-212. Approximately 19 cm. Sefer Bamidbar-Devarim. Originally [2], 118-300 leaf. This copy bears leaves 198-215, 218-259, 264-280. [4] pages (229b, 230a, 235b, 236a) are not printed in the original[!] and they were completed in early Italian script. Overall moderate condition. Many aging and usage stains. Worming perforations. Several adhesions in the leaf margins. Without the bindings.

no.	Opening	Estimate	Name	Desc
48	500	600-700	Kessef Mezuak by the Ri"i Pinto. First Edition. Venice, 1628. Signature and Stamp	Kessef Mezuak - Torah sermons by the G-dly Kabbalist Rabbi Yoshiyahu Pinto, a leading rabbi of 17th-century Syria, disciple and in-law of Rabbi Chaim Vital. Venice, 1628. First edition. Pedigree copy. Owner's signature: '... the youth Achi"m S"i' - none other than the gaon Rabbi Avraham Chai Mussafia (Otzar HaRabbanim 1056), author of Tehillah L'David , a sage in Turkey and Jerusalem, son of Rabbi Chaim Yitzhak, av beit din of Ishpalatro. In addition to his book Tehillah L'David (Livorno, 1667), some of his novellae were printed in his father's work Chaim VaChessed . Owners' stamps: 'Avraham Azriel, S"i' - a Jerusalem sage, son of the Rishon LeTziyon Rabbi Aharon Azriel, author of K'fi Aharon . Refer to the Hebrew catalog text for a brief biography of Rabbi Yoshiyahu Pinto [Ri"i] . 231, [9] leaf. 28.5 cm. Moderate condition. Worming perforations, primarily in the bottom margins. Partially detached spine.
49	300	500-700	Sefer HaTishbi. Basel, 1601	Sefer HaTishbi L'Eliyahu HaTishbi with shorashim according to the numerical value of "Tishbi." Grammar book by Rabbi Eliyahu Bachur. Basel, 1601. Early edition of the renowned grammar book. The entire book is in vowelized letters. With the final leaf, and with the large printer's device. 99 [1] leaf, 20 cm. High-quality paper. Wide margins. Many lengthy comments in antique script along the length of the book. Fine condition. Aging stains. Perforation and light restoration to the margins of the title page, without damage to text. Simple binding.
50	300	800-1200	Shu"t Mishpat Tzeddek. [3] Volumes. Salonika, 1615-1799. First Edition. Signature	Shu"t Mishpat Tzeddek by Rabbi Meir Melamed, one of the leading sages of his generation. Three parts in three separate volumes. Some are first editions. Printing this work spread over 170 years! * Part I: Salonika, 1615. Originally: 260, 265-272 leaf. This copy is lacking approximately 35 leaves: [1-10, 12, 124-125, 128-129, 132, 209-212, 223, 260, 265-end]. The title page was completed by photocopy. First edition. * Part II: Salonika, 1799. [1], 202, [1] leaf. Sephardic signature on the title page: "ט"ר ס"ש צעי"א." This part was already printed in 1616, but this edition here was printed with changes and supplements, such that it can in this respect be considered a new edition. * Part III: Salonika, 1795. [2], 176 leaf. First edition. Various sizes. Overall moderate-fine condition. Worming perforations and tunnels. Aging and usage stains, dark stains on some leaves. Tears with lack in two leaves, one of which has the text completed by hand. Well-preserved old bindings.

no.	Opening	Estimate	Name	Desc
51	1500	-	Complete set: 'Ramba"m Michta"v' Amsterdam, 1702. Magnificent Bindings	<p>Complete set, Mishneh Torah LeHaRamba"m with the commentaries and the illustration leaves. Interesting foreword by the proofreader regarding comparison of texts. Large format. Amsterdam, Attias Press. 1702 [ב"שנת מכת]. The entire set is fully complete, including the leaves of illustrations. Magnificent bibliophilic edition. Important signatures and glosses. Important and proofread edition of the Ramba"m, according to which later versions were printed. This edition is also called the "Michtav" [מכתב] edition due to the year detail written on the title pages. As befits the importance of this edition, it is exceptionally designed and in a large format, on thick paper and with impressive graphic decorations. The set is bound in a magnificent leather and fabric binding decorated with floral and gilt imprints. Rare complete set including all five volumes - the four volumes of the Ramba"m and an additional volume that completes the set, with the "Lechem Mishneh" commentary on the Ramba"m. The Lechem Mishneh volume is divided into four parts, with four separate title pages, precisely paralleling the four volumes of the Ramba"m in this set, as appears on the title page: "Initially divided into two, now redivided into four so that each part will parallel part of the Yad HaChazakah." Including an identical title page. This is the second edition of Lechem Mishneh. Lechem Mishneh was printed only once before in Venice, in 1604-1606 as a book in its own right and not together with the Mishneh Torah L'HaRamba"m. The printers in Amsterdam wanted to join the Lechem Mishneh together with the Mishneh Torah. However, the book Lechem Mishneh was printed on its own, yet as part of the set. This is the interim edition, before it was inserted as an integral part of Mishneh Torah L'HaRamba"m. Important signatures and stamps appear on the book's title pages and on their sheets, also with scholarly glosses from the period of printing. The signatories include the Jewish astronomer Raphael HaLevi of Hanover, author of Techunot HaShamayim and Meir Chaim Beck along with additional rabbinic signatures. Specifications: Part I: (Mada-Zemanim). [9], 327, [4] leaf, [2] leaves of diagrams for the halachahs of Shabbat, Sukkah and Kiddush HaChodesh. 38 cm. Dedication in Portuguese on page 3-4a from the printer to the philanthropist Moshe Mashado. With the illustrated title page. Part II: (Nashim, Kedushah). [2], 227, [4] leaf. 43.5 cm. Handwritten glosses. Part III: (Hafla'ah-Taharah). [1] 368, [9] leaf. [1] leaf of diagrams for the halachahs of kilayim. Part IV: (Nezikin-Shoftim). [1], 309, [13] leaf. Handwritten gloss. The Lechem Mishneh volume: Four parts with four title pages, one of which is impressive. Part I: [3], 49 leaf. With a dedication in Portuguese from the printer to the philanthropist Ya'akov Chizkiyah Mashado. Part II: [463]. 52 leaf. Part III: [463]. 54 leaf. Part IV: [474]. 70 leaf. [5] volumes, magnificent new semi-leather bindings. 38 cm. Overall fine condition.</p>
52	1000	1300-1500	Chafetz Chaim. First Edition. Vilna, 1873. Beautiful Copy	<p>Chafetz Chaim - halachahs of lashon hara and rechilut by the rabbi of the entire Jewish people, Rabbi Yisrael Meir HaKohen, known throughout the generations by the name of this book, as Ba'al HaChafetz Chaim. Dworzec Press. 1873. First edition.</p> <p>First edition of the renowned book that was a turning point for generations and subsequently reprinted in innumerable editions. This was the first time a book was printed that was entirely dedicated to the topic of appropriate speech. In this edition, the author, in his humility, published the book anonymously; his name is not even mentioned in the approbations. However, in the margins of the title page, his name is printed in Cyrillic letters: I. M. Kagan.</p> <p>The author, Rabbi Yisrael Meir HaKohen, is known as the author of Chafetz Chaim for this book, despite his book series Mishnah Berurah becoming the ultimate and most common halachic work that also brought him world-wide fame.</p> <p>5, [1], 8-81 leaf. 21 cm. Without the list of subscribers that were added to only some of the copies.</p> <p>Moderate-fine condition. Aging stains. Well-preserved copy.</p>

no.	Opening	Estimate	Name	Desc
53	1000	4000-6000	Minchat Chinuch. Three Parts. First Edition, Very Sought-After. Impressive Copy. Signatures	<p>"Written by one of the outstanding sacred and pure geonim of our time, published anonymously due to his deep humility, may Hashem protect him ..." Sefer Minchat Chinuch - elucidation on Sefer HaChinuch - one of the most renowned fundamental scholarly works of all generations, by the gaon Rabbi Yosef Baba"d, rabbi of Tarnopol. Three parts bound together with separate title pages. First edition, in the author's lifetime. Lemberg, 1869. Complete copy. Signatures and stamps from the time of printing. Rare and sought-after edition printed in the author's lifetime. Due to his extreme humility, the author published this renowned work anonymously. However, this did not prevent its wide dissemination and popularity and it became one of the most common and most oft-printed sefarim. It was later printed in dozens of editions and many elucidations were written on it. Only in the second edition, printed in Lemberg in 1889, approximately 15 years posthumously, was the name of the author included. Minchat Chinuch is not only a commentary on Sefer HaChinuch, but it is primarily a scholarly expansion of the topics discussed in it, and citation of sources. Printed in the margins of this book are: "Kometz Minchah," the author's omissions, and "Minchat Ani" by the book's editor, Rabbi Reuven Kohen Rapoport. The book was printed many times together with Sefer HaChinuch and on its own. The scholarly work Minchat Chinuch was accepted throughout the Diaspora as a fundamental halachic work, and many lectures given by rashei yeshivot deal with its novellae, treating them as they would the novellae of the Rishonim. Yet not many know that the book's author, Rabbi Yosef Baba"d, was a Chassidic gaon, brother-in-law and chavruta of the leading Admo"rim of Galicia, the author of Divrei Chaim of Sanz, and in his second marriage, son-in-law of the Admo"r Rabbi David of Zablutov, son of Rabbi Menachem Mendel, founder of the Kossov dynasty. Refer to the Hebrew catalog text for a brief biography of Rabbi Yosef Baba"d. Stefansky, Sifrei Yessod 217. [2], 216 leaf; [1], 148 leaf; [2], 105, 4, [3] leaf, 37 cm. Fine-very fine condition. Bibliographic notations on the title page. Professional restoration to the margins of the first title page, without damage to text. Impressive new binding.</p>
54	1000	2000-2500	Complete Set of the Levush Series of Books - Early Edition Edited by Rabbi Yehudah Aryeh of Modena. Italian and Yemenite Notations	<p>[3] large volumes - the Levushim series of books on the four parts of the Tur by the tremendous gaon Rabbi Mordechai Jaffe, known throughout the generations by the name of his books, as "Ba'al Ha Levushim." Venice, Bragadin Press, 1620. Complete set, beautiful margins.</p> <p>The entire work includes ten books - Asarah Levushei Malchut - on the four parts of the Tur, Rash"i's commentary on the Torah, the Ramba"m's Moreh Nevuchim and more. The book was printed many times in Polish cities (Lublin, Krakow) as well as in Prague, Bohemia.</p> <p>This is an early edition of the Levush commentary on the Tur, printed in its entirety, proofread and arranged by one of the leading sages of Italy - the renowned gaon Rabbi Yehudah Aryeh of Modena.</p> <p>* Levush HaTechelet V'Levush HaChur (Orach Chaim) - 68; 69-201, [2] leaf. Many signatures in Sephardic and Yemenite scripts.</p> <p>* Levush Ateret Zahav (Yoreh Deah) - 148, [2] leaf.</p> <p>* Levush HaButz V'HaArgaman (Even HaEzer) - 87 leaf. Signatures in Italian, Sephardic and Yemenite scripts.</p> <p>Bound with:</p> <p>* Levush Ir Shushan (Choshen Mishpat) - 162, [2] leaf. Handwritten Italian notation about the birth of a son in 1638. Yemenite script.</p> <p>Three large volumes, 35 cm.</p> <p>Overall fine condition. Professional restoration to the margins of several leaves. Usage marks.</p> <p>The Orach Chaim volume is in moderate condition. Adhesions in the margins of approximately [20] leaves. Beautiful new bindings (with slight chafing).</p>

no.	Opening	Estimate	Name	Desc
55	1000	2000-4000	Rare Find: Machzor for Rosh HaShanah, Yom Kippur and the Three Pilgrimage Festivals - Berdichev, 1813	Machzor for Rosh HaShanah, Yom Kippur, Pesach, Shavuot and Sukkot, with a commentary in Hebrew and in Yiddish, per the custom of Poland, Pihem and Mähren, Lithuania and Reisin. Berdichev, R' Shmuel ben Yissachar Ber, 1813. Two parts with separate title pages. A unique commentary was printed in this machzor for the first time, a compilation of several different commentaries. To avoid encroachment, the printers received important approbations from Rabbi Betzalel Margaliot, av beit din of Ostroh, and Rabbi Meir Segal. The printer R' Shmuel ben Yissachar Ber was one of the important printers of Eastern Europe at the time, if not the most important. Prayer books from his press are extremely rare. This edition is a rare find. It is not found in the National Library, and to the best of our examination, it has never appeared at auction. Avraham Ya'ari, in his list HaDfus Halvri B'Berdichev listed this edition only according to a reference in the 1816 edition, but he did not see it. Friedburg (Beit Akad Sefarim) lists this edition mistakenly as the 1813-16 edition. [6], 72, 62; 122 leaf. 24 cm. Fine condition. Small lack in the bottom of the title page with professional paper and text completions. Completion of the white margins in the first five leaves without damage to text. Usage and aging stains. New leather binding.
56	500	1000-1500	First Vowelized Miniature Siddur in the World! Amsterdam, 1739. Especially Small Miniature Siddur	<p>Miniature siddur with prayers for the entire annual cycle: weekdays, Shabbat, holidays and festivals. Separate title page for the festival section. Published by Rabbi Meir Krashkash. Naftali Hirtz Levi Rofeh Press. Amsterdam, 1739. First siddur in which the text is printed with vowels.</p> <p>Especially tiny miniature format siddur, with a size of only 40x65 mm, relatively thick, with its thickness equaling its width! This siddur comes in many variants. Mifal HaBibliographiah lists [8] copies, including no less than [5] variants.</p> <p>318 leaf, 40x40x65 mm. Fine-very fine condition. Professional restoration in the margins of the title page and two additional leaves. Minimal aging stains.</p>
57	600	800-1000	Kanaf Renanim. Kabbalistic Prayers. Polemic Between Kabbalistic Sages and a Unique Torah Ruling	<p>Shirim U'Tefillot L'Shachar Pnei Shochan Meunim BaLaylah L'Rosh Ashmurot B'Shir Shevach U'Zemirot - prayer book based on various midrashim and especially on the Zohar and the author of Pardes Rimonim - Rabbi Moshe Cordovero, by Rabbi Yosef Yedidiah Carmi. Venice, 1626. Only edition.</p> <p>Large work with prayers and hymns for the entire year, per Kabbalah and per Rabbi Moshe Cordovero - the Rama"K. The prayers are arranged according to the days of the week, Rosh Chodesh, holidays and festivals, the high holidays and more. With the text of a long and special Kabbalistic vidui .</p> <p>This sefer caused a tremendous controversy. Several approbations are printed at the beginning of the book, followed by: "After these matters, there was a scholar among the rabbis who was hesitant about printing this book, and he and the author approached a rabbinic court ... and they decided this. A special compilation was printed in the book about the controversy, the trial and the courts' decision.</p> <p>The controversy in brief, a special article on the controversy is included: After the approbations, the brother-in-law of the well-known Kabbalistic author Rabbi Aharon Brachiah of Modena arose and asked to ban the book's printing. The book does not mention the name of the appellant's brother-in-law. He argued that new piyyutim not from the Ar"i should not be recited, along with other claims, chief among them that the piyyutim were based on the Rama"K's Kabbalah and not the Ar"i's. He also came out specifically against the long vidui . Following this, the established court in Modena, Italy, sat down to deliberate in a proper Torah trial. Although the dayanim stated that they were not proficient in Kabbalah, they questioned the two parties until they decided on the matter. (Article on the book and on the controversy included.)</p> <p>12; 107, [11] leaf, 20 cm. Fine condition. Aging stains. Worn binding.</p>

no.	Opening	Estimate	Name	Desc
58	400	800-1200	Collection of [6] Books by Mahari"tz Chayut. First Editions	<p>Collection of six books by Mahari"tz Chayut. First editions. The six books are bound together in two volumes. Each of the books has its own title page and pagination. Including an interesting correspondence with the Chatam Sofer. Volume I: Torat Nevi'im , also called Eleh HaMitzvot - principles of the oral and written Torahs by Rabbi Tzvi Hirsch Chayut. Zolkiew, 1836. First edition. 13 chapters and three essays about the eternity of the Torah and the oral Torah. The Chatam Sofer, a friend of the author's, discusses this book at length in the final responsum in Shu"t Chatam Sofer (Orach Chaim Responsum 208). Regarding this book he writes: "Greetings ... to the exalted, lofty and magnificent Rabbi Tzvi Hirsch Chayut, etc. I am letting you know that on Shabbat I read Torat Kohanim , reviewing it with pleasure ..." In that same responsum, the Chatam Sofer criticizes Mahari"tz Chayut, as in his book Darkei Hora'ah (also included in this lot) for where he responds to the Chatam Sofer regarding this critique. [5], 30; 18; 26, [1] leaf. Ateret Tzvi - including six different essays by Rabbi Tzvi Hirsch Chayut, av beit din of Zolkiew. Zolkiew, 1840-41. First edition. Includes six works: Ateret Tzvi , Mishpat HaHora'ah , Tiferet L' Moshe , Darkei Moshe , Iggeret Bikkoret and Matbe'a HaBerachot . Each has its own title page. [1] 4: 13: 18: 22, 8, 10 [lacking two leaves of the supplement], 9, leaf. Volume II: * Sefer Mavo HaTalmud including foundations and principles of halachah and aggadah that I compiled and anthologized from both Talmuds and the midrashim as well as books by the Rishonim ... Tzvi Hirsch Chayut, of Zolkiew and environs. Zolkiew, 1845. First edition. [1], 28 leaf. * Darkei Hora'ah - conduct for sages while instructing and ruling, as well as customs, by Rabbi Tzvi Hirsch Chayut. Zolkiew, 1842. First edition. With a 13-leaf kuntress bearing a response to the Chatam Sofer's criticism on his book Torat Nevi'im . A letter from the Chatam Sofer to the author appears on the final page. Rabbi Tzvi Hirsch Chayut states that he is not publishing the entire letter, per the request of the Chatam Sofer (who had passed away in the meantime). [4], 25; 13 leaf. * Shu"t Mohara"tz - interesting responsa and a polemic against the Reform. Zolkiew, 1849-50. Beautiful complete edition. The book includes three parts with separate title pages: 1) Responsa - including halachic deliberations, interesting current issues. Responsum 28 appealed to the Chatam Sofer. Responsum 32 deals with use of a Torah scroll for taking an oath in a non-Jewish court. Siman 76 bears a complete kuntress : "Avodat HaKodesh" that deals with sacrifices after the destruction of the Beit HaMikdash . 2) Essay: "Imrei Binah" - the author's important Torah research. He clarifies issues of lost aggadot , Rashi's commentary on Ta'anit, research on various biblical translations, and more. 3) Essay: "Minchat Kana'ut" - opposing changes made by the Reform. With [2] leaves of "Kuntress Acharon" a sign above the bibliography, which is not found in most copies. Refer to the Hebrew catalog text for a brief biography of Rabbi Tzvi Hirsch Chayut . [2] volumes, approximately 24 cm. Overall fine condition.</p>
59	400	600-700	Lechem HaPanim on the Passover Haggadah. Salonika, 1739. Only Edition	<p>Sefer Lechem HaPanim v'hu Peirush HaRav HaMaggi"d Chagga D'Pascha [commentary on the Passover Haggadah] by R' Yosef David, av beit din of Salonika. It concludes with a drush for Passover. Salonika, 1739. Only edition.</p> <p>Refer to the Hebrew catalog text for a brief biography of the author, Rabbi Yosef David .</p> <p>Ya'ari 114, Otzar HaHaggadot 186. [2], 30 leaf, 19 cm. High-quality paper. Fine condition. Professional restoration to the margins of several leaves. Elegant new leather binding.</p>
60	300	500-800	Mitzvat Nashim Melamdah. Venice, 1652. Extraordinarily Rare. Handwritten Supplement	<p>Mitzvat Nashim Melamdah [Precetti da esser imparati dalle donne hebree] - Halachahs of niddah , challah, candle-lighting and derech eretz . Venice, 1652. Rare book; the copy in the National Library was recently acquired from the Valmadonna Collection.</p> <p>Work composed especially for women by Rabbi Binyamin Aharon Selnick, one of the leading poskim of his generation and author of Shu"t Mas'et Binyamin . He wrote this book in Yiddish as he saw a great need for a book for women in their own language. This is the book in Italian translation with words and titles in Hebrew. Translated into Italian by Rabbi Ya'akov ben Elchanan Halperin.</p> <p>The blank pages at the end of the book bear two handwritten supplements from the time of printing: A prayer for a woman's ritual immersion ["May it be His will ... that just as I have been commanded to purify my body by immersion ..."], and a lengthy passage in Italian.</p> <p>[12] 100 pp. 18 cm. Lacking [2] leaves of indices at the beginning of the book. Fine condition Dismantled binding, without a spine.</p>

no.	Opening	Estimate	Name	Desc
61	300	500-600	Selichot. London, 1770. The First Book of Selichot Printed in London	<p>Selichot for the entire year per the custom of Pihem, Poland, Hungary and Mähren. Beautiful vowelized letters. London, 1770. The first book of Selichot printed in London. Handwritten notation on the top of page 12a.</p> <p>Includes: Selichot for the month of Elul, Rosh HaShanah, the ten days of repentance, Monday-Thursday-Monday, 10 Tevet, Ta'anit Esther and 17 Tammuz. There are also selichot by Rabbi Avigdor Kara and Rabbi Avraham, his son, for the Prague decrees, as well as a schedule of Selichot for Shovevi"m .</p> <p>[1] 113 [1] leaf. 19 cm. Fine-very fine condition. Aging stains. Small abrasion in the text. Beautiful new binding.</p>
62	200	400-700	Tractate Nedarim. Amsterdam, 1720. Magnificent Copy with Especially Wide Margins	<p>Tractate Nedarim with commentaries by Rash"i, Tosafot and more. Frankfurt am Main, Kelter Press. Magnificent copy (incomplete at the end).</p> <p>Important proofread edition of Sha"s. Printed according to the glosses of Rabbi Shmuel of Krakow. Rabbi N. N. Rabinowitz writes about the virtues of this edition: "... and this printing is very precious, with its supplements and glosses, above and beyond all the prints that preceded it. It became the basis for all subsequent editions ..." (Dikdukei Sofrim p. 111) Tractates Nedarim (here) and Nazir were especially proofread by the gaon Rabbi Shmuel Shatin Katz - Maharshasha"ch, as indicated on the title page.</p> <p>Impressive edition with especially wide margins - reaching up to 13 cm from the text!! Volume height: Over 45 cm! (For the sake of comparison - a standard volume in this edition is 28-32 cm in height.) This is apparently one of the most beautiful copies ever printed of this edition specifically, and in editions of the Talmud in general.</p> <p>Originally: 106 leaf. Present in this copy: Until leaf 71 (inclusive), lacking leaves 72-106. 45.5 cm. Very fine condition. Minimal stains. Not bound.</p>
63	300	500-700	Magnificent Set of Machzorim. Vienna, 1816- 1829. Huge Format. Elegant Bindings	<p>Set of two magnificent large machzorim. Two volumes: The first is for Rosh HaShanah and Yom Kippur and the second is for during the rest of the year including for the Shalosh Regalim . Vienna, Schmidt Press. 1816-1829. Especially huge format primarily designated for the cantor.</p> <p>* Machzor L'Rosh HaShanah V'Yom HaKippurim , 1816: [1] 11, 13, 19, 33, 13, 35, 21, 4 leaf.</p> <p>* Machzor L'Kol HaShanah V'L'Shalosh Regalim , 1829: 41, 11, 21; 17; 22; 24; 29, 31-46, 25, 16, 13 [1], 4 leaf.</p> <p>The machzorim are per the custom of Poland, Behmen, Mehrin and Ungarin and include piyyutim with an elucidation by Rabbi Wolf Heidenheim, with selichot , lamentations for Tisha B'Av, a refrain for during a plague, Heaven forbid, and selichot for blatin (pox), Heaven forbid.</p> <p>Two large, impressive volumes, 36.5 cm. Very fine condition. New bindings, elegant and imprinted.</p>
64	300	800-1200	Set of Ba'ei Chayyei by the Author of HaKnesset HaGedolah. First Edition. Pedigree Copies	<p>Sefer She'elot U'Teshuvot Ba'ei Chayyei by the gaon Rabbi Chaim Benveniste, av beit din of Izmir and author of Knesset HaGedolah . Complete set - four volumes. First editions. Salonika, 1788-1791.</p> <p>The title page bears signatures and owners' notations in Oriental-rabbinic script attributing the book to Rabbi Yisrael Ya'akov HaLevi and Rabbi Shem Tov HaLevi.</p> <p>In this edition, responsa are printed for the first time relating to the Yoreh Deah, Even HaEzer and Choshen Mishpat sections; the title chosen was Ba'ei Chayyei . The Orach Chaim part was printed separately decades earlier (Constantinople, 1743), under the name She'elot U'Teshuvot Part II.</p> <p>Part I - Yoreh Deah - Even HaEzer: [2], 184; 41 leaf. Part II, Volume I - Choshen Mishpat: [2] 178 leaf. Part II, Volume II - Continuation of Choshen Mishpat: [2], 171-313, [1] leaf. Part III, Conclusion of Choshen Mishpat: [2] 140 leaf. Original leather binding with a binding made of manuscripts. A total of [4] volumes. Approximately 27.5 cm. Overall fine condition. Worming perforations. One part has the original binding. The others have old, well-preserved bindings.</p>

no.	Opening	Estimate	Name	Desc
65	300	500-800	Yalkut Sofer. Complete Set. First Edition	<p>Extensive compilation arranged according to the order of chamishah chumshei Torah per the Babylonian and Jerusalem Talmuds and many midrashim, some of which are unknown, Zohar HaKadosh and Tikkunei HaZohar , all with an extensive commentary, by Rabbi Yosef Leib Sofer of Paks. Five volumes. Paks, 1894-1903. First edition.</p> <p>Refer to the Hebrew catalog text for a brief biography of the author, the gaon and tzaddik Rabbi Yosef Leib Sofer , av Beit din of Paks.</p> <p>Bereishit: 1894. [4], 226 leaf. Detached title page. Shemot: 1895. [2] 167, [1] leaf. Reinforced title page. Vayikra: 1898. [2], 120 leaf. Detached title page. Bamidbar: 1900. [2], 139 leaf. Devarim: 1903. [2], 172, leaf. There are copies with two leaves of indices at the end. Fine condition except for a number of detached title pages.</p>
66	200	500-800	Scarce: Techinah Kodem HaTefillah. Russia-Poland, 19th Century	<p>Small compilation - only four leaves - Techinah Kodem HaTefillah . Russia-Poland press, 19th century. Yiddish.</p> <p>Prayer compilations were printed for the masses and for Beit Ya'akov women, and were therefore printed in Yiddish. Due to their extensive use, compilations such as these are extremely scarce. Some survive in only a few copies, and others did not survive at all; there is no remnant. To this day, once in a while, a new, unknown kuntress is revealed. This one is a complete copy; the margins have not been cut.</p> <p>Due to its being printed with no bibliographic details - the name of the city where it was printed, the printer's name and the year of print, its location and date are very hard to determine. They may be completely unknown.</p> <p>[4] leaves. Various sizes, maximum size: 17.5 cm. Fine condition. Thick paper. Usage marks, slight tears in the margins. The last leaf is glued at the end of the lines, slightly overlapping the text. Old, well-preserved binding.</p>
67	250	400-600	Very Rare: Zoveach Todah - Ladino. Only Edition. Bilogrado, 1860	<p>Sefer Zoveach Todah by Rabbi Yosef Molcho, in Ladino translation by Rabbi Raphael Yosef ibn Shushan. Bilogrado, 1860.</p> <p>The whole book was printed in Ladino only, without the Hebrew original. At the end is the Zevach Tov compilation by the translator. The text for Seder Kapparot for the high holiday period is printed on the final page.</p> <p>Very rare book.</p> <p>24; 80 leaf. 15 cm. Fine-very fine condition. Usage and aging stains. Characteristic original binding, slightly worn.</p>
68	300	500-700	Letter by Rabbi Shimshon Wertheimer Regarding the Debts of the Ashkenazic Community of Jerusalem. Kushta [c. 1714]. Very Rare	<p>In c. 1714, a booklet with [4] leaves was printed in Kushta, containing letters by Rabbi Shimshon Wertheimer regarding the debts of the Ashkenazic community of Jerusalem. From this booklet, only the [2] inner leaves had survived (leaves 2-3). Ya'ari in his book HaDfus Halvri B'Kushta no. 280, listed these leaves as the only copy in the world, per the copy appearing in the library of the seminar in New-York. The National Library has only leaf 3 and a photocopy of leaf 2.</p> <p>This is the very rare leaf 2, from the booklet whose other leaves (of which additional copies are known of) are also very rare. Scarce!</p> <p>After a short period, this booklet was reprinted, omitting the sharp expressions against dignitaries of the Ashkenazic community of Jerusalem. From this booklet, only leaf 2 had survived. The leaf before us is from the first edition, with the sharp expressions!</p> <p>The leaf was taken from a 'binding Genizah', from the binding of the book Bnei Chayai , Kushta 1712.</p> <p>[1] leaf. Approx. 32 cm. Moderate condition. The leaf is cut all along its center, with lack of several words. Some worming perforations to the margins. Many aging stains.</p>

no.	Opening	Estimate	Name	Desc
69	200	400-600	Historic Item: First Printed Work by the Gadol HaDor Rabbi Chaim Kanievsky - Study "Ma'arachah" he Authored at the Age of 13. Rare Booklet	<p>Tiferet Tziyon - booklet of Torah novellae conceived in the summer zman [semester] of 1941 by the students at the renowned yeshivah Tiferet Tziyon . Bnei Brak, 1942. With a picture of the gaon Rabbi Chaim!</p> <p>The first student's novellae to be presented here were those of the youth, Chaim Kanievsky, who was at that time only 13 years old! This is the first time his novellae were published; just a few years later, the gaon Rabbi Chaim Kanievsky shook the world with his novellae and his Torah.</p> <p>Rare booklet, printed in a limited number of copies. At the yeshivah itself, there were only a few dozen young men. As a point of reference, in 1940, only about a thousand families lived in all of Bnei Brak!</p> <p>This booklet includes an even rarer jacket cover, lacking in several copies. Not listed by Mif'al HaBibliographiah . The back cover features a picture of the institution's students in 1940, with the gaon Rabbi Chaim Kanievsky among them.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Shmaryahu Yosef Chaim Kanievsky .</p> <p>39, [2] pp + jacket cover. 23.5 cm. Fine-very fine condition. Light blemishes in the margins of the cover, without lack to the text. Paper pasted to the spine and to one leaf for reinforcement.</p>
70	5000	8000-10000	Geulat Yisrael, Torah Thoughts by the Ba'al Shem Tov and his Disciples. Ostroh, 1821. First Edition	<p>Torah thoughts and essays from the Ba'al Shem Tov and his disciples and their disciples, by Rabbi Yehoshua Avraham of Zhitomir. Ostroh, 1821. Two parts. First edition. Especially rare book.</p> <p>Torah thoughts from the Ba'al Shem Tov, the Maggid of Mezeritch, Rabbi Pinchas of Koritz, Rabbi Ephraim of Sudylkiv, author of Degel Machaneh Ephraim , Rabbi Levi Yitzchak of Berdichev, Rabbi Baruch of Mezhybuzh, Rabbi Aharon of Zhitomir, Rabbi Shalom of Pohrebyshe (father of Rabbi Yisrael of Ruzhin), and more. In the introduction, the author writes that he himself heard these Torah thoughts from his teachers.</p> <p>This book is in essence the first anthology in which essays and conduct were collected from Rabbi Pinchas of Koritz, and more than half of this book is his Torah thoughts.</p> <p>The author, about whom the little that is known about him is from this book's introduction, wrote in the introduction to Part I, that due to the fire that broke out in his city, Zhitomir, and also consumed his property, he became impoverished and could not print the entire book. Some time later he printed Part II.</p> <p>In subsequent editions, the book was printed only in part, with changes and omissions, and even by changing the name of the book to Pitgamin Kaddishin . Only once was it reprinted in its entirety (Pietrkov 1903). An article on the book is attached.</p> <p>Stefansky, Sifrei Chassidut no. 107. [2], 31: [2], 25 leaf, 19.5 cm.</p> <p>Fine condition. Professionally restored light blemishes on the title page. Aging stains. Isolated worming perforations. New leather binding.</p>

no.	Opening	Estimate	Name	Desc
71	3000	4000-6000	Fundamental Chassidic Work: Maor VaShemesh - First and Rarest Edition	<p>Sefer Maor VaShemesh - Deep Kabbalistic commentary on the Torah, festivals and more, by teh Sacred Admo"r Rabbeinu Kalonymus Kalman HaLevi Epstein, known throughout the generations by the name of this book. [Breslau, 1842]. Part I. Complete first edition.</p> <p>This work was partially written by the author himself, and part from sermons that were written by his special disciples. Before his passing, he collected all his writings and proofread them himself. The title of the work was selected by Rabbi Leibush av beit din Vishnitz, who also gave an enthusiastic approbation for the book.</p> <p>This work is considered one of the most important Chassidic sefarim throughout the generations, and there are those who call it the Shulchan Aruch of Chassidut. There are several editions of Chamishah Chumshei Torah where this commentary is printed alongside that by Rash"i and the Targum, as one of the leading Rishonim .</p> <p>The author studied under Rabbi Elimelech of Lizhensk from his earliest youth, and he is considered one of his most elite disciples. The Divrei Chaim of Sanz stated about him (and about the author of Ohr LaShamayim), that they were like Adam before the transgression, and whoever saw them witnessed that a person can live without eating or drinking.</p> <p>There are several variants to this book's title page: There is the standard copy, with the printer's name (R' Hirsch Sulzbach) and the correct year of print (1842). There is a copy with the correct year of print, but the name of the printer is not, claiming that it was printed at Rabbanit Yehudit Rosenes's Press. Here is a third Variant, with all the details wrong - The year of print and the name of the printer.</p> <p>[2], 144 leaf. 23 cm. Fine-very fine condition. Minimal usage and aging stains. Tiny perforation in the title page, without damage to text. Old binding, simple.</p>
72	2000	3000-4000		
73	2000	3000-4000	Yismach Moshe al HaTorah - Five Parts, First Editions. Lvov, 1849-1861	<p>Yismach Moshe - Chassidic elucidations in the order of the Torah on chumashim Shemot and Vayikra, by the G-dly Kabbalist Rabbi Moshe Teitelbaum of Ujhely, patriarch of the Sighet-Satmar dynasty, who is known by the name of this book, as the "Ba'al Ha Yismach Moshe ." First edition. Lvov, 1849-1861.</p> <p>This is the first edition of the famous Chassidic work Yismach Moshe by Rabbi Moshe Teitelbaum of Ujhely - leading Admo"r of Hungary, whose amulets shook the world. It was said that they acted like living beings. The book also includes many matters that were revealed to the author of Yismach Moshe in his dreams. (Refer to the source list in the book HaGaon HaKodesh Ba'al Yismach Moshe , Chap. 11).</p> <p>This book was edited by the author's beloved grandson, the Admo"r, the author of Yitev Lev . In the foreword to the third edition of the book, it is stated in his name that once, while he was editing the writings, he considered slightly altering the order so that they would be better understood. Sleep overcame him, and he saw the image of his sacred grandfather, the author of Yismach Moshe , who said to him, "My son, see how a lulav that stands in the way it grows is one that is suitable for the mitzvah, yet if it is turned upside-down, with the leaves facing downwards, it is just a broom for sweeping the house." This is to be understood as meaning that all the words in the book were written with weighty consideration.</p> <p>Refer to the Hebrew catalog text for a brief biography of the author, Rabbi Moshe Teitelbaum of Shinova and Ujhely .</p> <p>Complete set in three volumes: Sefer Bereishit: [1], 117 leaf - lacking leaves 5-6, 20-25, 57-58, 83-84. Total of approximately [12] leaves. Leaf 113 appears twice. Sefer Shemot: 90 leaf. Bound with: Sefer Vayikra: 42 leaf. Sefer Bamidbar: [1], 49 leaf. Bound with: Sefer Devarim: 72, [1] leaf. The title page is bound after leaf [4]. Stefansky, Chassidut 239.</p> <p>Overall fine condition. Aging stains. Light tears and adhesions in the margins of several leaves. Minimal worming perforations, primarily in the Bamidbar-Devarim volume. Identical old bindings with gilt imprint.</p>

no.	Opening	Estimate	Name	Desc
74	1800	2500-3000	Tzemach Hashem LaTzvi, Rabbi Tzvi Hirsch of Nadvorna, First Edition	<p>Tzemach Hashem LaTzvi Chassidut on the Torah portions by Rabbi Tzvi Hirsch of Nadvorna, Berdichev, 1818? First edition.</p> <p>With approbations by Rabbi Yisrael of Píkov, son of Rabbi Levi Yitzchak of Berdichev and Rabbi Mordechai of Kremenitz. With the rare leaf bearing the rare approbation from Rabbi Ephraim Zalman Margaliof of Brody, and with the omissions that is not found in most copies.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Tzvi Hirsch of Nadvorna .</p> <p>20 cm. [3], 28, 138 leaf. 21 cm. Bluish paper.</p> <p>Fine condition. Slight tear in the lower corner with blemishes in individual words and aging stains. Simple binding.</p>
75	1800	3000-4000	Ohr HaMeir. Koritz, 1798. First Edition.	<p>Sefer Ohr HaMeir , Kabbalistic-Chassidic derushim and hints in the order of the Torah, Meggilot and annual festivals by Rabbi Ze'ev Wolf of Zhitomir. Koritz, 1798. First edition.</p> <p>One of the fundamental Chassidic works, learned and studied in many streams of Chassidut. The work is one of the first books of Chassidism with material brought in the name of the Ba'al Shem Tov. The book was printed closely following the author;s passing, and the year detail hints at this: ["והיה מנוחתו כבוד"]. With an approbation by Rabbi Levi Yitzchak of Berdichev and more.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Ze'ev Wolf of Zhitomir and the Admo"r Rabbi Henich of Alexander .</p> <p>A similar edition was printed 1798-1810. Refer to A Tauber, Mechkarim Bibliographi'im . pp. 36-39; Y. Yudlov, Ginzei Yisrael no. 1140. This copy is the first edition.</p> <p>Owner's signature, Rabbi Shlomo Yoskowitz, son-in-law of the Imrei Emet of Gur, and founder and head of the 'Metivta B'Varshaw.'</p> <p>Stefansky, Chassidut no. 24.</p> <p>[2], 58, 61-80, [2] (marked: 78, 77): 52, 55-98, 101-120: 64 leaf. 20 cm.</p> <p>Moderate-fine condition. Blemishes in the margins on the title page and the last leaf. Stains. Mould marks at the bottoms of the leaves in the white margins. Old semi-leather binding.</p> <p>ללא ביוגרפיה</p>
76	1500	2200-2500	Sefer Ahavat Shalom. Kossov. First Edition	<p>Chassidic essays on the Torah by the Admo"r Rabbi Menachem Mendel Hager of Kossov. Lemberg, 1804, actually 1833. First edition.</p> <p>First edition of the Chassidic work by the renowned rabbi of Kossov - patriarch of the Vizhnitz dynasty. With a foreword by the author's sons.</p> <p>As in all the rare copies that remained, leaf 47 was printed twice with slight differences.</p> <p>Refer to the Hebrew catalog text for the author, Rabbi Menachem Mendel Hager .</p> <p>Stefansky Chassidut no. 18.</p> <p>[4] 131 leaf. 22 cm.</p> <p>Fine-very fine condition. Minimal aging stains at the beginning and end of the book. Leather binding.</p> <p>ללא ביוגרפיה</p>
77	1000	3000-4000	Beit Aharon. Rabbi Aharon of Karlin. First Edition. Wide Margins	<p>Beit Aharon- Chassidut on the Torah and festivals by Rabbi Aharon of Karlin. Brody, 1875.</p> <p>Chassidic words on the Torah and festivals, letters about conduct and letters from the Admo"rim of the Karlin dynasty, Rabbi Aharon "HaGadol" of Karlin, his son Rabbi Asher, Rabbi Asher's son Rabbi Aharon 'the second' and Rabbi Aharon II's son Rabbi Asher 'the second.'</p> <p>The renowned Shabbat hymn "K-h Echsof" is printed on leaf 6; it was composed by Rabbi Aharon HaGadol of Karlin. This hymn was enthusiastically received in Chassidic communities, and many congregations sing it during the nighttime Shabbat meal.</p> <p>There are several variants of the first edition, revised as they were being printed. The order of the leaves in this variant is: Frontispiece, full title page (including the additional line with the words: "And with wonderful matters ..."), and the censor's permit on the back. The next leaf bears a "Notification that I have approbations ..." followed directly by an 'introduction' and with a 'table of errata' on the last leaf. (Refer to the article by Rabbi Avraham Abish Schorr 'Al Darkei Ketivat V'Hadpassat Sf'h"k Beit Aharon in Kovetz Beit Aharon V'Yisrael Year 6 issue 1 (31), pp. 139-147).</p> <p>Stefansky, Chassidut 82.</p> <p>[6] 316 [5] pp, 26 cm.</p> <p>Very fine condition. Restoration on the white margins of the title page. Wide margins. Magnificent new leather binding.</p>

no.	Opening	Estimate	Name	Desc
78	1000	1800-2500	Toldot Aharon. Berdichev, 1817. First Edition	<p>Toldot Aharon. Ancient matters, sweeter than honey, refined and distilled. Chassidut per the order of the Torah portions and festivals, by Rabbi Aharon of Zhitomir. Berdichev, Yisrael Beck Press. Incomplete copy.</p> <p>First edition of the important book authored by Rabbi Aharon, the maggid of Zhitomir, beloved disciple of Rabbi Levi Yitzchak of Berdichev. The book was printed just after his passing, with enthusiastic approbations from Chassidic leaders: Rabbi Avraham Yehoshua Heschel of Apta, Rabbi Yisrael ben Rabbi Levi Yitzchak of Berdichev, and Rabbi Mordechai ben Rabbi Menachem Nachum of Chernobyl.</p> <p>Refer to the Hebrew catalog text for a brief biography of the author, Rabbi Aharon of Zhitomir .</p> <p>Stefansky, Chassidut 604. [2], 131 leaf, lacking leaves 140-141. Leaves 176-177 appear twice. 19.5 cm. Bluish paper. Moderate condition. Worming perforations and tunnels in several leaves, primarily in the margins. Small tears in the margins of many leaves (without lack to the text), professionally restored with paper completions. New semi-leather binding.</p>
79	800	1200-1600	Sha'ar HaTefillah by the Gaon Rabbi Chaim of Chernowitz. First Edition, Including the Controversial Responsum Against the 'Noda BiYehudah'	<p>"I am certain that when the work spreads, this will bring the Geulah closer ..." (in the words of the author about this work)</p> <p>Sefer Sha'ar Tefillah - Chassidic elucidations on prayer by the sacred gaon Rabbi Chaim Tirof of Chernowitz, author of Be'er Mayim Chaim and Sidduro shel Shabbat . Sudylkiv, 1825. First edition, complete.</p> <p>Printed in large letters on the title page: "in Mohilev, " but before that, in small letters, it states that it was printed in Sudylkiv.</p> <p>First edition of the important work by Rabbi Chaim of Chernowitz, one of the most prominent Chassidic leaders of all generations. The author ascended to the Land of Israel in 1913 and resided in Safed, where he is buried in the cave known by his name. This book on prayer was composed in the Land of Israel 'and it is sacred with the sanctity of the Living Land.' Printed just a few years after his passing.</p> <p>In this copy, leaves 3-10 appear at the end of the volume with a responsum opposing the Noda BiYehudah's words about Chassidim. The responsum was written very sharply, using sharp expressions "... and he was excessively proud and desired beyond ... he came out against Hashem's anointed, and called out the tzaddikim of our times and included them with transgressors, heaven forbid, and wrote about them tzaddikim will walk in these ways and their followers will stumble..." There are copies in which these leaves are left out.</p> <p>[2], 102, 113-115, 3-10 leaf. 21 cm. Fine-very fine condition. Bluish paper. Old adhesion marks on the first [3] leaves. Two worming perforations in the last three leaves. Minimal aging stains. Old binding. The spine is blemished and lacking.</p>

no.	Opening	Estimate	Name	Desc
80	500	1500-2500	Discovery: Unknown Edition of 'Bnei Machshavah Tovah' by the Admo"r of Piaseczno. Glosses	<p>Kuntress Bnei Machshavah Tovah - establishment of a secret society to ascend in Divine service, by the sacred Admo"r Rabbi Kalonymus Kalmish Shapira of Piaseczno. [Jerusalem? c. 1940s.] Unknown edition, apparently the only copy in the world.</p> <p>This compilation was printed in 1939 in an extremely small number of copies, and sent only to the Rebbe's close confidantes. The Rebbe writes in his introduction that not only should one who is not naturally suited to this society not try to join it, but he should not even read the kuntress at all!</p> <p>This work was kept for decades by a select few. It was not printed due to the Rebbe's instructions not to copy it without his permission. Members of the Rebbe's family published this work only in 1973, after asking Chassidic rabbinic leaders and receiving their permission.</p> <p>The Rebbe was murdered in the Warsaw Ghetto, in Cheshvan, 1943. The title page of the kuntress indicated that the Rebbe was murdered, but they did not know the precise date, so they wrote "martyred in Cheshvan 194... may Hashem avenge his blood. This is the source for the estimate of the date of printing.</p> <p>This edition is completely unknown. It is not found in the National Library and is not listed in Mifal H a Bibliographiah . This is the only known copy extant at present. Several handwritten glosses along the length of the kuntress , some with slight differences from the 1973 edition.</p> <p>[2], 51 leaf. Approximately 21 cm. Stencil print on one side of the leaf. Fine condition. Minimal aging stains and folds in the margins. The leaves are (originally) not bound together.</p>
81	500	700-900	Likkutei Halachot by the Moharana"t of Breslov. First Edition. Lemberg, 1859- 1861	<p>Sefer Likkutei Halachot on Shulchan Aruch and Choshen Mishpat. One of the most important books of Breslov Chassidut, by the sacred gaon Rabbeinu Nathan Sternhartz - Moharana"t of Breslov. [3] sections in one volume. Lemberg-Lvov 1859-1861. Incomplete copies.</p> <p>The book is based on Rabbi Nachman of Breslov's doctrine in Likkutei Mohara"n , and connects them to the halachahs in Rabbi Yosef Karo's Shulchan Aruch. The book was printed over approximately twenty years, in different cities. This work was very sought-after even while it was being printed, and until this day, new editions are still being printed.</p> <p>* Even HaEzer - 1861. (Originally: [2], 38, 10 leaf.) Present in this copy: [2], 33 leaf.</p> <p>* Choshen Mishpat Part I - 1859. (Originally: [2], 79; 119 leaf.) Present in this copy: 11-79; 119 leaf.</p> <p>* Choshen Mishpat Part II - 1861. (Originally: [2], 3, 5-23; [35; 39]; 18 leaf.) Lacking the first [2] leaves in this copy and possibly another leaf or two in the unnumbered leaves.</p> <p>25.5 cm.</p> <p>Moderate condition. Fungus and mold stains. Wear and tear in the margins of the leaves with damage to text. Several leaves are detached. Beautiful new binding.</p>

no.	Opening	Estimate	Name	Desc
82	500	800-1200	Divrei Chaim by the Sanzer Rebbe - First Edition. First Book by the Author, Printed Anonymously	<p>Sefer Divrei Chaim on the halachahs of gittin and mikva'ot by the Admo"r Rabbi Chaim Halberstam of Sanz, the leading Admo"r of Galicia, known by the name of this book, as the author of Divrei Chaim . Two parts bound together with separate title pages. Zolkiew, 1864.</p> <p>First edition of the halachic work by the leading Admo"r of Galicia. The book was well-received among all of Diaspora Jewry, Chassidim along with Mitnagdim, in the merit of the author's tremendous genius. As stated, the book was printed anonymously, and only the second edition of the book (Munkacs, 1892) was printed with the author's name explicitly printed.</p> <p>This book silently attests to the author's tremendous humility. When the book was being printed, the Admo"r was already almost seventy years old! He was an expert rabbi and respected Admo"r, yet he ordered his son (R' Baruch of Gorlice) to print his book anonymously, and to write on the title page: " Sefer Divrei Chaim , authored by one of the disciples ..." !! In the introduction, the author also apologizes in case he has written against the opinion of rabbinic leaders, "as I know I have not reached the level even of their disciples' disciples, it's just that my quill discharged against my will ... but I know that my worth is low, and I did not come to protest, just to state the halachah ..."</p> <p>The author was very happy when his book was released, and said that when mashiach arrives, he will go to greet him like one greets a king or an important minister, and all experts arrive with their expertise in their hands, and authors with their books in their hands. He said, "I, too, will be there with this work, and I have nothing to be ashamed of!"</p> <p>Part I: [3], 34, [1], 33-44, 1-27 leaf; Part II: [1], 23, [1] leaf. Approximately 34.5 cm. Very fine-fine condition. Old grease stain in the lower right corner. Minimal usage stains. Tiny tears in the margins of the title page. Beautiful antique binding.</p>
83	500	800-1200	First Printing: Be'er Moshe by the Sacred Admo"r Rabbi Moshe Elyakim Briyah of Kozhnitz	<p>Chassidic sermons on the Torah and festivals with what was heard from and Torah novellae by the Admo"rim, compiled by the Admo"r Rabbi Moshe Elyakim Briyah Hopstein of Kozhnitz. Lvov, 1858. First edition. Beautiful margins.</p> <p>First edition of the renowned Chassidic work by the Admo"r Rabbi Moshe Elyakim Briyah of Kozhnitz - one of the most prominent Admo"rim of all generations.</p> <p>Refer to the Hebrew catalog text for a brief biography of Admo"r Rabbi Moshe Elyakim Briyah .</p> <p>[1], 188 leaf. 25.5 cm. Owner's signatures and stamps on the first leaves. Simple new binding with imprints.</p> <p>Fine-very fine condition. Minimal aging stains. Slight wear in the margins of the first two leaves. Simple new binding with imprints.</p>
84	400	600-800	Kol Simchah by the Admo"r Rabbi Bunim of Peshischa. First Edition	<p>Sefer Kol Simchah - Torah novellae by the great and sacred Adm"o ... Rabbi Simchah Bunim of Peshischa. [Breslau? 1859.] First edition. Notations and signatures from the time of printing.</p> <p>This is the first edition of the book by one of the patriarchs of Chassidut in Poland. Approbations appear at the beginning of the book by Rabbi Yeshayah of Muscat and the Admo"r the author of Chiddushei HaRi"m of Gur. "Iggeret Peshischa" by Rabbi Simchah Bunim is printed at the end of the book, signed by Rabbi Simchah Bunim, his disciples and his son - a letter about 'the secret of Rosh HaShanah' that is studied closely by Chassidim to this day.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Simchah Bunim of Peshischa .</p> <p>Stefansky, Chassidut , 520.</p> <p>[1] 58; 25 [should be: 28], [1] leaf, 9.5 cm. high-quality bluish paper with beautiful margins.</p> <p>Fine condition. Aging stains. Worming perforations, primarily in the margins. Professional restoration to the margins of the title page, without damage to text. Magnificent new leather binding.</p>

no.	Opening	Estimate	Name	Desc
85	400	500-600	Set of Sefat Emet - Likkutim. Gur Chassidism. First Edition. Rare	<p>Sefer Sefat Emet - Likkutim in the order of the Torah portions. Volume I - Bereishit-Shemot; Volume II - Vayikra, Bamidbar, Devarim, by the Admo"r Rabbi Yehudah Aryeh Leib of Gur, known by the name of this book, as the author of Sefat Emet . Pietrkov, 1934-1936. First edition. Uncommon book.</p> <p>On the title page: "... who left a blessing in his sacred script." With an approbation by the author's son, the Admo"r Rabbi Avraham Mordechai Alter of Gur (author of Imrei Emet) who writes that most of what is in the book was written by the Admo"r in his youth (before being appointed as Admo"r) and we would not have printed it, but due to these writings becoming public and errors creeping in, they have been printed here in their correct forms. Brought to print by the author's grandson.</p> <p>Two volumes: 164; 126 pp. Approximately 27 cm. High-quality paper. Fine-very fine condition. Tiny worming perforations in Part I. Magnificent new bindings.</p>
86	300	800-1000	Siddur Rabbi Shabtai MiRashkov, with the Rare Kuntress 'Minchat Yitzchak' Printed Here for the First Time. Lemberg, 1866	<p>Sefer Tefillot MiKol HaShanah - Sephard text with Kavannot HeAr"i and customs of the Ba'al Shem Tov, by the Besh"t's disciple, Kabbalist Rabbi Shabtai of Rashkov. The first title page is a photocopy.</p> <p>Rabbi Shabtai of Rashkov, renowned Kabbalist and disciple of the Ba'al Shem Tov, arranged this siddur according to Kavannot HeAr"i with supplements from the Ba'al Shem Tov. This siddur was very sought-after by tzaddikim. Even before it was printed, it was renowned and many yearned to pray from it.</p> <p>The siddur is comprised two parts, with two title pages. It includes prayers for weekdays, Shabbats, festivals and High holidays. With the Passover Haggadah.</p> <p>An 11-leaf compilation appears at the end of the siddur called "Minchat Yitzchak" bearing a table of errata and corrections by Rabbi Yitzchak Segal of Berzan. This is the first edition of this kuntress .</p> <p>In the introduction, he writes about the tremendous caution with which he wrote these corrections. They were designated according to sources in the Ar"i's writings and Mishnat Chassidim . "... In the early days of my youth, at the very beginning, I stood the crucible of examination before the tzaddik, my teacher Rabbi Yehudah Tzvi of Stetin - who also granted me rabbinic ordination. I once was called upon to transcribe the Ketoret for him with the Kavannot . He called me to him and I transcribed, and he received it well."</p> <p>[Part I]. Tefillat Shacharit . [56], 57-130 leaf.</p> <p>[Part II] Seder Seudat Talmid Chacham , Minchah , Aravit , Shabbat, Rosh Chodesh, Pesach, Sefirat HaOmer, prayer for three pilgrimage festivals, Rosh HaShanah, Yom Kippur, Hoshanot . [4], 104, 114 leaf.</p> <p>The rare kuntress was added; it is not present in all copies. Table of errata. [1] 11 p.</p> <p>The first title page is photocopied. 20 cm.</p> <p>Owner's signatures: Meir Avraham ben ... Alexander, Chassid of the Admo"r of Alexander, author of Yismach Yisrael . Dayan and moreh tzeddek of Alexander, next to Lodz.</p> <p>Handwritten corrections.</p> <p>Fine condition. Aging stains. The lower margins are wide and uncut in several leaves. New semi-leather binding.</p>

no.	Opening	Estimate	Name	Desc
87	700	1500-2500	Ateret Tzvi by the Rebbe of Zhidichov. Two Volumes. First Editions. Signature	<p>Sefer Ateret Tzvi - commentary on the Zohar. Chassidic-Kabbalistic segulah book by the Admo"r Kabbalist Rabbi Tzvi Hirsch of Zhidichov, known as "Sar Beit HaZohar." Two parts, Bereishit and Shemot. Rare first editions. [Lvov, 1834/1841].</p> <p>First editions of the renowned Chassidic-Kabbalistic work. The book is adorned with important Chassidic approbations by leading Admo"rim, blessing the purchasers with tremendous blessings. Rabbi Aharon Moshe Taubsh of Iasi writes: "May the merit of the author protect all who acquire this sacred sefer." The Yismach Moshe of Ujhely blesses purchasers "May all who buy this sefer be blessed by Hashem from Heaven with all the ana"ch blessings." And the Admo"r, the Bnei Yissaschar of Dinov, blesses "My blessing is that of an ordinary person ... May he be blessed now and in the future, and may Hashem come to his assistance ... from the loving and faithful ... Tzvi Elimelech Shapira, av beit din of Dinov."</p> <p>Those years, Russia conducted strict censorship on sefarim, especially Chassidic sefarim. As such, these books (along with other books by this author) were printed at underground presses. The title pages were printed without the name of the city where they were printed and without the printer's name or the date of printing ("ד"חמוש"). Mifa'l HaBibliographiah determined, per various indications, that Part I was printed in approximately 1834, and Part II in approximately 1841.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Tzvi Hirsch of Zhidichov.</p> <p>Part I: [1], 83, 85-152 leaf. 23 cm. Part II: [1], 54 leaf. 23 cm. Handwritten notation on leaf 1 in period script: "Belongs to R' Meir." Overall fine-very fine condition. Isolated worming perforations. Minimal aging stains. Light wear to the title page of Part I. Old, well-preserved bindings.</p>
88	300	500-700	Chassidut, First Edition: Brit Avram by the Maggid of Zalozitz. Brody, 1875	<p>Brit Avram - Chassidut on Torah, Chamesh Meggilot and festivals by Rabbi Yosef Moshe - "The Maggid of Zalozitz," one of the patriarchs of Chassidism. Brody, 1875. First edition. Complete copy with all the subscriber leaves at the end.</p> <p>First edition of the rare and early book by one of the first Chassidic Admo"rim of the third generation of Chassidut. This book was printed for the first time by the author's grandsons approximately sixty years after his passing. A beautiful graphic decoration appears after the author's preface with a Chassidic owner's notation from the time of printing at center.</p> <p>The author, Rabbi Yosef Moshe - the Maggid of Zalozitz [1735-1815] was a disciple and successor of the Maggid of Mezeritch, the Maggid of Zlotshov, Rabbi Levi Yitzchak of Berdichev and others.</p> <p>[4] 152 [4] leaf, approximately 25 cm. Stefansky, Chassidut 95. Moderate condition. Aging stains. Blemishes with lack in the text, and adhesions in the margins of approximately [10] of the first and last leaves. Original semi-leather binding, blemished.</p>
89	300	400-600	First Edition: Da'at Moshe by the Admo"r Rabbi Moshe Elyakim Briyah of Kozhnitz	<p>Da'at Moshe, Chassidic sermons on the Torah and festivals by the Admo"r Rabbi Moshe Elyakim Briyah Hopstein of Kozhnitz. Lvov, 1879. First edition.</p> <p>This is the first edition of the renowned Chassidic work by the Admo"r Rabbi Moshe Elyakim Briyah of Kozhnitz - one of the most prominent Admo"rim of all generations.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Moshe Elyakim Briyah.</p> <p>[4], 176 leaf. 25 cm. Handwritten notations. Fine condition (details once it has been returned from the binder).</p>

no.	Opening	Estimate	Name	Desc
90	300	700-1000	Da'at Kedoshim by the Rebbe of Rozdil. Rare First Edition. Signature	<p>"May the merit of the author stand for us and the entire Jewish people, so that we be saved from all plague and illness" (approbation from the rabbi of Iasi)</p> <p>Sefer Da'at Kedoshim - Kabbalistic Chassidic sayings by the Admo"r Rabbi Yehudah Tzvi Eichenstein of Rozdil - among the leading rabbis of the house of Zhidichov. [Lvov, 1849]. Rare first edition. Signed notation on the title page handwritten by rabbis from the period of printing: "I received this sefer from R' Moshe ben Freida as a memento..."</p> <p>The book was brought to print by the author's son-in-law, the Admo"r Rabbi Yechezkel Shraga Halberstam of Shinova, who succeeded him as av beit din of Rozdil (before moving to Shinova to serve as av beit din there). The book is adorned with approbations from Chassidic leaders, beginning with the Divrei Chaim of Sanz, the author's in-law, who gives an exceptional approbation (see below).</p> <p>First edition of the Kabbalistic Chassidic sefer . Chassidic leaders considered the sefer to be very important. The Divrei Chaim of Sanz writes in his approbation: "... I was almost unable to understand his sacred words ... but one who has been granted wisdom by Hashem understands that it is a great accomplishment." He also interprets, in a precedential manner, Kabbalistic gematrias about the name of the book, Da'at Kedoshim : "Its numerical value is 13 times chessed , indicating mercy and wise secrets." Likewise, in the book Tzvi LeTzaddik (no. 36), it says that the Admo"r Rabbi Yitzchak Isaac of Zhidichov would keep the book Da'at Kedoshim in his tallit and tefilin case!</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Yehudah Tzvi Eichenstein of Rozdil .</p> <p>[2], 77 leaf. Mispaginated. 25 cm. Fine condition. Minimal worming perforations, primarily in the first and last leaves. Usage and aging stains. Simple binding.</p>
91	300	400-500	Imrei Elimelech (Grodzinsk). First Edition. Including All the Rare Approbations. Pedigree Copy	<p>Imrei Elimelech - Chassidut per the weekly Torah portion and festivals by the Admo"r Rabbi Elimelech Shapira of Grodzhinsk - one of the most prominent Admo"rim in his generation. Warsaw, 1876. First edition, printed in the author's lifetime. Rare copy with the approbation leaves that are not found in most copies.</p> <p>This copy belonged to the author's son, the sacred Admo"r Rabbi Kalonymos Kalmish Shapira of Piaseczno, author of Chovat HaTalmidim . Owner's stamp at the top of the title page: "Beit HaChassidim of Piaseczno, Lodz, Brender 17" and other stamps, in Polish.</p> <p>Mif'al HaBibliographiah notes that there are copies with another [2] leaves of approbations, and a leaf with errata. However, they indicate "We have not seen these leaves." This copy here includes all these leaves! There are approbations by the author's father-in-law, Rabbi Avraham Ya'akov Friedman, the Admo"r of Sadigura, and Rabbi Avraham Twerski - the maggid of Trisk, that reached the author when the printing was concluding, so most of the copies of the first edition were printed without the approbation leaf or the leaf of errata at the end. This is a rare copy which includes all these omissions. This is also the reason that the approbations were bound - not as customary - at the end of the book.</p> <p>Refer to the Hebrew catalog text for brief biographies of the Admo"r Rabbi Elimelech Shapira and his son, the Admo"r Rabbi Kalonymos Kalmish Shapira .</p> <p>[4] 340 [4] pp, 25 cm. Stefansky, Chassidut 54. Fine condition. Aging stains. Minimal worming perforations, most are professionally restored. Restored tear in the margins of the table of errata with light blemishes to text. Simple binding.</p>
92	300	500-700	Zot Zikaron by the Chozeh of Lublin - First Edition. Lemberg, 1851	<p>Sefer Zot Zikaron - conduct, sermons and Torah novellae by the sacred Admo"r Rabbeinu Ya'akov Yitzchak Horowitz, known throughout the generations as the "Chozeh of Lublin." Lemberg, 1851. Incomplete copy.</p> <p>First edition of one of the most important Chassidic works.</p> <p>[1], 34, [1], 39-40, 42-56; 10 leaf, lacking leaves 7-8 from the first pagination. 22 cm. Moderate condition. Aging stains. Large perforations at the bottom of the title page (far from the text). Worming perforation, mainly in the margins. New binding.</p>

no.	Opening	Estimate	Name	Desc
93	200	500-800	Likkutei Mohara"n Kadma'a V'Tanina - First Edition in the Land of Israel!	<p>The sacred work Likkutei Mohara"n by Rabbeinu Nachman of Breslov. Jerusalem, Yisrael Beck Press, 1874. First Eretz-Yisraeli edition. Incomplete copy.</p> <p>Extraordinarily rare sefer . The vast majority of copies that survive lack several leaves. The colophon at the end of Part II is printed in gilt letters - a very rare phenomenon in early Land of Israel presses.</p> <p>Originally: Part I - [4], 122, [1]. Part II - [1], 44, [3] leaf. Present in this copy: Part I - leaves [[3]-[4]], 1-4, 9- 122, [1]. Part II - [1], 44 leaf. Lacking a total of [9] leaves. 24.5 cm. Fine condition. Two of the introductory leaves are blemished. Aging and usage stains. New binding.</p>
94	5500	7000-8000	Kol Bo - Rimini, 1520. Copy that Belonged to the Imrei Emet of Gur	<p>Sefer Kol Bo, "Dada Bei Kula Bei" - halachahs and customs. (-Rimini), Gershom Soncino Press. [c. 1520].</p> <p>The book is one of the most significant books of halachah and minhag , authored by one of the Rishonim , whose identity is unknown to this day. The book was written earlier, and it is designated as incunabula, printed in Italy in 1490. But it appears that this edition was printed from a manuscript, not based on the first edition. Regarding the year of print, there are those who write 1525. Refer also to Haberman, HaMadpisim Soncino , in his book Perakim B'Toldot HaMadpisim Halvri'im , Jerusalem 1978, p. 69. The title page bears a picture of a large tower with paving stones in front - the logo of Soncino Press.</p> <p>Pedigree copy. Two stamps: Avraham Mordechai Alter of Gur, Jerusalem - the Admo"r, author of Imrei Emet of Gur - one on the flyleaf and one on leaf 3. The Admo"r Rabbi Avraham Mordechai Alter ztz"l, author of Imrei Emet , had a famous library before the War. It was known to all Jewish book aficionados as unique in quality and quantity, and it was the apple of the Rebbe's eye. He knew every book there, every print and every manuscript - inside and out. The library was lost and its treasures were apparently destroyed. This book belonged to the Admo"r after he survived the Holocaust, when he lived in Jerusalem. Lengthy gloss in Sephardic script. Stefansky, Sifrei Yessod 246. [164] leaf. 28.5 cm. Fine condition, aging stains. Professional restoration to the first three leaves, with slight damage to text and in the last two leaves. Used binding.</p>
95	1000	-	Sefer HaZohar. Copy that Belonged to the Leading Disciple of the Divrei Chaim of Sanz, the Gaon Rabbi Shmuel Aharon Robin	<p>Sefer HaZohar , Part II, on the chumashim: Vayikra, Bamidbar and Devarim. Amsterdam, 1805. Several owner's signatures and stamps on the title pages and the flyleaves from the gaon Rabbi Shmuel Aharon Robin - one of the leading disciples of the Divrei Chaim , and who the Divrei Chaim tasked with editing his book of responsa, Divrei Chaim , by which he is known. Another owner's signature: "Chaim Halberstam" - similar to the Divrei Chaim's signature. Provenance: Private estate.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Shmuel Aharon Robin, av beit din of Krotchin .</p> <p>311, [12] leaf. 23 cm. Two title pages. Fine condition. Worming perforations. Restored original leather binding. Sold as is.</p>

no.	Opening	Estimate	Name	Desc
96	600	1000-1200	Shnot Eliyahu - the Gr"a. First edition. Copy that Belonged to the Yazov-Chechnov Rebbe	<p>Sefer Shnot Eliyahu - commentary on the mishnahs in Seder Zeraim by Rabbi Eliyahu - the Vilna Gaon. Including two commentaries, a lengthy commentary and a short commentary. First edition. Lemberg, 1799. One of the first books by the Gr"a to be brought to print.</p> <p>Rabbi Ya'akov Landau's signature appears at the top of the title page. He was the son and successor of the sacred Rabbi Avraham of Chechnov - 'Ya'akov B'HaGaon Mohar"a n"y Landau.' Signed in his father's lifetime. Several additional rabbinic owner's signatures from the time of printing.</p> <p>This book was published posthumously. It is the second book by the Gr"a to be brought to print (during the Gr"a's lifetime, none of his writings were published). This book was printed by the Gr"a's sons, and his son-in-law, Rabbi Moshe Yehudah Leib of Pinsk was responsible for editing and preparation for print. The book was proofread by the gaon Rabbi Chaim of Volozhin, the Gr"a's primary disciple.</p> <p>A declaration on the back of the title page proclaims an annulment of everything published in the name of the Gr"a, whether in print or orally, that had not been examined by his sons and disciples: "Declaration from the avot batei dinin of Vilna regarding those who misappropriated material in the name of the Gr"a, rabbi of the entire Diaspora, the true gaon, the late great Rabbi Eliyahu, z"l."</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Ya'akov Landau .</p> <p>Vinograd, Otzar Sifrei HaGr"a , no. 177. [2], 9, 59 [should be 58] leaf, 36 cm. Beautiful margins. Fine condition. Aging stains. Isolated worming perforations. Professional margin completions for the title page and several other leaves, without any damage to the text. Magnificent leather binding.</p>
97	500	1000-1500	Beit Yisrael by Rabbi Tzvi Hirsch of Zhidichov. Signatures by the Admo"r Rabbi Yosef Landau, Av Beit Din of Iasi	<p>Sefer Beit Yisrael - Chassidic-Kabbalistic sermons and elucidations on the Torah, by the Admo"r Rabbi Tzvi Hirsch of Zhidichov. Lvov, 1834. First edition.</p> <p>Two owner's signatures from the Admo"r Rabbi Yosef Landau, a v beit din of Iasi, one of the most prominent Chassidic leaders. He was a primary disciple of the defender of the Jewish people, Rabbi Levi Yitzchak of Berdichev, and also of Rabbi Yisrael of Ruzhin, Rabbi Baruch of Mezhibuzh and the Ohev Yisrael of Apta.</p> <p>Unidentified rabbinic ink stamp (very blurred) on pages 24a and 25a. Additional notations on the title page.</p> <p>Those years, Russia conducted strict censorship on sefarim , especially Chassidic sefarim . As such, these books (along with other books by this author) were printed at underground presses. The title pages were printed without the name of the city where they were printed and without the printer's name or the date of printing ("ד'חמוש").</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Tzvi Hirsch of Zhidichov .</p> <p>[1], 32, 31-34, [1] leaf. 22.5 cm. Fine-very fine condition. Usage and aging stains. Sticker for reinforcement in the margins of the title page. Individual worming perforations. Old binding.</p>
98	500	700-800	Netivot HaShalom. Copy that Belonged to the Admo"r of Dorog	<p>Halachahs for part of Even HaEzer and part of Choshen Mishpat, with an elucidation by Rabbi Moshe Nechemiah, av beit din of Choslovitz. Part I. Königsberg, 1858.</p> <p>Inscription: I bought this book, with Hashem's help, the youth Wolf Citron. Another inscription: This golden book belongs to [many honorifics], the av beit din of Dorog, the youth Mordechai Tzvi Schwartz, av beit din of Tiszacsege and environs.</p> <p>Refer to the Hebrew catalog text for brief biographies of Rabbi Ze'ev Wolf Citron - the Admo"r of Dorog and of Rabbi Mordechai Tzvi Schwartz .</p> <p>Owner's signature: Chaim son of R' Avraham Dayan ... Avraham Bara"d. 11, [1] p, 54; 72 leaf. 21 cm. Fine-very fine condition. Aging stains.</p>

no.	Opening	Estimate	Name	Desc
99	500	1500-3000	Ein Ya'akov. Copy that Belonged to the Sacred Admo"r Rabbi Yitzchak David of Lelov	<p>Sefer Ketonet Ohr - Ein Ya'akov - Part V on Tractates Bava Kamma, Bava Metzia and Bava Batra. Lvov, Shlomo Yarish Rapaport Press, 1808.</p> <p>Handwritten owner's notation at the top of the title page: "This book belongs to R' Yitzchak David son of Rabbi Moshe of Lelov." His books and belongings, like those of other progenitors of Chassidic dynasties, are extremely rare and hard to find.</p> <p>Although the tradition has been almost completely abandoned at present, until the previous generation, almost every study hall in every town held a class in Ein Ya'akov between Minchah and Ma'ariv - and sometimes even after Shacharit. To this day, there are Admo"rim of Lelov that maintain the old tradition and give a class on Ein Ya'akov after Shacharit.</p> <p>This book was printed at R' Shlomo Yarish Rapaport's prominent press. Several years previously, this press printed the sacred book Noam Elimelech, known to have been printed by workers at the press who were among the 36 hidden tzaddikim.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Yitzchak David Biderman.</p> <p>[1], 90, 144 leaf. 18.5 cm. Moderate condition. Many worming perforations and tunnels. Original leather binding.</p>
100	200	400-500	Emek Yehoshua Acharon. Copy that Belonged to the Admo"r Rabbi Chananyah Yom Tov Lipa Teitelbaum of Sassov, Author of 'Minchat Yom Tov'	<p>Sefer Emek Yehoshua Acharon - sermons, responsa and mussar by the gaon Rabbi Yehoshua Wildman, av beit din of Końskowola, grandson of the Rebbe Rabbi Elimelech of Lizhensk. First edition. Warsaw, 1913.</p> <p>Owner's stamps on the title page and along the book's leaves from the Admo"r Rabbi Chananyah Yom Tov Lipa Teitelbaum of Sassov during the time he served as av beit din of Szentmihály: "Chananyah Yom Tov Lipa Meir av beit din of Szentmihály." He later served as rosh yeshivah and ra'ava"d of Satmar, and married the Admo"r Rabbi Yoelish of Satmar's daughter.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Chananyah Yom Tov Lipa Teitelbaum of Sassov.</p> <p>182 pp. 28 cm. Thick paper. Fine condition. Minimal aging stains. Two perforations along many leaves; several leaves were pasted long ago, in the location of the perforation. Original thick binding, with a print of the jacket cover (identical to the standard title page).</p>
101	400	600-800	Group of [4] Books - Yam Shel Shlomo. Signatures and a Gloss by Rabbi Shmuel Heller	<p>Four books from the Maharsha"l's Yam shel Shlomo bound together with separate title pages 1861-1862. Each one of the four books bears Rabbi Shmuel Heller's signature. The volume on Tractate Gittin does not bear the standard signature, rather a gloss in his hand.</p> <p>* Sefer Yam shel Shlomo on Tractate Yevamot. Stettin, 1862. [2] 80 leaf. Two signatures appear on the title page (one in Ashkenazic script and the other in Rash"i script). Additional signature on page 77a.</p> <p>* Sefer Yam shel Shlomo on Tractate Yevamot. Stettin, 1861. [1] 56 leaf. Five-line gloss in his hand on page 18a.</p> <p>* Sefer Yam shel Shlomo on Tractate Kiddushin. Stettin, 1861. [1] 45 leaf. Signature in his hand on the final leaf of the book.</p> <p>* Sefer Yam shel Shlomo on Tractate Yom Tov [Beitzah]. Stettin, 1861. [3] 35 leaf. Two signatures in his hand (one in Ashkenazic script and the other in Rash"i script).</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Shmuel Heller.</p> <p>An additional, unidentified calligraphic rabbinic signature appears on the flyleaf. Under that is a lengthy halachic discussion comprised of approximately 1000 words, and several additional glosses.</p> <p>34 cm. Fine condition. Isolated worming perforations. Simple binding.</p>

no.	Opening	Estimate	Name	Desc
102	4000	10000-15000	Fundamental of Fundamentals: Beit Yosef on Yoreh Deah - First Edition. Copy that Belonged to Rabbi Moshe Provençal, Av Beit Din of Mantua and Close Friend of the Mechaber's	<p>Sefer Tur Yoreh Deah with the Beit Yosef commentary by Rabbi Yosef Karo, leading Safed sage. From the moment it was printed, this commentary became the most important halachic work - to this day. Venice, Bragadin Press. 1551. Rare first edition printed in the author's lifetime. Incomplete copy.</p> <p>Page 109b bears a gloss signed by the great gaon Rabbi Moshe Provençal, av beit din of Mantua and one of the leading sages of his generation, friend of the Mechaber's [author of Shulchan Aruch]. Over [80] important glosses appear along the length of the sefer, written in the century following the printing, by at least seven different writers, undoubtedly including expert Torah scholars, whom we haven't succeeded in identifying.</p> <p>Rabbi Moshe Provençal's name is very closely linked to the printing of another part of the Beit Yosef commentary. The printing of a section of Choshen Mishpat began in the year 1558 (seven years after the printing of this Yoreh Deah section), but soon after, a dispute broke out between the printers (the Poa family) and the Beit Yosef's emissary - Rabbi Moshe Ben Shoshan. Rabbi Moshe Provençal was in charge of the composition of the beit din, and he excommunicated those who did not come to testify in this matter. Rabbi Moshe ben Shoshan refused to come, and the excommunication was imposed on him. Rabbi Moshe ben Shoshan claimed that he was unjustly excommunicated, and imposed an excommunication back [!] on Rabbi Moshe Provençal. This local controversy became a great storm throughout Italy, and all the way to the Land of Israel. There were rabbis who supported Rabbi Moshe Provençal, and there were those who held the excommunication imposed by Rabbi Moshe ben Shoshan, and believed that the Rama"l should act in order to remove the excommunication from him.</p> <p>Interesting note - several months ago, a large unknown printed poster was offered at auction, dealing with a controversy about printing the Choshen Mishpat section, with glosses handwritten by Rabbi Moshe Provençal, and it was sold for the astronomic sum of \$130,000!</p> <p>One-of-a-kind sefer : The Beit Yosef commentary - without a doubt the most important Jewish work of the past five hundred years, the copy that belonged to one of the leading sages of his generation, himself a close friend of the author's, who fought against the Beit Yosef's emissary about printing another part of the Beit Yosef!</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Moshe Provençal, av beit din of Modena.</p> <p>[30], 398 leaf, incomplete copy. The title page and the following [6] leaves including the beginning of the indices are lacking and have been completed by professional photocopy. The body of the work is complete. 33.5 cm.</p> <p>Moderate-fine condition. Usage and aging stains. Several glosses (including by the Rama"l) cropped at the margins. Ink stains on leaves [8-10] of the index leaves. Worming perforations and tunnels, primarily in the inner margins. Stickers for reinforcement on the last leaf and two additional leaves. New leather binding.</p>
103	1000	2000-3000	Shulchan Aruch that Belonged to the Leader of Chareidi Jewry, the Gaon Rabbi Shmuel Salant	<p>Shulchan Aruch MiTur Even HaEzer with 'Hagahot HaRam"a, 'Be'er HaGolah, ' and with 'Be'er Heitev' by Rabbi Yehuda Ashkenazi. Amsterdam, 1785. Personal copy that belonged to the rabbi of the Land of Israel, the gaon Rabbi Shmuel Salant, with his signature on the title page: "Shmuel MiSalant."</p> <p>Shulchan Aruch is known to be the central tool for rabbis. Regarding the Even HaEzer part that deals with the very weighty halachahs of marriage, it is said, "Anyone who is not an expert in the matters of divorce and marriage is not to deal with them." This is the domain of leading rabbis, to whom the complex halachic inquiries made their way.</p> <p>This is a historic item whose importance is hard to overstate - the Shulchan Aruch that belonged to the leading rabbi in the Land of Israel, Rabbi Shmuel Salant, whose words were heeded by all rabbis in the Land of Israel and in the Diaspora. This is his personal copy, from which he instructed the Jewish people throughout decades as to the proper halachic approach.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Shmuel Salant.</p> <p>188 leaf, 19 cm. Additional rabbinic signatures and notations on the title page and the flyleaves, Ashkenazic and illustrative-Oriental.</p> <p>Fine condition. Aging stains. Margin completions to the title page and the following two leaves, without damage to the text of the title page or the signatures.</p>

no.	Opening	Estimate	Name	Desc
104	800	2000-4000	Discovery: The Noam Elimelech that Belonged to G-d's Warrior Rabbi Akiva Yosef Schlesinger	<p>Noam Elimelech by the sacred Admo"r Rabbi Elimelech of Lizhensk - the greatest of the Chassidic sifrei segulah . Lemberg edition, 1861.</p> <p>Signature on the title page: "Akiv' Yosef" - none other than the gaon Rabbi Akiva Yosef Schlesinger, one of the leading zealots and protector of the authentic Jewish spark (see below). Next to it are his personal stamps in blue ink.</p> <p>Rabbi Akiva belonged to the most strict circle of Chareidim in Hungary, who fought against every deviation - even the most minimal - from traditional ways. Already in his youth, he was known as a major zealot. At the age of just 25, he published his work Lev Halvri , which created a major uproar. Rabbi Akiva was very wealthy and generous, full of deep and innovative ideas. Very little was known until now about his relationship with the Chassidic movement.</p> <p>As such, this is a real discovery: This most important Chassidic work, that belonged to one of the leading zealots!</p> <p>In the anthology Etz Chaim - Bobov , there is a fascinating letter from Rabbi Menachem Mendel Budik, author of Seder HaDorot HeChadash , that was sent to Rabbi Akiva Yosef Schlesinger, in which he explains to him about the topic of devotion to tzaddikim and the ways of the Chassidim. (Booklet 11, New York, 2010, pp 39-44)</p> <p>Refer to the Hebrew catalog text for a brief discussion of the sefer Noam Elimelech .</p> <p>73 leaf, lacking the last leaf and part of leaf 73. 24 cm.</p> <p>Overall fine condition. Adhesions in the title page. Slight wear in the margins of the first leaves. Usage marks. Beautiful simple new binding.</p>
105	500	700-900	Chamishah Chumshei Torah with Tefillah L'Shlom HaMedinah [!] - Personal Copy that Belonged to Rabbi Yechezkel Sarna, with Lengthy Glosses in his Hand	<p>Thick volume of Chamishah Chumshei Torah with chamesh meggilot , haftarot and prayers for the entire year. Published by Reuven Mass. Jerusalem, Chorev Press, 1960.</p> <p>The flyleaf bears the rosh yeshivah Rabbi Yechezkel Sarna's personal stamp. Especially lengthy glosses in his hand are found along the volume's leaves, from his later years.</p> <p>It is very interesting to note that at the end of this volume there is a prayer for the welfare of the State of Israel and a memorial prayer for the soldiers who fell during the War of Independence. It is well-known that the gaon Rabbi Yechezkel Sarna's attitude towards the State was positive at its establishment.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Yechezkel Sarna - "Reb Chatzkel."</p> <p>Complete. 23.5 cm.</p> <p>Fine-very fine condition. Usage and aging stains. Original binding, somewhat worn.</p>

no.	Opening	Estimate	Name	Desc
106	500	700-800	Chumashim that Belonged to the Gaon Rabbi Moshe Hertzfeld, Av Beit Din of Seleuş, Leading Disciple of the Chatam Sofer and of the Ktav Sofer	<p>He attended my father, the gaon, ztz"l, and found favor in his eyes; he increased his sharpness and expertise under him (The Ktav Sofer, regarding Rabbeinu)</p> <p>Pair of chumashim, Chumash Shemot and Chumash Vayikra, with Tikkun Sofrim , many Targums and commentaries, mussar from the Shla"h and the book Totza'ot Chaim . Also includes Meggilat Esther and Shir HaShirim. Vienna, 1794. Both volumes are signed by the gaon Rabbi Moshe Hertzfeld, av beit din of Seleuş-Balhosh and one of the leading disciples of the Chatam Sofer and of his son, the Ktav Sofer.</p> <p>The Ktav Sofer extensively praises his leading disciple in his letter: "... sharp and expert, it is said that he is the glory of the impressive young scholars in our yeshivah, having already reached great scholarly heights. He served my father faithfully for several years, and found favor in his eyes. He arose ever higher in his diligent study, and increased his sharpness and his expertise in the Talmudic topics and the related halachahs ... Signed in honor of the Torah and in honor of the veteran senior disciple, Sunday, 21 Adar, 1841, Pressburg. The youth, Avraham Shmuel Binyamin son of Rabbi Moshe Schreiber ztz"l." (Printed in Kerem Shlomo , Year 9, Anthology 4, pp 52-53.)</p> <p>Aside from the gaon Rabbi Moshe Hertzfeld's signature, there are many other owners' notations in both volumes, with the most legible being "Yitzchak Ze'ev Shu"b of Pressburg, " "Asher Yuda b"r Yitzchak Zlottstein, " "Anshel Leib Zlowstein, " "Ber b"r Yitzchak Ze'ev Shu"b, " "Shmuel Markstein, " "The prominent and modest woman, Mrs. Berman (women's owner's notations on sefarim are quite rare) along with many more notations in Hebrew and in a foreign language.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Moshe Hertzfeld .</p> <p>[2] elegant chumashim. Large format. Thick, high-quality paper. Title pages in red and black ink. Chumash Shemot: 125 leaf, 31 cm. Chumash Vayikra: 74 leaf, 32 cm. Overall fine condition. Aging stains. Antique leather bindings.</p>

no.	Opening	Estimate	Name	Desc
107	400	1000-1500	Sefer Nefesh Chayah Given by its Author to the Author of 'Imrei Binah.' Dedication and Lengthy Gloss	<p>Two geonim of the generation!</p> <p>Nefesh Chayah , renowned responsa sefer by the gaon Rabbi Chaim Elazar Wachs - one of the rabbinic leaders of the generation (and one of those who gave an approbation to the first edition of Mishnah Berurah). Three parts bound together with three separate title pages. Pietrkov, 1876-1877. Personal copy that belonged to the renowned gaon Rabbi Meir Auerbach, av beit din of Kalish, author of Imrei Binah .</p> <p>Due to the prominent status of the book's recipient, the author of Imrei Binah , considered in his generation to be one of its major rabbinic leaders, the author, unusually, bound a special leaf at the beginning of this copy, upon which the author printed a beautiful dedication to the author of Imrei Binah : "A gift from me, the author, to my honorable in-law (" mechutan "), the rabbi and gaon, expert, tzaddik, glory of the Jewish people ... Rabbi Meir Auerbach, in the holy city of Jerusalem ..." In Part III of the book (page 48a), there is an exceptionally lengthy scholarly gloss, with over 50 handwritten lines, "I resolved this in many ways, and then found a comment on it in a sefer , I don't recall which ..."</p> <p>Aside from the family connection between the two rabbinic leaders of the generation (as can be seen in the dedication, in which the author of Nefesh Chayah calls the author of Imrei Binah "my mechutan "), the two gedolim maintained a strong Torah connection, and when the author of Imrei Binah left the rabbinate of Kalish, Poland, in 1859 to ascend to the Land of Israel, the author of Nefesh Chayah took his place in the Kalish rabbinate. It is interesting to note that these two rabbinic leaders of the generation, whose influence went far beyond the borders of their countries and their generation - both served in succession in the small town of Kalish. This is a rare remnant that attests to the warm and continuous relationship that existed between the two rabbis - both leading rabbinic instructors of their generation.</p> <p>Handwritten notation on the title page with a signature and stamp from the prominent grandson of the Imrei Binah , the gaon Rabbi Menachem Nathan Auerbach, attesting that the book came into his possession from the estate of his grandfather, the author of Imrei Binah . (Another example of the strong connection between the two leaders is that when this prominent grandson of the Imrei Binah , the gaon Rabbi Menachem Nathan Auerbach, was requested to serve in a rabbinic capacity, it was the Nefesh Chayah who granted him ordination.)</p> <p>A known controversy in which both these rabbis were involved was that of etrogim, and the preference for those from the Land of Israel over those from Corfu. In this book, there are three whole simanim dealing with this controversy, including a letter from the Imrei Binah.</p> <p>As befits a sefer that is designated to become the personal copy of one of the rabbinic leaders of the generation, the book is specially printed on thick, high-quality paper, which was something that simply did not happen at the Pietrkov press. Wide, beautiful margins. Incidentally, we will point out that this book was one of the first books printed in Pietrkov (the first or the second!).</p> <p>Refer to the Hebrew catalog text for brief biographies of the author, the gaon Rabbi Chaim Elazar Wachs , the book's owner, the gaon Rabbi Meir Auerbach , and his grandson who signed on the confirmation, the gaon Rabbi Menachem Nathan Auerbach .</p> <p>Orach Chaim: [4], 106 p. Even HaEzer: [2], 84 leaf. Novellae: [1], 67 leaf. 34 cm. Very fine condition. Minimal aging stains. Beautiful, elegant edition. Well-preserved binding.</p>
108	300	500-800	Tanya. Copy that Belonged to the Gaon and Tzaddik Rabbi Eliyahu Dushnitzer	<p>Likkutei Amarim Tanya by the Alter Rebbe, Rabbi Shneur Zalman of Liadi. Vilna, the Widow and Brothers Romm Press. 1878. The tzaddik Rabbi Eliyahu Katz Dushnitzer's signature appears on the title page and on the back flyleaf . Handwritten comment on leaf 13.</p> <p>Unique copy - foundational Chaba"d-Chassidic text full of deep Chassidic concepts, which belonged to the "Litvishe" gaon of mussar , Rabbi Eliyahu Dushnitzer, who the Chazon Ish said was among the 36 hidden tzaddikim of the generation!!</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon and tzaddik Rabbi Eliyahu Dushnitzer .</p> <p>130 pp. Approximately 20 cm. Aging stains. Fine conditions. Sha'arei Chaba"d 72, Sefer HaTanya , Bibliographiah , p. 106, 27</p>

no.	Opening	Estimate	Name	Desc
109	300	1000-1500	Siddur that Belonged to the Mighty Gaon Rabbi Yechezkel Sarna, Rosh Yeshivah of Chevron	<p>Siddur Tefillat Kol Peh , Ashkenaz text. Published and printed by Eshkol, Jerusalem.</p> <p>The rosh yeshivah Rabbi Yechezkel Sarna's personal stamp is displayed on the title page. Usage marks along the book's leaves attest to its usage for the pure prayers of one of the greatest revivers of Torah in the post-Holocaust generation.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Yechezkel Sarna .</p> <p>[2], 294 pp, 21 cm. Fine condition. Usage marks, wear and tear in the margins of several leaves. Original binding, blemished and partially detached.</p>
110	300	700-1000	Shalmei Nedavah - Received as a Gift from the Author. Signatures and Important Glosses in Hungarian	<p>Sefer Shalmei Nedavah - novellae on several tractates by the gaon Rabbi Yechiel Michel Kittsee. Two parts with separate title pages. Pressburg, 1838-1843. First edition.</p> <p>Notation on the title page: "Complete gift from the author, ztz"l." Additional notations [The youth Avraham Sha'ag ...]" This may be a signature by Rabbi Avraham Sha'ag Zwebner, one of the Chatam Sofer's major disciples. Another signature from the Zwebner family is on the title page, unidentified. Antique glosses, some lengthy, appear along the book's leaves.</p> <p>Signature on the title page of Part II: "The youth Shlomo Deutch, of K. Szer/dahely? - possibly a signature by the gaon Rabbi Shlomo Deutch, av beit din of Nitra, also a major disciple of the Chatam Sofer's.</p> <p>65; 30 leaf. 36 cm. Fine condition. Aging stains, wear and adhesions on several leaves. Well-preserved old binding.</p>
111	300	800-1000	Mar'it HaAyin. The Chid"a's Final Book. Many Glosses	<p>Mar'it HaAyin . Composition on Talmudic aggadot in the small tractates, Chaza"l's sayings and the Passover Haggadah, by Rabbi Chaim Yosef David Azoulay. Livorno, 1805. The last book the Chid"a printed in his lifetime.</p> <p>The Chid"a wrote on the title page that he authored this book in his later years, and it is a compilation of various topics.</p> <p>Indeed, in his final book, the Chid"a printed material regarding several issues that he deemed necessary to be etched in a book. He mentioned several subjects in Ohr HaChaim, and wrote about Rashb"i's passing on Lag BaOmer - that this is not indisputable.</p> <p>This copy bears close to 20 handwritten glosses in a Sephardic script, some lengthy. The glosses have not been examined.</p> <p>Benayahu, Sifrei HaChid"a 41. 90 leaf. Lacking the leaves of errata and the indices. Poor condition.</p>
112	200	400-600	Bibliographically Unknown - Siddur Tefillat HaChodesh, with Handwritten Additions in Italian. Livorno, 1820	<p>Sefer Tefillat HaChodesh - Shacharit , Minchah and Ma'ariv prayers, prayers for Shabbat and various festivals, with supplements by the Chid"a. Livorno, Shmuel Sa'adon Press.</p> <p>This siddur is bibliographically unknown. It is not listed by Mifa'l HaBibliographiah nor by Vinograd , nor is it found in the National Library.</p> <p>There is a famous siddur with this same name, printed in Livorno for the first time in 1823 (and later printed many more times), arranged differently from this siddur. Important discovery.</p> <p>The siddur concludes with a 50-year table (1820-1869) - the dates upon which the recital of Barech Aleinu begins in the Amidah prayer.</p> <p>Several leaves with prayer passages are bound among the leaves of this siddur in Italian script (several different writers).</p> <p>Handwritten poem at the beginning of the book opening with "Greetings to you, my beloved, my shield and my honor ..." This poem is not recorded in Davidson's Otzar HaShirah V'HaPiyyut . Later on in the poem: "I, Ben-Tziyon, too, serve You ..." - this may be a hint to the composer's name.</p> <p>18, 93 leaf, + several handwritten leaves. 16.5 cm. Moderate condition. Many usage marks. Antique binding with parchment spine, used.</p>

no.	Opening	Estimate	Name	Desc
113	200	400-600	Rabbeinu BeChayyei - Venice, 1544. Early Kabbalistic Glosses and Important Signatures	<p>Sefer Peirusho shel Rabbeinu BeChayyei al Parshiyot HaTorah . Venice, Jauni de Fairy and Brothers press. Incomplete copy.</p> <p>Approximately [15] important glosses are scattered among the book's leaves, with Kabbalistic content in an Ashkenazic script, some very early.</p> <p>Signed gloss on page 117a by Rabbi Raphael Alshich - emissary and rabbi of Jerusalem. Several signatures from the Kuhn family rabbis.</p> <p>Incomplete copy. Present here are leaves 79-195, with several more leaves lacking in the middle of the volume.</p> <p>28 cm.</p> <p>Poor-moderate condition. Tears, worming perforations and significant wear in some of the leaves.</p>
114	8000	30000-50000	Spectacular Chassidic Discovery. Unprinted Work by the Sacred Maggid of Nemirov, with a Handwritten Blessing from Rabbi Mordecheleh of Oshmina	<p>"... most befitting to be printed. Anyone who supports this will be performing a great mitzvah, and the merit of the author, the gaon, the Kabbalist, the tzaddik, will stand for us so that we will be privileged to ascend to Tziyon in joy ..." (from the original approbation here by Rabbi Mordechai of Oshmina)</p> <p>Spectacular Chassidic discovery, and a one-time segulah to merit a blessing from the leading wonder-worker!</p> <p>Four handwritten volumes of the book Harei Besamim - halachic and aggadic novellae on Talmudic tractates, Tehillim and Na"ch - transcription from the manuscript by Rabbi Shachne Tzvi - the sacred Maggid of Nemirov, contemporary of the Ba'al Shem Tov and disciple/peer of the 'Me'or Eynayim' (mentioned in this book).</p> <p>Part of the book was printed in Berdichev in 1897, but a major part of the work has never been published. This complete work had been prepared for print c. 1900, including the parts that have never been printed! The fortunate purchaser will receive the lofty right to publish the sacred author's Torah novellae that have been hidden and concealed in manuscript until now.</p> <p>Following is a detailed list of the contents of the four volumes of this manuscript:</p> <p>Volume I: Novellae on Tehillim and on Na"ch that have never been printed. This volume contains two copies of the work on Tehillim done by two different transcribers.</p> <p>Thirteen galley proofs from the preparation for printing. But as stated, it has never been printed. 106 pp; [6], 60; 15 leaf. 23 cm.</p> <p>Volume II: Halachic and aggadic novellae on Tractate Berachot and the tractates from Sidrei Moed and Nashim. All the novellae in this volume, which cover many pages, have never been printed.</p> <p>Correspondence on responsa between the author and Rabbi Nathan, av beit din of Bershad, appears at the end of this volume with respect to whether marriage applies to a (halachic) minor. The responsa and the halachic novellae in this volume have all been printed in Harei Besamim , Part II, printed in 1949. 33 leaf; 80 pages. 23 cm.</p> <p>* Volume III: Halachic and aggadic novellae on the three Bavas and on Tractates Sanhedrin, Makkot, Chulin, Bechorot, Erchin and Niddah, and topics in Shulchan Aruch Yoreh Deah. This volume also contains aggadic novellae that have never been printed. 85, [1], 25-30; 49-60 leaf. 23 cm.</p> <p>* Volume IV: Halachic and aggadic novellae on Tractates: Zevachim, Menachot, Chulin. This volume too contains aggadic novellae that have never been printed. 48, [1] leaf. 23 cm.</p> <p>The four volumes of manuscript are adorned by three approbations from renowned rabbinic leaders of the generation in Lithuania, written in 1909:</p> <p>* Lengthy and beautiful approbation handwritten, signed and stamped by the Lithuanian Kabbalist and wonder-worker, the gaon Rabbi Mordechai Weitzel, av beit din of Oshmina. Slonim, 28 Menachem Av 1909.</p> <p>* Approbation handwritten and stamped by Rabbi Elyahu Baruch Kamai, av beit din and rosh yeshivah of Mir. Mir, the eve of Rosh Chodesh Elul, 1909. In his approbation, he blesses: "May merit of the Torah and the righteousness of the gaon, the author, ztz"l, stand for anyone who receives this precious work."</p> <p>* Approbation handwritten, signed and stamped by Rabbi Yoel Shurin, "The ilui [prodigy] of Poltava, " rosh yeshivah of Ohr Torah in Zvhil. Brailov, 11 Menachem Av 1909.</p> <p>This is a unique opportunity to merit a blessing/promise for the final time from one of the leading Lithuanian wonder-workers, the gaon Kabbalist Rabbi Mordechai of Oshmina, who was renowned in his generation for the complete fulfillment of his</p>

no.	Opening	Estimate	Name	Desc
				<p>blessings. In his approbation, he blesses the person who receives the privilege of publishing this manuscript: "... and the novellae are wonderful, in-depth and with straight reasoning, and are true to Torah, most befitting to be printed. Anyone who supports this will be performing a great mitzvah, and the merit of the author, the gaon, the Kabbalist, the tzaddik, will stand for us ..."</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Shachna Tzvi of Nemirov .</p> <p>In the introduction to the book printed in 1897, the publisher, the author's grandson, relates that he brought his grandfather's writings to the Admo"r Rabbi Yitzchak of Skver, and the writings very much found favor in his eyes. He kept them where he prayed for about a year, and when the Admo"r returned the writings to him, he said "These are very sacred matters, fitting to be [published]." The book was printed with the enthusiastic approbations of dozens of leading Admo"rim, led by the Admo"rim of Rachmastrivka and Ruzhin. In 1909, the publisher wanted to print the rest of these writings, and this is when he received the aforementioned Lithuanian approbations. But as stated above, this did not come to fruition for some reason.</p> <p>In his writings, the author incidentally notes the names of his teachers and associates, which include Chassidic leaders: "My teacher and rabbi Ya'akov precisely noted, " as well as, "My teacher and rabbi resolved" (Vol. II, 15a); "And the Torani Rabbi Avraham of Pohrebyshche wrote to me what the Metzudot raised" (ibid, 20b); "The Torani Rabbi Betzalel of Olt-Kosntin showed me" (ibid, 23b); "I heard in the name of the renowned R' Moshe of Pshevorsk" (2b); "I heard in the name of Rabbi Simchah Katz Rapaport" (ibid, p. 1 of the second pagination).</p> <p>Refer to the Hebrew catalog text for a brief biography of the wondrous tzaddik Rabbi Mordechai Weitzel Rosenblatt - R' Mordche'leh of Oshmina .</p> <p>Refer also to: Haskamot Meorei HaChassidut B'Rosh Sefer Harei Besamim (Berdichov, 1897) that speaks about the author's greatness.</p>
115	5000	10000-15000	Kabbalistic Manuscript on the Passover Haggadah by Kabbalist Rabbi Shmuel Vashilkover-Moed - The Gr"a's Third Voice. Never Printed	<p>[86]-page manuscript - "Makom Shmuel" with elucidations, novellae and hints on Kavannot HeAr"i for the siddur. In this part, there are Kabbalistic elucidations written on the Passover Haggadah, Sefirat HaOmer and Shavuot. The kuntress was entirely handwritten by the author, Kabbalist and gaon Rabbi Shmuel Vashilkover-Moed, av beit din of Vashilkova.</p> <p>Something of a title page on the [torn] binding of the kuntress , where the author writes: "This sefer , Makom Shmuel As[...] K'Mar Shmuel , is one small [...] Kabbalistic commentary on the Haggad[ah] [...] that will be elucidated, G-d-willing, in the introduction on the secret of the [...], from me, a youth among the Jewish people.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Kabbalist, the sacred gaon Rabbi Shmuel Vashilkover-Moed .</p> <p>39, [4] leaf (86 written pages). 22 cm. Moderate-fine condition. Dampstains. Wear.</p>

no.	Opening	Estimate	Name	Desc
116	3000	5000-7000	Novellae for Passover by the Chatam Sofer, Handwritten by his Leading Disciple, the Mahara"m Schick	<p>Four large pages in characteristic dense script - novellae by the Chatam Sofer on Tractate Nedarim, handwritten by the gaon of geonim , the Mahara"m Schick, one of the greatest rabbinic leaders of the generations ever.</p> <p>This manuscript contains Torah novellae per the arrangement of the leaf in Tractate Nedarim (leaves 60-62). They deal with the laws of Passover (whether a person who has taken an oath not to eat meat or drink wine is permitted to eat the Passover sacrifice and drink the four cups) and the laws of shemittah ("... the blessing for growth in the sixth year for two years would have been sufficient - for the seventh and the eighth years, but Hashem added a blessing for three years, due to the jubilee year [שנת הויבול]...).</p> <p>Rhyming [in Hebrew] notation at the top of the leaf: "Blessed is He who allowed us to plant a vine/ and accompanied us through the chapter "HaNoder min HaYerek, "/ May He place his eye upon us for the good / for the next part, Chapter "Konem Yayin." (It is interesting to note that in some of the printed works by the Chatam Sofer, there is a slight difference in the wording: "... chapter "HaNoder min HaYayin).</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Moshe Schick - the Mahara"m Schick .</p> <p>[4] pp, [1] double leaf paper. 19.5x24.5 cm. Thick paper. Moderate-fine condition. Professionally restored manuscript. Stains. Slight blemish in the text at the margins of the leaf.</p>
117	3000	4000-5000	Halachic and Aggadic Novellae by Rabbi David Oppenheim. Prague, Early 18th Century	<p>Pair of leaves written by Rabbi David Oppenheim, rabbi of Nikolsberg and Prague.</p> <p>These leaves are part of his work "Ir David" that was not printed (various parts of this work are found in several libraries around the world). The work dealt with various topics, with each topic called a house/ bayit (and the work as a whole, City of David /Ir David). This part includes sections entitled "Beit Kla'im, " "Beit Ish, " "Beit Chochmah, " "Beit Melech" and "Beit Marze'ach."</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi David Oppenheim .</p> <p>[2] leaves, written on both sides. 15x19 cm. Fine-very fine condition, minimal aging stains.</p>
118	1000	2000-4000	Manuscript, Autograph, Kabbalistic Philosophic Work, Unprinted, on the Roots of the Hebrew Language, its Vowelization and Cantillation - by Rabbi Yehoshua Falk Ze'ev Wolfson, Av Beit Din of Polczyn	<p>The author writes at the beginning of the compilation about the content of this kuntress : "Essays and introductions to my second book Pli'ot Chochmah on lashon hakodesh , and to my book on the 13 principles of faith and their elucidations from the intellectual to the Kabbalistic."</p> <p>Refer to the Hebrew catalog text for a brief biography of the author Rabbi Yehoshua Falk Ze'ev Wolfson .</p> <p>"Maamarim V'Hakdamot" for the book Pli'ot Chochmah that have not been printed.</p> <p>[18] leaf (35 written pages). 21 cm. Fine condition. Stains. New binding.</p>
119	1000	1300-1500	Manuscript, Novellae on Tractate Yevamot by the Gaon Rabbi Moshe Finkel. Unprinted	<p>Notebook of novellae on Tractate Yevamot, handwritten by the prodigy the gaon Rabbi Moshe Finkel, son of the Alter of Slabodka. These novellae were printed in the book Chiddushei Batra published by Rabbi Chaim Dov Altusky.</p> <p>The first 16 leaves are from Rabbi Moshe Finkel's penmanship. The remainder of the leaves are in a different script. It is unclear whether the other leaves are also Rabbi Moshe Finkel's novellae, or his lectures, or whether they are novellae by another writer.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Moshe Finkel .</p> <p>[35] leaf (written on both sides of the leaves). 21 cm. Fine condition.</p>

no.	Opening	Estimate	Name	Desc
120	1000	1300-1500	Notebook of Torah Novellae by Rabbi Aharon Cohen	<p>Manuscript of novellae on Talmudic topics handwritten by the gaon and tzaddik Rabbi Aharon Cohen, one of the rashei yeshivahs of Chevron - notebook from the beginning of his tenure as rosh yeshivah.</p> <p>Notebook of novellae on Tractates: Bava Kamma, Bava Metzia, Bava Batra, Niddah, Beitzah, and on Shulchan Aruch Choshen Mishpat, handwritten by the gaon and tzaddik Rabbi Aharon Cohen, a rosh yeshivah of Chevron, author of the Beit Aharon series of books. Jerusalem, 1934-1936.</p> <p>Signature on the back binding: "Aharon Cohen, Jerusalem."</p> <p>The novellae in this notebook were printed in his book Beit Aharon - Lekket Chiddushim V'Shiurim (Jerusalem, 2012).</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon and tzaddik Rabbi Aharon Cohen .</p> <p>[38] leaf (written on both sides of the leaf). 21 cm. Fine condition. Blemished binding.</p>
121	1000	2000-3000	Manuscript, Compilation of Unprinted Torah Novellae - 1940s - Copy that Belonged to the Steipler with a Gloss in his Hand - from the Period he Studied in the Novardok yeshivah in Bialystock	<p>Manuscript - " Likkutim " - compilations of Torah novellae and elucidations in halachah and aggadah, on Talmudic tractates and Torah portions, by two writers. [Eastern Europe, 1940s].</p> <p>Owners' notations and inscriptions from various periods, including owner's notations by Rabbi Leib Hemmler, a student at the Novardok yeshivah in Bialystock, and an owner's notation by "Admo"r R' Ya'akov Kanievsky."</p> <p>Handwritten scholarly gloss on leaf 33b in a later script [apparently handwritten by the Steipler, Rabbi Ya'akov Yisrael Kanievsky].</p> <p>Additional signatures and notations in antique script from Meszulem Faiwel son of Rabbi Yissachar Ber Berkowicz; draft of a letter to the rabbi, the sharp gaon ... Rabbi Alexander Zussman son of Rabbi Eliezer Ya'akov of Lobshin near West Frassin."</p> <p>The manuscript was written by (at least) two writers: Leaves 1-34 in a beautiful calligraphic Ashkenazic script [characteristic of c. the early 19th century]. The title "Likkutim" appears at the tops of the pages. The title changes to "Likkutim - Kli Anfouria" [lit: "New Vessels"] - apparently the following title, to inform us that from there on are the writer's own novellae]. Leaves 39-43 are in a different, later script, an Ashkenazic script typical of the mid 19th century. The content of the second manuscript recalls the manuscripts that were copied and distributed in the study halls of the Vilna Gaon and Rabbi Chaim of Volozhin.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Ya'akov Yisrael Kanievsky - "The Steipler."</p> <p>[1], 1-35, [1], 39-44, [5] leaf. 79 pages are filled with Torah novellae - some of the leaves do not bear Torah novellae, just page numbers and various notations. 19.5 cm. Moderate-fine condition. Worming perforations in all of the leaves, with slight damage to text. Detached leaves. Not bound.</p>
122	1000	1300-1500	Unprinted! Handwritten Torah Novellae by Rabbi Shlomo Zalman Auerbach	<p>10 pages with Torah novellae on issues of possession of land and of trees, handwritten by posek hador Rabbi Shlomo Zalman Auerbach. These novellae have never been brought to print; never published!!</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Shlomo Zalman Auerbach.</p> <p>[5] leaves written on both sides. Autograph script with revisions, erasures and supplements.</p> <p>Very fine condition. The leaves are separate from each other, and torn in their margins - far from the text. Very light aging stains.</p>
123	500	800-1200	Manuscript, Novellae by the Ra'ava"d of Pressburg, Author of Shu"t HaRiva"d. Not Printed	<p>Compilation of Torah novellae handwritten and signed by the Ra'ava"d of Pressburg, the gaon Rabbi Leib Friedman, author of Shu"t HaRiva"d - one of the prominent poskim of Hungary. [Pressburg], 1891. Not printed.</p> <p>The title page of the compilation states: "My Novellae on the Halachahs of Shabbat - General Rules, by me, the youth Leib Friedman, 1891."</p> <p>The compilation was written in a style of "rules" according to various Talmudic topics. The leaves have titles and chapter headings written with highlighted letters, clearly, legibly and orderly. The compilation ends with a separate lengthy discussion on "Sugya D'Kidshah Al Tenai" that bears a title in tagged Assyrian script.</p> <p>Refer to the Hebrew catalog text the gaon Rabbi Leib Friedman, ra'ava"d of Pressburg.</p> <p>[60] pp, at least half of which are written. 21 cm. Moderate condition. Tears in the margins of the leaves. Brittle paper.</p>

no.	Opening	Estimate	Name	Desc
124	300	600-800	Shulchan Aruch with Be'er Heitev. Dozens of Handwritten Glosses	<p>Shulchan Aruch Orach Chaim with Be'er Heitev. [Amsterdam 1799?] Many dozens of handwritten scholarly glosses.</p> <p>Handwritten halachic notations appear along the length of the book. These glosses are not signed, but they were clearly written by an expert Talmudic scholar. He sometimes raises difficulties with later poskim and even on the Sha"ch he wrote " tarich iyun. " In one place he write: in my childhood, I heard a proof for this from my teacher, the gaon z"l.</p> <p>Lacking the title page and the following leaf. 3-310 leaf, approximately 20 cm. Moderate condition. Dismantled binding.</p>
125	300	800-1200	Sefer Tikkunei HaZohar - Lemberg, 1878 - Many Kabbalistic and Chassidic Glosses with Tales of Tzaddikim	<p>Sefer Tikkunei HaZohar with novellae from the Rama"z and hagahot Tikkun Moshe by Rabbi Moshe Ohlir of Hovniv. Lemberg, 1878.</p> <p>Blurred signatures and notations on the title page mentioning the years 1894 and 1895.</p> <p>Many dozens (possibly hundreds) of glosses, with summaries in short remarks of the content of the Tikkunim , Kabbalistic elucidations, and Chassidic elucidations on the ways of Divine service. It is clear that the writer was an expert in Zohar and in Kitvei HeAr"i . It is also evident that the writer followed many tzaddikim. [11], 168, [29] leaf. 19 cm.</p> <p>Overall moderate-fine condition. Most of the leaves are in fine condition. Stains. Worming marks. Original binding.</p>
126	1000	2000-3000	Peace unto You, Peace unto Your Family, and Peace unto all that is Yours - Rare Blessings Handwritten by the Ben Ish Chai	<p>Kabbalistic sermon about the sanctity and segulah of tefilin, handwritten by the "living lion," Rabbeinu Yosef Chaim of Baghdad, author of Ben Ish Chai . The sermon is loaded with rare blessings for marital harmony and with verses of abundance. Very exceptionally, the Ben Ish Chai repeats his traditional blessing at the end of this sermon, "May E-I Sha-dai assist you and protect you and help you, amen, may it be His will!"</p> <p>As is known, all of the Ben Ish Chai's writings are used by Oriental Jews in general and Iraqi Jews in particular, as expert amulets, tried-and-true, for healing, livelihood, and protection.</p> <p>How much more so this manuscript, full of Kabbalistic Names and Name combinations, the spiritual element that empowers amulets, and with verses of peace and protection: "Hashem will give strength to his people, Hashem will bless his people with peace"; "Then he will grasp my stronghold, make peace for me, peace will be made for me" and more. Yet the highlight here is the Ben Ish Chai's rare blessing for marital harmony: "And in this merit, he will be privileged to double peace, as it says ... Peace unto you, peace unto your family, and peace unto all that is yours."</p> <p>The Ben Ish Chai's traditional closing blessing concludes this sermon: "May E-I Sha-dai assist you and protect you and help you, amen, may it be His Will." Extraordinarily, the Ben Ish Chai repeated his blessing on the second side of the leaf, which greatly enhances the power of this recurring blessing. Fortunate is he who will have the privilege of possessing such a powerful amulet!</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Yosef Chaim of Baghdad .</p> <p>[2] pp. 10.5x13.5 cm. Graph paper. Characteristic autograph script. Very fine condition. Magnificent new binding, as befits such a sacred manuscript.</p>
127	800	1200-1500	Compilation of Novellae on Parashat Nasso Handwritten by Rabbi Ya'akov Chaim Sofer, Author of 'Kaf HaChaim' - from his book 'Yismach Yisrael' on the Torah	<p>This manuscript is an autograph of the book Yismach Yisrael - a book by the author of Kaf HaChaim in the order of the Torah portions. Close inspection of the manuscript shows that the Kaf HaChaim write his novellae on each one of the weekly Torah portions - as a compilation in his own right (with independent pagination, etc.), apparently for the purpose of His famous Shabbat derashot in Baghdad. This is the kuntress for parashat Nasso. The novellae here were printed in the second volume of his book Yismach Yisrael , on leaves 137-146.</p> <p>The author writes an interesting story on leaves 5b-6b, with a moral and faith-strengthening so that a person does not become weary from working a lot for his livelihood while his peer works for his own livelihood less time than he does and earns much more.</p> <p>IN the introduction to the book Yismach Yisrael , the author's grandsons write about the two editions on the manuscript written by the Kaf HaChaim, and the wondrous progression of the manuscript that disappeared for many years and came back to them in a miraculous way.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Ya'akov Chaim Sofer .</p> <p>Kuntress 7 leaf (Written on both sides.) 21 cm. Fine condition.</p>

no.	Opening	Estimate	Name	Desc
128	500	600-800	Kabbalistic Manuscript Including Moshe Rabbeinu's "Study Schedule" from when he Ascended to Heaven! By the G-dly Kabbalist the Rasha"sh - Rabbi Shalom Shabzi	<p>Two pages of Kabbalistic topics - entirely handwritten by the G-dly Kabbalist the Rasha"sh – Rabbi Shalom Shabzi, great poet of Yemen. According to the famous Yemenite tradition, he would merit to travel every erev Shabbat via kefitzat haderech from Yemen to the Land of Israel. This content is from a first edition that was never printed of his book Chemdat Yamim . Yemen, c. 1640.</p> <p>This manuscript deals with Moshe Rabbeinu's ascent to Heaven to receive the Torah. The Rash"sh details Moshe's "study schedule"! - "In the first days, he would study matters related to the lower world ... the first material and physical form[!], and fire, wind, water and dust, and the four levels tzemach , chai , domem and meddaber ; the second ten days he studied the ten cycles, the third ten days he studied the ten levels of angels; and the final 10 days he studied the ten sephirot of aristocracy from keter through malchut .</p> <p>Refer to the Hebrew catalog text for a brief biography of the G-dly Kabbalist Rabbeinu Shalom Shabzi - the Rasha"sh .</p> <p>[1] leaf paper written on both sides, 18.5x15 cm. Thick, high quality paper. Moderate condition. Professionally restored.</p>
129	500	800-1200	Manuscript - Machzor with Passover Haggadah. Yemen, 18th Century	<p>Machzor with prayers for the entire year - the high holidays, the three pilgrimage festivals, including the Passover haggadah and various hymns and songs. Single penmanship, beautiful and upright Yemenite script, including an illustrated title page. Yemen, 18th century. Thick volume.</p> <p>[308] pages, 16 cm. Thick paper. Moderate condition. Many usage marks. Tears (some with lack) in several leaves. Worming perforations. Characteristic Yemenite binding, blemished and partially detached.</p>
130	300	500-700	Stunning Manuscript: Over [80] Bakashot and Piyyutim. Early 20th Century	<p>Complete volume written by hand, including dozens of hymns and bakashot for Shabbat and festivals. Beautiful professional scribal script. [North Africa?], early 20th century.</p> <p>A floral drawing appears alongside the opening word of each piyyut . Some of the hymns are written in block letters, and some in script. Table of contents at the beginning of the manuscript. Several leaves bear an embossed stamp in Arabic.</p> <p>[178] written pages, and many more blank leaves. 17 cm. Fine condition. Usage marks on many leaves. Original binding, well-preserved.</p>
131	200	300-500	Moroccan Ketubah with the Bridegroom's Lineage for 20 Generations! Fez, 1909	<p>Handwritten ketubah for the marriage of the bridegroom Shaul ben Menasheh of the Tzeba family. Fez, 1909.</p> <p>Signatories on the ketubah: Rabbi Yosef HaLevi ibn Yuli (three times), Rabbi Moshe ... (twice), the city's dayanim . Notation on the reverse: "Pricha bat David Tzeba's ketubah."</p> <p>Unique and interesting phenomenon - the ketubah lists the bridegroom's lineage for approximately twenty generations!</p> <p>[1] double leaf paper, 24x31 cm. Moderate-fine condition, fold marks with slight tears. Aging stains.</p>

no.	Opening	Estimate	Name	Desc
132	300	800-1200	Signed Yemenite Manuscript - Passover Haggadah with a Kabbalistic Commentary!	<p>Manuscript: 'Aggaddeta D' Pascha' with the abbreviated Etz Chayim commentary. Beautiful script by an expert scribe c. 1907.</p> <p>This manuscript is unique and interesting for several reasons:</p> <p>1) Passover Haggadahs are usually written in a large anthology of prayers for various seasons. Even when they are written on their own, this is usually done in a small format. Here is a volume dedicated only to the haggadah, and is in a large format.</p> <p>2) A deep Kabbalistic commentary is next to the haggadah text! This is a very rare phenomenon for Yemenite Jews.</p> <p>3) The manuscript is written with tremendous precision, as the scribe himself attests in the detailed colophon (refer to the photograph).</p> <p>The manuscript concludes with a beautiful colophon in which the scribe relates that the haggadah was written for _____ - he leaves a space for the name of the person who ordered it. The writer's signature appears at the end.</p> <p>The writer hinted at the date this haggadah was written in the form of a riddle: "אתה סתרי", with only the letters א and ת changing places according to the atbash [ש"ת-ב"א] code. The date that works out from this is תרס"ז/1907. The year is then written using another riddle, one that we have not managed to decipher.</p> <p>[40] pp, 23 cm. Fine condition. Aging and usage stains. The ties of the kuntressim are somewhat loosened. Original binding, somewhat worn.</p>
133	300	500-700	Various Prayers with Kavvanot and Yichudim, and a Lamentation for Rabbi David Abuchatzzeira - Copy Used by a Kabbalist-Sage	<p>Handwritten volume - Prayers with deep Kabbalistic intentions. Morocco, early 20th century.</p> <p>This manuscript includes passages from important prayers - Pitum HaKetoret , Kriyat Shema , Shemoneh Esreh , Tachanun , and the Aravit prayers. The leaf bearing the Kaddish prayer has a small and especially thick piece of paper pasted onto it, something of a "bookmark" to minimize the search for this prayer.</p> <p>Short lamentation for Rabbi David Abuchatzzeira, elder brother of Sidna Baba Sali, at the beginning of the book.</p> <p>[122] written pages, [110] leaf. Approximately 16 cm. Poor-moderate condition. Worming tunnels with significant damage to text. Many usage marks. Simple binding, detached and blemished.</p>
134	5000	10000-13000	Historic Document - Induction Letter from Rabbi Yosef Chaim Sonnenfeld, Ga'avad of the Bada"tz Edah HaChareidit. Jerusalem, Adar II, 1919	<p>Content of this induction letter, in brief: "We very much need a person who has the spirit to stand against the breach of the Heavenly word, in general and in particular, to care for and unite the heart of the Jewish people to our Father in Heaven, to appoint a rabbi and a leader who will accept the yoke of the public, and we found Rabbi Yosef Chaim Sonnenfeld shlit"a to be prepared to shoulder this burden, may Hashem hel us, signed in Adar II, 1919 [ת"עט"ו].</p> <p>[79] of Jerusalem's dayanim , rabbis and activists signed on this letter, including: Dayan Rabbi Simchah Bunim Wernwer, Rabbi Baruch Reuven Shlomo Jungreis and Rabbi Ya'akov Mordechai Brandwein.</p> <p>[2] leaf (3 written pages). 20 cm. Fine condition. Stains and wear. Fold marks. Magnificent leather binding.</p>

no.	Opening	Estimate	Name	Desc
135	800	2000-3000	Collection of [4] Historic Proclamations Signed by Leading Jerusalem Rabbis	<p>Collection of [4] original drafts of protest posters by rabbis of the Bada"tz Edah HaChareidit, with authentic signatures. The announcements that were hung along the streets of the Chareidi areas were printed according to these posters. 1960s-70s.</p> <p>* Announcement of public prayers due to the difficult situation - apparently the eve of one of the wars. With signatures from the geonim Rabbi Yisrael Yitzchak HaLevi Reisman and Rabbi David HaLevi Jungreis.</p> <p>* Protest poster and announcement of public prayers due to desecration of graves in the Talpiot neighborhood, undated. With signatures by the geonim Rabbi Yitzchak Ya'akov Weiss, Rabbi Moshe Aryeh Freund, Rabbi Yisrael Ya'akov Fisher, Rabbi Binyamin Rabinowitz and Rabbi Avraham David Horowitz. (These last three signatures are on the back of the leaf.)</p> <p>* Protest poster and announcement of public prayers for various reasons, primarily regarding autopsies. Undated. With signatures by the geonim Rabbi Pinchas Epstein, Rabbi Yisrael Yitzchak HaLevi Reisman and Rabbi David HaLevi Jungreis.</p> <p>* Protest poster and announcement of public prayers due to the secular harassment of immigrants to the Land of Israel, their transfer "to spiritual extermination camps, where they burn their souls ..." With signatures by the geonim Rabbi Pinchas Epstein, and Rabbi David Jungreis.</p> <p>More drafts, in which the signatures were transcribed by the secretary.</p> <p>Total of [5] paper leaves, various sizes. Overall moderate-fine condition. Stains, tears and slight wear.</p>
136	1000	1500-2000	Marriage Certificate of the Gvir Rabbi Moniah Shapira, Handwritten by the Da'at Sofer of Pressburg	<p>Be a leader for your brothers</p> <p>Marriage certificate of the Chassidic prodigy Rabbi Avraham Yosef Shapira, one of the the gaon of Tshebin's elite disciples before the Holocaust, who was later dubbed by the media "CEO of the State." Certificate from his marriage to Toibe Hindel Schereiber, daughter of the "Shevet Sofer" of Pressburg. Signed by the officiating rabbi, the bride's grandfather. Jerusalem, 1951.</p> <p>Rabbi Avraham Yosef - Moniah Shapira was considered in his youth to be one of the bright minds in the field of halachah. His teacher, the gaon of Tshebin, drew him very close and would study special lessons with him, and also granted him rabbinic approbation. When he came of age, it seemed most fitting that he would be chosen as a son-in-law for the gaon of Pressburg, successor to the most prominent rabbinic dynasty - the Chata"m Sofer's dynasty.</p> <p>After his wedding, Rabbi Moniah Shapira entered the textile industry. With his rare talents, he soon became a major tycoon (in an era when this concept was still unfamiliar). The Shtichei Carmel Group, owned by him, was one of the major employers in the country, with over 1500 workers. At the same time, Rabbi Moniah served as an MK for Agudat Yisrael, run by Gur Chasidism, and received limitless guidance from the Lev Simchah of Gur, despite his not being a Gur Chassid.</p> <p>His meteoric economic success, as well as his political role as chairman of the Finance Committee, with his finger on the country's pulse, combined with his deeply-rooted Jewish figure. With all this, he stirred the imagination of Israeli journalists and many articles about him were published in the newspapers. Even entire books were written about him - some with an antisemitic scent in the style of The Protocols of the Elders of Zion .</p> <p>Important historic-rabbinic item related to a public activist of a type that was and is no longer, a parness in the old sense of the word, who experienced both greatness in Torah and tremendous wealth. He was a true public leader who represented deeply-rooted Judaism and did not feel inferior before world leaders. He was a Chareidi leader who could have stood side-by-side with Rabbi Shaul Wahl - the King-of-Poland-for-a-Day and the Mahara"m Shapira - member of the Polish Sejm.</p> <p>[1] leaf paper, 21x23 cm. Official Edah Chareidit Stationery, signed by the Da'at Sofer of Pressburg. Very fine condition. Fold marks. Filing perforations.</p>

no.	Opening	Estimate	Name	Desc
137	1000	3000-4000	Huge collection of [59] Rare Certificates Signed by Hungarian Rabbis	<p>Wide-ranging and rare collection of [59] official government certificates for various Jews, signed by rabbis and prominent Torah teachers from all across Hungary. Most are from the late 19th century.</p> <p>Treasure trove of general information - names of various people and their parents; birth and death certificates; dates of births and marriages; requisition letters and various declarations. All these documents are signed by the local rabbis, and some also by various public personalities.</p> <p>Some of the certificates are printed and filled in by hand, and some of the documents are written entirely by hand. The certificates are signed in Hungarian and stamped with the authorizing rabbi's official stamp. Many of the documents bear a red wax seal.</p> <p>The content of the certificates has not been checked.</p> <p>Refer to the Hebrew catalog text for a list of the rabbis.</p> <p>Total of [59] certificates, placed in a binder. Various sizes.</p> <p>Overall moderate-fine condition. Several certificates are in poor-moderate condition. Tears and aging stains. Some of the wax seals are blemished and/or incomplete.</p>
138	500	700-900	Authorization Note for H. D. Kollel Funds, with Signatures from Rabbi Yitzchak Kubo, Rabbi Moshe Pardo and Rabbi Raphael Panigel. 1852	<p>Authorization note for the funds of the Holland and Deutschland Kollel - Rabbi Yochanan Tzvi Shlank [disciple of the Chata"m Sofer], Rabbi Leib Sheps, and Rabbi Yehudah Leib Goldschmidt. Jerusalem, 1852. Beautiful Ashkenazic scribal script.</p> <p>Ashkenazic parnassim of Jerusalem signed on this document - Rabbi Moshe Zaks, Elyashivah [!] Sarah Chayah Bergman, Rabbi Asher Eliezer son of the dayan Mohari"l [Lowey], Rabbi Moshe Yehudah ben Rabbi Noach Shnatich, Rabbi Binyamin Lilienthal, Rabbi Azriel Zelig Hausdorf, Rabbi Elazar Moshe Blitz, Rabbi Shlomo Lieberecht and Rabbi Yitzchak Rosenthal.</p> <p>At the end are signatures from the nesi'im of the Sephardic sages' beit midrash - Rabbi Yitzchak Kubo (d. two years later), Rabbi Moshe Pardo, Rabbi Raphael Meir Panigel - all expert Torah giants who served in the role of Rishon LeTziyon or av beit din of the Sephardic community.</p> <p>[1] leaf paper, 15.5x20.5 cm. Very fine condition. Light stains.</p>
139	1000	1300-1500	Important Historic Document: Signature of the Leading Wonder-Worker Rabbi Shlomke of Zvhil on an Edah Chareidit Membership Card	<p>Edah Chareidit membership card that belonged to the G-dly Admo"r Rabbi Shlomo Goldman - 'Rebbi Shlomkeh' - of Zvhil, with his signature. Jerusalem, 1932.</p> <p>This certificate bears the commitment to pay annual membership dues to the Edah Chareidit fund. Logo at the top of the certificate: "Va'ad Halr L'Kehillat HaAshkenzim" - the previous name of the Edah HaChareidit. Certificate text: I hereby declare that I will, with Hashem's help, bli neder, give the Edah's fund 50 mil per year. This is followed by Rabbi Shlomkeh's signature.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Shlomo Goldman of Zvhil.</p> <p>[1] membership card, 9x15 cm. Printed on high-quality cream-colored bristol board. The details are filled in by hand, and the Rebbe's signature appears in the margins of the certificate in pencil.</p> <p>Very fine condition.</p>

no.	Opening	Estimate	Name	Desc
140	300	1000-1500	Chassidic-Historic Letter Rare in its Importance about the Inauguration of the Karlinner Rebbe at the Age of Nine! Signatures by the Chassidic Elders	<p>Polemic letter from Karlin-Stolin Chassidim. Sent during the first year after the previous Admo"r's passing, to the chairman of the Council of Torah Sages, the gaon Rabbi Zalman Sorotzkin. It bears the complaint that some of the members of their community accepted upon themselves the Admo"r of Lelov's leadership, and they refuse to recognize the child status as Admo"r. New York, Rosh Chodesh Menachem Av, 1964.</p> <p>"The Admo"r of Stolin-Karlin left a family member after him, a grandson, and although he is only nine years old, greatness is expected of him; that he will grow and develop and continue the Stolin-Karlin path ...". This youth was indeed appointed Admo"r of the glorious Chassidut and he serves in this capacity to this day.</p> <p>Background to this letter: The sacred Admo"r Rabbi Yochanan Perlow, son of Rabbi Yisrael of Stolin, served as Admo"r of Karlin-Stolin. The Admo"r passed away in 1956, and did not leave a son to succeed him. However, there was a young grandson. Most of the Chassidim supported the proposal to appoint his grandson Baruch Meir Ya'akov Shochet, who was only nine years old at the time, to serve in the exalted position of Admo"r, but elder Chassidim refused to recognize the Yanuka as such, and appointed the Admo"r of Lelov to continue the Karlin dynasty.</p> <p>In their letter here, members of the community refer to these seceding elders using harsh terms: "the hand of Satan"; "illusory"; "Heavenly displeasure." On the other hand, they greatly praise the Yanuka: "although he is only nine years old, greatness is expected of him"; "We heard from the Admo"r... that he is destined for greatness"; "The domain of their ancestors belongs only to them"! The letter is stamped with the official stamps of the Chassidut and with the signatures of prominent Karlin-Stolin Chassidim in the United States who support the grandson's appointment, and call to act for its success.</p> <p>The dispute continued full force for decades after this letter. It spread and branched out even after the Admo"r of Lelov's passing and his son's succession. In the end, as a result of the dispute, the Admo"r of Lelov left this position (with respect to his relationship with Karlin), and the "Alter Karliner" appointed Rabbi Rosenfeld, one of the Chassidic elders, in his place as Admo"r. The latter agreed to argue in beit din regarding who could use the name "Karlin."</p> <p>After a lengthy and emotional din Torah before the dayan Rabbi Mendel Shafran, the historic ruling was written that calmed the dispute that had raged for decades: Both factions can use the name "Karlin" along with another name. Rabbi Shafran's historic ruling entered the pantheon of famous historic rulings as a result of his apt turn of phrase, "Just as there is Coca-Cola and Pepsi-Cola, there can be 'Pinsk-Karlin' and 'Stolin-Karlin...'"</p> <p>Historic Chassidic letter of rare importance that deals with one of the harshest Chassidic disputes of the previous generation.</p> <p>[1] leaf paper. Approximately 28 cm. Very fine condition. Minimal aging stains. Fold marks.</p>

no.	Opening	Estimate	Name	Desc
141	40000	70000-80000	Awesome and Glorious Lengthy Letter (Kvittel) Handwritten by the Chiddushei HaRi"m to the Radzyminer Rebbe	<p>"May Hashem send her a complete recovery ... May Hashem send healing ... May Hashem quickly send her a complete recovery among the ill of the Jewish people" (from the blessings of the Chiddushei HaRi"m)</p> <p>Rare and lengthy Chassidic letter [approximately 180 words!] the likes of which has never been seen at auction. Entirely handwritten and signed in full, with his name and his mother's name, by the leading Admo"r of Poland, the gaon Rabbi Yitzchak Meir Alter of Gur, author of Chiddushei HaRi"m . Warsaw, 1865.</p> <p>The letter was sent as a kvittel to the elder Admo"r of his generation, the sacred Rabbi Ya'akov Aryeh of Radzymin, known in his generation as a sacred wonder-worker. Aside from the many blessings for recovery, this letter is loaded with sacred historic details about the founding patriarchs of the Gur dynasty and their pure spouses.</p> <p>In this rare letter, written in the final year of the Chiddushei HaRi"m's life, the Rebbe writes unusually openly to the Admo"r of Radzymin, his close friend from their days as followers of the Rebbe Reb Bunim of Peshischa, about his most personal experiences and feelings: "I am growing old, and the burden of my home is becoming difficult for me"; regarding his pure wife Rebbetzin Faigah's tremendous pain: "She is a very upstanding woman and has done many good deeds"; about the challenges of raising the orphans of his deceased son Rabbi Avraham Mordechai, who were being raised in their home by the Chiddushei HaRi"m and his Rebbetzin: "I cannot raise my late son's orphans without her"; about his grandson, R' Leibeleh, later the 'Sefat Emet' of Gur, whose wife Rebbetzin Rivkah Yocheved had been ill for over a year. Chilling and exciting!</p> <p>Rare and extremely important Chassidic content appears later on in this letter - a Chassidic-theological question grappled with by many fine people. In this letter, we observe as the rabbinic leader of Poland, the Chiddushei HaRi"m himself, contends with this question - is it proper to suffice with praying and being mentioned by tzaddikim, without consulting doctors, which is what the Rebbetzin desires, or are they required to pursue natural cures and become occupied with doctors? The Chiddushei HaRi"m signs with his name and his mother's name in the margins of this important and rare letter: "Yitzchak Meir ben Chayah Sarah, " as is customary for tzaddikim.</p> <p>Refer to the Hebrew catalog text for brief biographies of the writer, the Admo"r Rabbi Yitzchak Meir Alter - founder of Gur Chassidism, and the addressee, the Admo"r Rabbi Ya'akov Aryeh Gutterman , founder of Radzymin Chassidism.</p> <p>[1] double leaf paper, 21x17 cm - approximately 180 words handwritten and signed by the Chiddushei HaRi"m. The recipient's address appears on the back, approximately 20 words in the Rebbe's hand, with wax marks. This letter was printed in the book Meir Einei HaGolah .</p> <p>Fine-very fine condition. Light tears in the folds, professionally restored without damage to the text. Magnificent new leather binding.</p>

no.	Opening	Estimate	Name	Desc
142	2000	2500-2800	Letter with Important Content, Loaded with Blessings Handwritten by the "Beit Yisrael" of Gur. Rare Letter in Rare Condition!	<p>"May Hashem help you see much spiritual satisfaction along with [your wife], from your entire family in complete health and much expansiveness"</p> <p>Letter full of extremely important content and full of blessings for spiritual satisfaction, health and a complete recovery, and for a kosher and happy Passover. Entirely handwritten and signed by the Admo"r Rabbi Yisrael Alter, author of Beit Yisrael of Gur. Sent to his close friend, the Chassidic gaon Rabbi Avraham Binyamin Zilberberg, "HaRav MiPetersburg." Jerusalem, Nissan, 1960.</p> <p>The Beit Yisrael's letters are usually written with extreme brevity - "shar" - and this is a letter rare in its length [23 lines] containing rare and recurring blessings from the Beit Yisrael - and even more - penetrating guidance from the rebbe regarding a painful and sensitive matter, combining the Beit Yisrael's famous insight together with the Rebbe's power of blessing and promise.</p> <p>Background to the letter: Several months before this letter's writing, there was a terrible tragedy in the rabbi of Petersburg's family. His son, Rabbi Raphael Tzvi Meir, was killed in an airplane accident on 19 Tevet 1960. In his memory, his father published the book Divrei Avraham (his grandson, the renowned Chassidic influencer, the gaon Rabbi Tzvi Meir Zilberberg, is named after him). In honor of Passover of that year, the rabbi and his wife had planned to travel to the Land of Israel to celebrate Passover in Jerusalem. But after such a tragedy, the Rebbetzin feared getting on a plane, and preferred to travel by sea. The Beit Yisrael writes to them about this: "With respect to the question of the ship, tell [your wife], may she be well, that one needs Hashem's assistance everywhere. Travelling by ship would be a tremendous bother, and even the doctor would approve travelling by airplane. May Hashem help that all be good and with loving kindness."</p> <p>The Admo"r blesses them again in his letter: "May Hashem help you see much spiritual satisfaction along with [your wife] from your entire family with complete health and much expansiveness ... and as Passover is coming soon, I hereby bless you and all that is yours with a kosher and joyous festival. May we be privileged to salvation and consolation among the Jewish people and may we be quickly redeemed with the true redemption with the coming of the redeemer to Tziyon, quickly ... May [your wife] have a complete recovery and may you experience success in all days for the good. From one who anticipates Hashem's redemption ..." At the end of his letter, the Rebbe repeats his blessing a third time: "I bless your entire home with a blessing for a kosher and happy festival and success in all matters for the good."</p> <p>Refer to the Hebrew catalog text for a brief biography of the addressee of this letter, the Chassidic gaon Rabbi Avraham Binyamin Zilberberg .</p> <p>"To accept upon ourselves to be completely devoted, with tremendous love, to the tzaddik of the generation, the Admo"r ... Maran shlit"a of Gur ... May we be connected to his pure prayer that rends the Heavens and is accepted on High ... and may we merit through this to be judged favorably (Zichron Avraham , p. 82); "And those who have been granted the privilege of being in the shadow of the Admo"r of Gur, shlit"a, to hear his Torah thoughts directly from him, delivered in sanctity and purity, and certainly what is heard will be sanctified in purity and with additional sanctity, happy are they and happy is their portion" (ibid, 174); "When one eats at the Gerrer Rebbe's tisch , one can taste the flavor of Shabbat's sanctity ... and for those who merit this, the flavor remains with him, influencing the entire week." (Divrei Avraham , 17).</p> <p>[1] airmail letter, 30 cm. Rare condition!</p>

no.	Opening	Estimate	Name	Desc
143	1000	1500-2500	"Children, Heath and Sustenance" Rare Letter of Blessing from the Admo"r of Belz, Shlit"a	<p>"Long life, blessed children and abundant sustenance"</p> <p>Letter of recommendation loaded with rare blessings signed by the Admo"r Rabbi Yissachar Dov Rokeach of Belz, one of the leading Admo"rim of our generation. Kiryat Belz, Jerusalem, 2016. Letters from the Rebbe are quite rare.</p> <p>As is known, throughout the generations, manuscripts (especially signatures) from tzaddikim have been used as amulets for protection and success. How much more so this letter, written on an official document from the Belzer Rebbe - the continuation of the glorious golden dynasty, with all its tremendous historic significance, full of words of blessing: "Much peace, like dew and raindrops"; "The reward is very great"; "May you be inscribed and sealed from above at an auspicious time"; "All goodness, selah" and above and beyond all this, the ultimate blessing: "Long life, blessed children and abundant sustenance" signed by the Belzer Rebbe.</p> <p>The letter is addressed to donors with a request that they assist and support someone who has encountered difficulties, about which the Admo"r knows personally: "I attest that this is a very important mitzvah, and all who take part in it will receive great reward..." The Admo"r then blesses those who help: "In the merit of this mitzvah, may you be privileged to long life, blessed children and abundant sustenance, to be inscribed and sealed for the good..." The Admo"r's rare signature appears at the end of the letter.</p> <p>[1] leaf paper, approximately 15x21 cm. Official stationery. High-quality paper. Very fine condition. Folds and slight creases.</p>
144	1000	1500-2000	Documents from 'Ohr Torah' Signed by Giants of Tiberias: The Admo"rim of Slonim, the City's Av Beit Din, the "Sabba" of Breslov and Others	<p>Group of [3] important documents about the distribution of kollel funds to the rabbis of the renowned "Ohr Torah" yeshivah in Tiberias, where Jewish world leaders studied. Alongside each of the names of the dozens of rabbis and Admo"rim - many of whom were among the rabbinic leaders of the generation, each signed by the amount paid to him. Tiberias, Av-Elul 1923.</p> <p>The signatories include the gaon and tzaddik Rabbi Moshe Clears - author of Torat HaAretz , the Ashkenazic rabbi of Tiberias; the Admo"rim of Slonim, the gaon Rabbi Mordechai Chaim Slonim (R' Mottel Slonimer) and the "Birkat Avraham" of Slonim; the "Sabba" Rabbi Yisrael Dov Odesser, leader of Breslov Chassidim, and those of the rest of the students at the Ohr Torah yeshivah. (Incidentally, it is fascinating to see the amount distributed to each rabbi, as they are not at all identical.)</p> <p>These documents deal with charity funds that were sent in Av 1923 to the Ohr Torah institutions in Tiberias to be distributed, from the American Jewish Central Relief Committee for the Preservation of Religious Institutions. The first leaf is the instruction of the Relief Committee with the signature of the Ashkenazic rabbi of the city, the renowned gaon and tzaddik Rabbi Moshe Clears, author of Torat HaAretz and rosh yeshivah of Ohr Torah.</p> <p>There are two leaves added to this one (three written pages), with dozens of signatures from the prominent students at the Ohr Torah yeshivah, inter alia , the Admo"rim of Slonim Rabbi Mordechai Chaim Slonim ('Mottel Bri"l Slonim') and Rabbi Avraham Weinberg of Slonim - the "Birkat Avraham, " the brothers, the geonim and tzaddikim Rabbi Aharon Yosef Luria, author of Avodat Pnim , and his brother Rabbi [Yitzchak] Matityahu Luria - author of Sha'arei Limud , and their brother R' Shemayah Luria; R' Mendel Weg, R' Asher Shulman and more.</p> <p>At the end of the second page of signatures is the signature of the "Sabba, " Rabbi Yisrael Dov Odesser, who studied those years in the Ohr Torah yeshivah together with prominent Slonim Chassidim, amidst constant friction. The "Sabba" lived nearby and was a neighbor of Rabbi Mordechai Chaim Slonim, who drew him close and made sure he had a place to live. During the years he was in the Ohr Torah yeshivah, he attempted to spread Breslov doctrine and draw followers from among the students there, to the disapproval of the yeshivah administration. They requested many times that he cease and desist, yet the "Sabba, " with his close and fiery devotion to his path did not heed them. In books by the Sabba, the tribulations and persecution he suffered at the hands of the Slonimer Chassidim in Tiberias is described at length (from his viewpoint), as he drew close and drew others close to Breslov doctrine.</p> <p>[3] paper items of different sizes, bound together. Overall fine condition.</p>

no.	Opening	Estimate	Name	Desc
145	500	750-1500	Chassidic Discovery: Fascinating Letter from the Admo"r of Munkacs in his Youth to His Teacher and Rabbi	<p>A youth can be recognized by his deeds</p> <p>Incomparably important Chassidic letter from the Pri Etz Chaim, the youth Rabbi Moshe Leib Rabinowitz, later the Admo"r of Munkacs - one of the leading Admo"rim of our generation, to his teacher and rabbi, the rosh yeshivah of Telz, the gaon Rabbi Eliezer Sorotzkin. Elul 1956.</p> <p>Letters from the Munkacher Rebbe are extremely rare, and such an early letter with this type of content, on this stationery (see below) - is certainly the only one of its kind in the world!</p> <p>There is a question always asked about rabbinic leaders - was it already possible to see in their youth that they were destined for greatness? And, what were they like in their early years, and how did they merit their spiritual levels? This fascinating letter opens a rare window to the spiritual routine of one of the Chassidic leaders in the United States, while yet a young man about fifteen years old.</p> <p>This letter gives us a rare, unmediated glimpse into the most intimate conversation imaginable - a candid conversation of a student with his rosh yeshivah about his spiritual progress! The Rebbe relates in detail about the progress of his study: "I study every day for a few hours, but not "Perek HaShoel." I always arrange in-depth study ... Every Shabbat with some Jews who are Talmidei Chachamim , and also every Sunday with my sacred father, shlit"a."</p> <p>In this letter, we are exposed to the regal mannerism of the prince of the Munkacs kingdom - the fifteen-year-old youth, who writes like an old and venerable person to the elderly rosh yeshivah: "I was very happy to hear that his honor and his entire family feel healthy and well" and he concludes his letter by blessing like an experienced Admo"r: "[We][!] hereby bless [you] to be inscribed and sealed for the good, and may it be His will that the upcoming year be good and blessed, and a year of the ingathering of the exiles."</p> <p>There is an additional important historic detail that should be highlighted. As is known, the Munkacher Rebbe's father, who was about to be appointed as the zealous Admo"r of Munkacs, changed his stripes and became Zionist. The Chassidim could obviously not accept this, and deposed him from the status of Admo"r, - In this rare letter, the Admo"r mentions his father with terms of respect, and relates that he studies gemara with him. This, and more - the letter is entirely written on the Admo"r's official stationery - the one later banned and referred to as "HaRebbe, Yemach Shemo, " during his very short stint as Admo"r of Munkacs.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Moshe Yehudah Leib Rabinowitz of Munkacs, shlit"a .</p> <p>[1] leaf paper, official stationery of his father's. 26 cm. Confirmation of receipt handwritten and signed by the gaon Rabbi Eliezer Sorotzkin. Very fine condition. Fold marks. Small tear in one corner, far from the text. Minimal aging stains.</p>

no.	Opening	Estimate	Name	Desc
146	500	1000-1500	Abundant Sustenance! Important Letter Handwritten by the Admo"r Rabbi Hersheleh Spinker in his Youth	<p>"May Hashem assist you with abundant sustenance" (from the Rebbe's blessings)</p> <p>Important Chassidic letter, interesting and very personal, loaded with Chassidic thoughts of the ancient and remarkable kind, with intimate details about the Rebbe and bearing tremendous blessings. Entirely handwritten and signed by the Admo"r Rabbi Shmuel Tzvi Horowitz of Spinka. The Rebbe wrote this letter in his youth, when he was only 28 years old, at the beginning of his time in the United States. New York, MarCheshvan, 1949.</p> <p>The letter was sent to Rabbi David Greenzweig, a friend of the Admo"r's, who left to live in the Holy Land at the time, joining Rabbi Aharon of Belz's sacred court. This letter was sent to the address of Rabbi Aharon Mordechai Rotner shlit"a of Jerusalem. On the back of the letter, the Admo"r wrote a message to Rabbi Aharon Mordechai Rotner, to whom the letter was addressed: "Please give this to Rabbi David Yuda Greenzweig ... I believe he attends the Belzer Rebbe, shlit"a."</p> <p>In his letter, the Admo"r writes to his friend regarding "your following the Admo"r of Belz, shlit"a ... I ask of you ... write me each time something that he said, some discussion, something you heard from his sacred mouth, to inspire me too. May Hashem help that this be a year of the ingathering of the exiles, as it is unbelievably difficult here in exile, and all that we do is only by rote ..."</p> <p>Later on the letter, the Admo"r continues, and writes with his infamous humility: "I enjoyed the fact that you go to the Spinka beit midrash [in Jerusalem], as R' Yosef Meir shlit"a is there, and he is great in Torah and fear of Heaven. I also have a study hall here, established in the name of my ancestor, the "Imrei Yosef" of Spinka, and although there isn't even one of our Chassidim who treats me honorably, I give them a class."</p> <p>He then relates his difficulties with livelihood, yet concludes, "But Hashem will not abandon us, so I am not very concerned, as he sustains and supports everyone, even lowly beings ..."</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Shmuel Tzvi Horowitz - "R' Hersheleh Spinker."</p> <p>[1] aerogram. 30 cm. Moderate-fine condition. Stains and some wear. Professional restoration of the margins with damage to individual words.</p>
147	500	700-800	Draft of a Bar Mitzvah Derashah for the Admo"r of Sanz Shlit"a from his Father, the Admo"r of Sanz-Klausenberg, Author of 'Shefa Chaim' - 1958-1969	<p>Collection of letters, some typewritten and some in scribal script, from the the gaon and tzaddik Rabbi Yekuti'el Yehudah Halberstam of Sanz-Klausenberg on various halachic topics, sent to Rabbi David Greenzweig, from 1958-1969.</p> <p>The responsa were transcribed and typed onto official stationery.</p> <p>One of the responsa deals with "a law of tefillin for my dear son Tzvi Elimelech shlit"a [the Admo"r of Sanz, shlit"a] with respect to the break between Shema and VeHayah im Shamo'a " [about the opinions of the poskim regarding the size of the space that must be left between the two parshah s]. Scribal script.</p> <p>All these responsa were printed in volumes of Shu"t Divrei Yatziv .</p> <p>Refer to the Hebrew catalog text for a brief biography of the sacred gaon Rabbi Yekuti'el Yehudah Halberstam .</p> <p>17 paper items of varying sizes and conditions.</p>
148	800	1000-1200	Letter from the Renowned Ritual Slaughterer, the Gaon and Chassid Rabbi Yosef Aryeh Prager. Rare	<p>Letter of blessings from the renowned shochet , the gaon and chassid Rabbi Yosef Aryeh Prager (R' Yoshe Shochet - R'i Shu"b), author of minchat Yosef , a prominent Chassid of Slonim - on the occasion of the Birkat Avraham of Slonim's marriage, and upon the birth the youngest child of Rabbi Elazar David HaKohen Rozovsky (R' Leiza) in his later years - Brisk, Adar 1904.</p> <p>Refer to the Hebrew catalog text for details of the letter's contents as well as a brief biography of Rabbi Yosef Aryeh Prager .</p> <p>[1] leaf (two written pages). 22 cm. Fine condition. Light tears. Fold marks.</p>

no.	Opening	Estimate	Name	Desc
149	5000	10000-13000	Exciting Letter with Tremendous Blessings Signed by the Chafetz Chaim During WWI	<p>Especially now, when we need heavenly mercy and much protection, the merit of the Torah can greatly protect us ... (in this letter)</p> <p>Lengthy letter regarding support for the famous Radin yeshivah, with the Chafetz Chaim's actual signature. One of the leaders of Chareidi Jewry in pre-Holocaust Europe, he authored the books Chafetz Chaim and Mishnah Berurah that have had a huge influence over the generations. It is addressed to Rabbi Mordechai Tzofnat and Rabbi Yeshayah Kushtel. Radin, 1915. Scribal script with the Chafetz Chaim's signature.</p> <p>The Chafetz Chaim opens his letter by expressing his appreciation for receipt of a donation and their devotion in general to the yeshivah "especially at the present time [during WWI] when maintenance of the yeshivah was disrupted by the tumult of the period, and the students were left without any means to live, so it is literally life-saving ..." At that time, the Chafetz Chaim was about 76 years old - quite elderly for those times, and despite his advanced age, he invested all his energies into maintaining the yeshivah. As he attests himself in this letter, "We are putting all our efforts into maintaining the yeshivah, so that this magnificent place of Torah not, Heaven forbid, collapse, as it is our eternal fortress and our stronghold. Especially now, when we need heavenly mercy and much protection ..."</p> <p>The Chafetz Chaim concludes the letter with warm and important blessings "and in the merit of maintaining the Torah, may Hashem bless you with life, peace and success in all you do ... I hereby bless [you] and all the donors, may they be well, with life, peace and all goodness, and may [you] merit salvation along with us and raise the banner of the sacred Torah ... as one who appreciates and honors you according to your lofty value," followed by his signature in his hand, "Yisrael Meir HaKohen of Radin" and his personal stamp.</p> <p>[1] double leaf paper, [2] folded pages. 20 cm. Fine-very fine condition. Minimal aging stains. Fold marks.</p>
150	2000	6000-8000	Rare Letter Handwritten by the Sar haTorah, with Exalted Expressions of Humility, the Likes of Which have Never Been Seen	<p>"... aside from my not being at all fitting to direct, I may certainly not instruct; I have also not properly investigated ..." (from the words of the leading posek of our generation - referring to himself)</p> <p>Especially lengthy letter (over 500 words!) entirely handwritten and signed by the Sar HaTorah Rabbeinu Chaim Kanievsky, son of the Steipler and nephew of the Chazon Ish. [Bnei Brak, c. 1970s.] This letter in this form has never been published.</p> <p>The letter includes dozens of important and fundamental halachic comments on the book Sukkah K'Hilchatah that deals with the halachahs of Sukkah, with much of what he heard from his uncle, the Chazon Ish. "... I already told [your honor] that this is incorrect, on the contrary, [the Chazon Ish] was not happy with this, and his sukkah was covered with tree branches ... it is known that he was not strict in accordance with Rabbi Chaim Na'eh's opinion at all ..."</p> <p>At the end of the letter, Rabbi Chaim self-deprecates with respect to his father-in-law, the gaon Rabbi Yosef Shalom Elyashiv, and writes that "If [you] would like to correct it, it would be fitting to consult the comments by my father-in-law, shlit"a, and do as he says." After this, he adds several more astonishing lines, that, as we read them today, are hard to believe they were written with full sincerity - "... aside from my not being at all fitting to direct, I may certainly not instruct; I have also not properly investigated, and I write only ..."</p> <p>Just think - the greatest posek of our generation, whose single word has the power to fell deals worth billions, attests about himself that he is "unfit to instruct"!!</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Shmaryahu Yosef Chaim Kanievsky .</p> <p>[2] pages written to their full extent, on notebook paper. 13x20.5 cm. Very fine condition. Minimal aging stains.</p>

no.	Opening	Estimate	Name	Desc
151	500	750-1000	Wonderful and Exciting Letter Handwritten by the Steipler and his Son, the Gaon Rabbi Chaim Kanievsky, Z"L Extremely Rare!!!	<p>Shu"t in the hands of father and son, two giants of the generations. Question from the Steipler to his son, and the gaon Rabbi Chaim's response. The document before us confirms more than anything the description "Sar HaTorah, " with which the Jewish people have adorned the gaon Rabbi Chaim Kanievsky Z"L.</p> <p>According to family testimony, when Rabbi Chaim was yet a youth, his father, the Steipler, rabbinic leader of the generation, sought a source for two sayings commonly used by the people: "One scoff repels 100 reproofs" ["לִי צִנְהָנוּת אַחַת"] and "One damaging word repels 100 prayers" ["רֵיחַ דְּחוּהָ מֵאָה תִכְחוּת"]. The gaon Rabbi Chaim responds to his father with these words: "It seems that Midrash Talpiot cites a midrash like this from manuscript." Indeed, the first expression has no source; apparently Rabbi Chaim does not indicate this out of respect for his father, and the second expression is indeed found in the the book Midrash Talpiot.</p> <p>This letter before us demonstrates the tremendous esteem the Steipler had for his son Rabbi Chaim already in his youth, appealing to him with his questions, as well as demonstrating Rabbi Chaim's total mastery of all realms of Torah, already in his youth.</p> <p>[1] notepad leaf, 8x13 cm, entirely in their hands. Moderate-fine condition. Aging stains. Fold marks, Tiny tears in the margins without damage to text.</p>
152	1000	2000-4000	Collection of [13] Historic Letters from the Rosh Yeshivah of Telz, the Gaon Rabbi Eliyahu Meir Bloch	<p>Even if He kills me I will still yearn for Him!</p> <p>Large and rare collection including [13] historic letters from the gaon Rabbi Eliyahu Meir Bloch, rosh yeshivah of Telz. Most are to his son-in-law the gaon Rabbi Eliezer Sorotzkin, founder of Kiryat Ye'arim, son of the gaon Rabbi Zalman Sorotzkin. 1946-1955.</p> <p>The letters were written during the rosh yeshivah's travels all over the world to raise funds to create a strong economic base for the Telz yeshivah. The letters also mention Agudat Yisrael's Knessiah Gedolah, printing his father's works, and other topics. A letter from 1951 contains veiled criticism of one of the activists: "How does he manage [with so little] when there is such a possibility of actualizing our goal of establishing a Telz yeshivah in Israel ..."</p> <p>Lengthy letters full of vitality and deep content, opening a window into the wondrous life of one of the rabbinic leaders of the generation in America. It is exciting to see how, while inconceivable to the human mind, yet out of joy and a deep sense of mission, the gaon Rabbi Elya Meir Bloch transcends the national and personal tragedy of the destruction of his beloved students and the murder of his wife and children, among European Jews as a whole. How, with superhuman strength, Rabbi Bloch convinces students, raises funds and rebuilds with his ten fingers on American soil, the glorious hall of the Telz yeshivah that was destroyed together with its occupants.</p> <p>In the sacred words of Rabbi Bloch himself (Marbitzei Torah U'Mussar , Part II p. 57) "What news has reached me, of terrible death ... killed by the hands of the cursed German murderers, may Hashem avenge their blood and have mercy on His people. Please do not judge me as cruel, seeing that I was capable of looking closely at Torah thoughts after receiving such terrible news ... I felt that I was unable to come to ... fulfill the sacred duty that is upon us, the sighing remnants, if not for occupying ourselves with toil in Torah. I stand in service of the nation and for the service of its tzaddikim I am prepared, as what is the distress of a single person considered in contrast to public duty." - Indeed, this is the secret of the eternal people.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Eliyahu Meir Bloch .</p> <p>Total of [13] leaves of paper including [14] in his hand, and [4] printed letters, two of which are signed. Some of the leaves are on official stationery. Various sizes. Overall fine-very fine condition. Fold marks, minimal aging stains.</p>

no.	Opening	Estimate	Name	Desc
153	300	600-900	Collection of [6] Historic Letters Handwritten by the Rosh Yeshivah of Telz, the Gaon Rabbi Chaim Mordechai Katz	<p>Collection of [6] historic letters, large and lengthy, covering [12] pages. Entirely handwritten and signed by the gaon Rabbi Chaim Mordechai Katz, mashgiach of the Telz yeshivah in Lithuania and founder and rosh yeshivah of Telz in the United States after the Holocaust. New York-Cleveland, 1941-1962.</p> <p>These historic and shocking letters were written 1941-1962, and they tell the story of the destruction of the glorious Telz yeshivah in Lithuania, together with the destruction of the Jewish people as a whole during the terrible Holocaust in Europe. But no less so do they tell the miraculous story of the resurrection of the yeshivah and its resurgence on American soil.</p> <p>The first letters are from 1941, in the midst of the Holocaust. The letters show the ignorance and petrifying helplessness of the gaon Rabbi Chaim Mordechai Katz regarding the fate of his students and that of his entire family. Even the letterheads still bear only Rabbi Katz's name accompanied by his residential address in New York, without any hint of the re-establishment of the yeshivah on American soil. The last letters, sent after the terrible news arrived of the yeshivah's destruction and that of its rabbis and students and the murder of Rabbi Katz's wife and all his children - already bear logo of the yeshivah in America and were sent from its new home in Cleveland, Ohio.</p> <p>The content of the letters has not been examined in detail; it may be possible to learn the precise date when the Telz yeshivah was established in the United States. It is hard to imagine, but this historic topic is debated and remains unresolved. The differences of opinion are not minor, as they range from 1940/1 according to the earlier opinions, through ten years later, 1950.</p> <p>In 1940, about a year before the Germans entered Telz, Rabbis Eliyahu Meir Bloch and Chaim Mordechai Katz (son-in-law of R' Yosef Yehudah Bloch) traveled to the United States. There, with the help of Rabbi Yisrael Porat, rabbi of Cleveland, they initiated the establishment of a subsidiary of the Telz yeshivah. There are several versions as to when this yeshivah was established. Rabbi Mordechai Gifter, who was later its rosh yeshivah, writes in an essay that the yeshivah there was opened on 7 Cheshvan / October 18th, 1950, the yahrtzeit of Rabbi Yosef Yehudah Leib Bloch. Another source claims that the yeshivah started at the Feigenbaum family's home in 1940/1.</p> <p>Refer to the Hebrew catalog text for a short overview of the Telz yeshivah and a brief biography of the gaon Rabbi Chaim Mordechai Katz .</p> <p>A total of [6] letters written on both sides. Official stationery. Various sizes. Overall very fine condition. Fold marks. Minimal aging stains.</p>

no.	Opening	Estimate	Name	Desc
154	1000	2000-4000	Treasure Trove: Huge Collection of [120] Letters from Rabbis, Rashei Yeshivot and Dayanim	<p>Archive of the Sorotzkin family: Huge collection of approximately [120] letters from rabbis, rashei yeshivot, dayanim and well-known personalities. Most are from the mid-20th century. The archive has been examined only superficially, and may contain important discoveries.</p> <p>The letters were sent to the gaon Rabbi Eliezer Sorotzkin, founder of Kiryat Ye'arim and son of the president of the Council of Torah Sages, the gaon Rabbi Zalman Sorotzkin, av beit din of Lutzk and son-in-law of the renowned gaon Rabbi Eliyahu Meir Bloch, rosh yeshivah of Telz. Naturally, and as a result of the high Torah and political positions held by the rabbis writing and of the addressee, the letters deal with intra-Chareidi public affairs relevant to that significant period. Many of the letters deal with topics related to the Telz yeshivah, such that this is a broad and unmediated documentation about said yeshivah, one of the most prominent in the United States.</p> <p>Following is a partial list of the writers:</p> <p>Rabbi Shmuel Wolkin (several letters), Rabbi Chananyah Yom Tov Lipman Deutch - the Helmetzer Rebbe, Rabbi Isaac Ausband, Rabbi Simchah Zissel Leibowitz, Rabbi Ya'akov Meir Cohen - one of the rashei yeshivot of Tiferet Tzvi, R' Yitzchak Meir Levin, Rabbi Shneur David Walt - av beit din of São Paulo (several letters), Rabbi Yeshayah David Briskman - Brazil (several letters), R' Elchanan Sorotzkin (several letters), R' Ya'akov Sherer, Rabbi Ya'akov Neiman - av beit din of Kehillat Adath Bnei Yisrael in Chicago, Rabbi Ya'akov Fink, av beit din of Brazil and then Haifah (several letters), R' Moshe David Schiff, Rabbi Yehudah Leib Goldman - Michigan, Rabbi Avraham Rapoport - London (several letters), R' Shmuel Kaplan (several letters), Rabbi Akiva HaCarmi - Haifah (several letters), Rabbi Aharon Milevski - Uruguay (several letters), Rabbi Ze'ev Rosengarten, Rabbi Shmuel Yitzchak Nussbaum - São Paulo, Rabbi Yechiel Michel Kossovsky - Johannesburg (several letters), Rabbi Shmuel Ya'akov Glicksburg, Rabbi Zerach Shapira - head of Knesset Bnei HaGolah (several letters), Rabbi Chaim Tzvi Taubsh, Rabbi David Greenwald - Santiago (several letters), Rabbi Aryeh Leib Heiman - Boston, Rabbi Avraham Edelstein - Quebec, Rabbi Chai Yehudah Edre'i (several letters), as well as several letters from unidentified writers.</p> <p>Total of approximately [120] letters and postcards in various sizes. Overall very fine condition. Creases, aging stains and slight tears in several letters.</p>
155	800	3000-5000	Sorotzkin Family Archive, Part II: Treasure Trove of Approximately [300] Documents from Rabbi Eliezer Sorotzkin's Personal Archive	<p>Huge collection of over [300] fascinating documents and letters from the personal archive of the gaon Rabbi Eliezer Sorotzkin, son of the gaon Rabbi Zalman Sorotzkin, and son-in-law of the gaon Rabbi Eliyahu Bloch. 20th century.</p> <p>The entire collection deals with many topics: Administration of the famous Telz yeshivah, correspondence with renowned rabbis and various public personalities, memories of his studies as a youth, family letters and more. The collection was only superficially examined, and there are certainly important historic discoveries in it, as well as autographs by Torah luminaries.</p> <p>Approximately [300] documents, some consisting of several leaves. Various sizes. Overall moderate-fine condition. Most of the documents are in fine-very fine condition.</p>

no.	Opening	Estimate	Name	Desc
156	800	2000-4000	Large and Rare Collection of [17] Letters from the Gaon Rabbi Zalman Sorotzkin	<p>I have known him, because he commands his children and his household to follow him</p> <p>Large collection that includes [17] fascinating letters from the gaon Rabbi Zalman Sorotzkin, chairman of Council of Torah Sages and one of the leading rabbis of Lithuania and the Land of Israel during the rehabilitation of the yeshivah world after the Holocaust. 1955-1964. Not printed.</p> <p>The collection includes:</p> <p>* [6] letters and aerograms containing hundreds of words, entirely in the gaon Rabbi Zalman Sorotzkin's hand and with his signature.</p> <p>* [10] letters from the Sorotzkin family, with a short addition handwritten and signed by the gaon Rabbi Zalman Sorotzkin.</p> <p>* [1] telegram text for Rabbi Moshe Feinstein from Rabbi Zalman Sorotzkin. Apparently in his hand.</p> <p>Fascinating, interesting letters dealing with dozens of important topics, public and also personal. The public letters deal with Chinuch Atzma'i , the apple of Rabbi Zalman Sorotzkin's eye, as well as Va'ad HaYeshivot and other public issues relevant to that terrible period, yet at the same time, the period of the splendor of the reestablishment of the Torah world that had all but become extinct during the Holocaust.</p> <p>The personal letters sent to his children and Rabbi Zalman Sorotzkin's other family members are especially exciting. They are long letters, hundreds of words, mussar sefarim in their own rights, full of a father's love and guidance to pure fear of Heaven. These letters give us an unmediated glimpse into a fantastic series of letters between a rabbinic leader and his children, personal letters not meant for publication - and exactly for this reason, so much can be learned from them about the form of the bond that is meant to be between a parent and his children, as expressed in the intimate correspondence of the personal letters of the leader of the generation and his children - I have known him, because he commands his children and they preserve Hashem's way. The content of these letters has apparently never been printed.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Sorotzkin .</p> <p>Total of [17] letters and aerograms. Various sizes. Overall fine-very fine condition. Fold marks and aging stains.</p>
157	1000	1500-2000	Historic Letter from Rabbi Aharon Kotler to Rabbi Zalman Sorotzkin	<p>"Know that I am putting in more effort than my strength allows, and I am neglecting most essential issues and stealing much time from my study and from my yeshivah ..." (from this letter)</p> <p>Extraordinarily lengthy letter, entirely handwritten and signed by the leader of American Jewry, Rabbi Aharon Kotler, addressed to the tremendous gaon Rabbi Zalman Sorotzkin. 1955.</p> <p>In this fascinating letter, Rabbi Aharon discusses public activities for Chareidi education. Apparently, this is with respect to Chinuch Atzma'i, which was established a short time after this letter was written.</p> <p>Rabbi Aharon also mentions visits from two prominent personalities in the Land of Israel, and the great importance of Rabbi Zalman giving them accurate information "Because various circles are already presenting them with the other side's perspective, and will show them different numbers, and distort the truth..." and he asks him to bring them to the ga'avad of Brisk.</p> <p>This letter demonstrates the prodigious efforts and the responsibility Rabbi Aharon felt with respect to strengthening pure education, and as he wrote himself at the beginning of the letter, "The telegrams have been received, and I am toiling more than my strength allows to assist them ..."</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Aharon Kotler .</p> <p>[1] airmail letter, entirely handwritten and signed by Rabbi Aharon Kotler. 18.5x30 cm.</p> <p>Fine-very fine condition. Fold marks, minimal aging stains. Professionally restored.</p>

no.	Opening	Estimate	Name	Desc
158	500	700-800	Historic Invitation, from Rabbi Aharon Kotler to his Son Rabbi Yosef Chaim Shneur's Wedding. New York, 1949	<p>Invitation from Rabbi Aharon Kotler to the wedding of his son, later his successor at the head of the senior yeshivah in Lakewood.</p> <p>Refer to the Hebrew catalog text for brief biographies of Rabbi Aharon Kotler and of his son, Rabbi Yosef Chaim Shneur Kotler .</p> <p>[1] leaf stiff paper, folded. 11x15 cm. Printed on both sides, Hebrew and English. Fine condition. Slightly stained.</p>
159	300	700-1000	"He was Certainly Purified from all Sin in the Suffering of Gehinnom." Chilling Letter from R' Avraham Yoffen about R' Gershon Liebman	<p>Chilling letter, rare in its length, from the renowned gaon and mussar personality Rabbi Avraham Yoffen, rosh yeshivah of Novardok and son-in-law of the Alter of Novardok. Brooklyn, c. 1945-1950.</p> <p>This letter is addressed to the renowned rescue activist R' Yitzchak Tzvi Siemiatycki, one of the rashei yeshivah of Torat Emet (Schneider) in London, with important information about the spiritual activism for Holocaust survivors.</p> <p>A good part of the letter is dedicated to his primary disciple - the gaon Rabbi Gershon Liebman, rosh yeshivah of Ohr Yosef in Bergen-Belsen and then in Chelshelm. Rabbi Avraham Yoffen held the world of him, and saw him as one of the most important figures in the activist organization. Quoting select and chilling passages: "R' Gershon Liebman is not of the ordinary sort, even among rabbis ... R' Gershon Kovler [as he was called] is exceptional in our yeshivah with respect to his devotion; he is a tremendous ba'al mussar ... I was truly taken that all his desires are for Heavenly matters. What about his physical needs? His body can seriously be considered spiritual, as he has certainly been purified of all sin with the suffering of Gehinnom. So why does he not think of doing kindness to his soul? This attests to the very essence of who R' Gershon is ..." Adding anything more would be superfluous.</p> <p>Refer to the Hebrew catalog text for brief biographies of Rabbi Avraham Yoffen and Rabbi Gershon Liebman .</p> <p>[2] pp, official stationery. 28 cm. Moderate condition. Fold marks, aging stains and slight wear in the margins. Filing perforations.</p>
160	300	500-700	Rare and Lengthy Letter from Rabbi Avraham Yitzchak Kook Regarding Sacrifices - London, 1917	<p>"[If it be Hashem's will] that we build the Beit HaMikdash , even before mashiach comes, prophecy will be revealed and wonders will be seen ..." (from this letter)</p> <p>Lengthy letter about four pages long handwritten and signed by the great gaon Rabbi Avraham Yitzchak Kook, chief rabbi of the Land of Israel, addressed to the renowned scholar R' Menasheh Grossberg. London, 1917.</p> <p>The letter deals with issues related to sacrifices in the Beit HaMikdash , the Gr"a's opinion on pegimat hamizbeach , and more. This letter appears in the book Mishpat Kohen (Jerusalem, 1937), pp. 178-180.</p> <p>During Rabbi Avraham Yitzchak Kook's tenure as rabbi of Jaffa, he traveled to Europe in 1914 to participate in Agudat Yisrael's Knessiah. However, WWI broke out and Rabbi Kook remained there, unable to return to the Holy Land. He stayed for a while in London, until he went back to the Land of Israel in 1919. Letters from him during this period are very rare, especially of such length!</p> <p>[1] double leaf paper, [4] written pages. Official stationery. 20 cm. Moderate condition. Lacking approximately a quarter of the page's size. Professionally restored.</p>

no.	Opening	Estimate	Name	Desc
161	500	2000-4000	She'erit HaPleithah: Group of [7] Letters from Rabbi Gershon Leibman, Rosh Yeshivah of "Sha'ar Beit Yosef" in Chelsheim	<p>Rare collection including [7] letters about the development and maintenance of the She'erit Beit Yosef yeshivah in Frankfurt-Chelsheim. Entirely handwritten and signed by the renowned gaon Rabbi Gershon Leibman. Frankfurt am Main, 1945-6.</p> <p>The letters are addressed to the gaon Rabbi Zeidel Siemiatycki, one of the leading activists for the Holocaust survivors. They contain very important information about the Torah activism in the DP camps.</p> <p>In one letter, Rabbi Gershon writes about the yeshivah, "It is evolving and growing, baruch Hashem , from day to day and from moment to moment, both qualitatively and quantitatively, especially in the last few weeks, when we have obtained ... We have joined together with the yeshivah we founded in another lager . The yeshivah already has over a hundred students who literally study day and night ..."</p> <p>Another letter refers to his establishment of a kollel for the young men who married while studying at the yeshivah. This was a great innovation, as Rabbi Gershon himself writes: "This is a wonder in their eyes, as they had never seen nor heard of such a thing - to study after the wedding as well ..."</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Gershon Leibman .</p> <p>[7] letters, [11] written leaves. Most of the letters are on official stationery. Various sizes.</p> <p>Overall fine condition. Aging stains, Fold marks and tiny tears in the margins of several leaves.</p>
162	500	600-700	Kol Koreh from the Members of the Bada"tz Edah HaChareidit for a Day of Prayer on the Eve of Rosh Chodesh Sivan - with the Addition of Two Lines handwritten and Signed by Rabbi Yosef Tzvi Dushinsky - from WWII	<p>Text of a Kol Koreh typewritten for printed street announcements: "... It is unnecessary to describe the state of our brethren, the Jewish people, everywhere they reside ... On Thursday, the eve of Rosh Chodesh Sivan (a day when tzaddikim fast, and tradition from the Chatam Sofer holds that it is auspicious for repentance) is being established as a general day of prayer ..." (this date fell out on a Thursday on 1940 and in 1943).</p> <p>Printed in the margins of the kol Koreh are signatures of the geonim; Rabbi Zelig Reuven Bengis, Rabbi Pinchas Epstein, Rabbi David Jungreis and more.</p> <p>Under their signatures, Rabbi Yosef Tzvi Dushinsky added in his hand: "I too agree with all the above, and He who said "Enough" to His world should say "Enough" to the distress of his people, Israel, "Enough" and quickly save us ... Salvation and mercy, amen, may it be His will.</p> <p>The text of the KI Koreh is typewritten on a leaf that is printed on the other side with a different street poster from teh BadaT"z Edah HaChareidit with the beit din 's stamp.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Yosef Tzvi Dushinsky .</p> <p>[1] leaf. 29 cm. Fine condition. Fold mark. Filing perforations. ללא ביו</p>

no.	Opening	Estimate	Name	Desc
163	1000	2000-3000	Enthusiastic Certificate of Ordination from the Gaon Rabbi Zussman Sofer for Rabbi Yosef Tzvi Dushinsky	<p>"Blessed are the people of his congregation. Whoever is privileged to have him serve as their rabbi will be led to the springs of Torah and reverence ..."</p> <p>Certificate of rabbinic ordination handwritten by one of the primary leaders of Hungarian Jewry, the av beit din of Paks, the sacred gaon Rabbi Zussman Sofer, with his signature and personal stamp. Granted to the young scholar Rabbi Yosef Tzvi Dushinsky, later av beit din of Galanta, Chust, and then Jerusalem. Paks, 1893.</p> <p>Each disciple who desired to become a rabbi required a heter hora'ah - a letter of rabbinic ordination from a recognized Torah authority. This particular certificate of ordination was written with exceptional enthusiasm, and the close personal relationship between the certificate's recipient and its giver is evident.</p> <p>R' Zussman concludes this certificate of ordination with a warm blessing: "I pray that Hashem will raise his banner as a ray of light to spread his springs [of knowledge] for a long time. Paks ... 1893. Signed with much love, Zussman ..."</p> <p>The writer's rare personal stamp is imprinted on the certificate.</p> <p>This certificate of ordination was given to the gaon Rabbi Yosef Tzvi Dushinsky, who received rabbinic ordination when he was only 26 years old! The text of the letter of ordination was printed in the book Mazkeret Paks Part II, p. 105.</p> <p>Refer to the Hebrew catalog text for brief biographies of the sacred gaon Rabbi Eliezer Zussman Sofer and the gaon Rabbi Yosef Tzvi Dushinsky .</p> <p>[1] leaf paper, 17x21 cm. Very fine condition. Light aging stains. Professional restoration from the back. Fold mark.</p>
164	1000	2000-3000	Sharp Historic Polemic Letter Handwritten by the "Ma'aseh L'Melech" to the Av Beit Din of Paks	<p>Sharp kol koreh opposing the Zionist movement with a note handwritten and signed in the margins by the gaon and tzaddik Rabbi Yeshayahu Zilberstein, av beit din of Waitzen, author of Ma'asei Melech , one of the leading rabbis of Hungary. In this letter, he requests that the gaon and tzaddik Rabbi Yosef Leib Sofer, av beit din of Paks, add his signature to the 'kol koreh.' Waitzen, 1904.</p> <p>Printed leaf with a sharp kol koreh against the Zionist movement that started spreading its claws in Hungary in 1904 to gather people from among the chareidim through the Mizrachi movement. The Mizrachi movement arranged a conference in Pressburg to the dismay of the local rabbi, the author of Shevet Sofer . This kol koreh was written and printed against this backdrop by the geonim and tzaddikim Rabbi Moshe Greenwald, av beit din of Chust, author of Arugat HaBosem , and Rabbi Shmuel Rosenberg, av beit din of Unsdorf.</p> <p>The gaon and tzaddik Rabbi Yeshayahu Zilberstein wanted to get as many leading Hungarian rabbis as possible to sign on this proclamation. He sent the text to leading rabbis with the handwritten request to add their signature to the proclamation. The proclamation, with the dozens of signatures obtained by the gaon Rabbi Yosef Zilberstein, is printed in the anthology Tel Talpiot .</p> <p>This is the original printed proclamation sent by the gaon Rabbi Yosef Zilberstein to the gaon and tzaddik Rabbi Yosef Leib Sofer, av beit din of Paks, with the handwritten request to add his signature to the proclamation: "To my friend, the rabbi, the gaon, the famous sharp and expert ... av beit din of Paks , please sign [your] pure name and return this to me by mail, as the issue is urgent. Sincerely, your friend, Yeshayah Zilberstein." The proclamation was printed and photographed in the book Yalkut Sofer HaChadash II (New York, 1914), p. 855.</p> <p>Refer to the Hebrew catalog text for brief biographies of the gaon Rabbi Yeshayah Silverstein and of the addressee, Rabbi Yosef Leib Sofer .</p> <p>[1] leaf. 16 cm. Fine condition. Stains and wear. Fold marks.</p>

no.	Opening	Estimate	Name	Desc
165	500	700-900	Enthusiastic Letter of Rabbinic Ordination from the Da'at Sofer of Pressburg to One of his Leading Disciples	<p>Exceptional letter of rabbinic ordination entirely handwritten and signed by the gaon Rabbi Akiva Sofer, av beit din of Pressburg, in honor of the appointment of his beloved disciple, the gaon Rabbi Yuda (Yehudah) Dov Singer, av beit din of Waitzen, as rabbi of Givat Shmuel, next to Bnei Brak. Jerusalem, 10 Adar, 1953.</p> <p>This letter is written in a lyrical style, reminiscent of letters by his grandfather, the Chatam Sofer. Starting from the 1953 year detail at the beginning of the letter, which the Da'at Sofer designates with initials "י'שועה ג'מורה" and through the huge blessings at the end of the letter, handwritten by the gaon of Pressburg: "May Hashem desire your success ... He who raises Himself above all will shine [your] light with honor and glory ... the youth Akiva, son of ... Simchah Bunim Sofer, ztz"l."</p> <p>The Da'at Sofer opens his letter of rabbinic ordination with a lengthy rhyming poem that praises its recipient, who had already served in prominent rabbinic positions in Hungary (Budapest, Waitzen) and in the Land of Israel (Beit Meir). The poem opens with the words: And this is for Yuda/ Who is nothing but Torah/ That became a light for him etc.</p> <p>Following the descriptive lines is the blank part of the rabbinic ordination document designed with wider lines, in which the Da'at Sofer attached his ordination for his disciple's appointment to the rabbinate of Givat Shmuel: "You put joy in my heart with the news that you were chosen as local rabbi ... for the people of the community, their leader ... to guide them in the paths of Torah on tranquil waters as transmitted to us by our forefathers ... may you merit disseminating Torah and fear of Heaven. May Hashem desire your success ... and He who raises Himself above all will shine [your] light with honor and glory ... the youth Akiva, son of ... Simchah Bunim Sofer, ztz"l."</p> <p>Refer to the Hebrew catalog text for brief biographies of Rabbi Akiva Sofer and Rabbi Yehudah Dov Singer .</p> <p>[1] leaf paper. 27x18 cm. Official letter. Fine condition. Aging stains. Professional restoration.</p>
166	500	1000-1500	Handwritten Letter by "HaRav M'Ada" Disciple of the Chatam Sofer, to his Rabbi, the "Yeriat Shlomo"	<p>Lengthy letter about the laws of treifah , spread across two large leaves. Entirely handwritten and signed by the Chassidic gaon Rabbi Mordechai Eliezer Webber, av beit din of Ada, - "HaRav M'Ada" - disciple of the Chatam Sofer and Rabbi Shlomo Zalman Ulman, av beit din of Makova. Sent to his rabbi, the av beit din of Makova . Ada, Kislev 1857. Signature by the author of Yeriot Shlomo , the sacred addressee, in the margins of the letter.</p> <p>Refer to the Hebrew catalog text for a brief biography of the sacred gaon Rabbi Mordechai Eliezer Webber .</p> <p>Rabbi Mordechai Eliezer Webber was most beloved by his rabbi, the 'Divrei Chaim' of Sanz, who corresponded with him in responsa. The Divrei Chaim, in his deep affection for him, referred to him as 'The rabbi of Ada bar Ahavah' (due to his many years as rabbi of Ada). In the 1880s, he was involved in a major controversy when he came out in defense of the rulings by his rabbi, the Divrei Chaim, against the attacks from the gaon Rabbi Shlomo Gantzfried. His opponents printed pashkevillim , and the sons of the Divrei Chaim came to his defense, "He has not been invisible nor disappeared in the eyes of all who heard and saw his greatness and glory; his honor, our father, the Admo"r, the rabbi, the gaon and sacred ... held him to be truly in fear of Heaven and a tremendous Torah scholar ... who set all his time for Torah and fear of Heaven."</p> <p>[2] large pages, 31 cm. Poor-moderate condition. Tears, primarily in the margins, with damage to text. Entirely handwritten and signed by the rabbi of Ada, and with the author of Yeriat Shlomo 's signature in the margins.</p>

no.	Opening	Estimate	Name	Desc
167	1000	3000-4000	Sharp Letter from the Gaon Rabbi Shlomo Zalman Ehrenreich, Av Beit Din of Shamloy - On his Torah Scrolls that were Torn and Burned due to Immodest Women - Shamloy, Tevet, 1928	<p>Torah letter in the laws of genizah for a Torah scroll, handwritten and signed by the Gaon Rabbi Shlomo Zalman Ehrenreich, may his blood be avenged, av beit din of Shamloy . Written to Rabbi Yosef HaKohen Schwartz of Grosswardein, author of Vayelaket Yosef . Shamloy, Tevet, 1928.</p> <p>Background to the letter: On 13 Kislev 1927 in the evening hours A mob of antisemitic hooligan Romanian students gathered on the streets of Grosswardein, Rabbi Yosef Schwartz's city, broke into synagogues and study halls to vent their fury over Torah scrolls and ritual objects, tearing them to pieces in the streets and igniting the fire. From there, the students continued to other nearby cities to tear and throw around Torah scrolls.</p> <p>Rabbi Yosef HaKohen Schwartz, rabbi of the Machzikei HaTorah congregation in Grosswardein, author of Vayelaket Yosef and VaYitzbar Yosef , sent letters to rabbinic leaders, including his relative, the rabbi of Shamloy, asking their opinion where and in what way the funerals for the Torah's sheets. He asked why they deserved this distress, to see the contempt and desecration of the honor of heaven in such a disgraceful way.</p> <p>In the first part of the letter, Rabbi Shlomo Zalman Ehrenreich details the laws of the genizah of Torah scrolls, and their funerals, and the words that must be said during them.</p> <p>In the second part of the letter, the rabbi of Shamloy said that in his opinion, this event was due to the immodest behavior of the Chareidi women, writing as follows: "In my humble opinion, this huge punishment came to us due to the tremendous and frightful sin that is common among us and has become "permissible, " that Jewish girls and women, even from families of scholars, go out in a revealing manner and in short clothes, garments that look like the body, parts that should be covered are revealed, such that this bitter punishment came to us measure for measure, that Hashem's modest vessel that is kept hidden was revealed and disgraced in the open markets and streets."</p> <p>This letter was printed for the first time in the anthology Otzrot Yerushalayim Part 36 (Jerusalem, 1969), and for a second time in Iggeret Lechem Shlomo (New York, 1994), letter 46, pp. 112-114.</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Shlomo Zalman Ehrenreich .</p> <p>[1] leaf (two written pages). 23 cm. Moderate condition. Tars in the middle of the leaf and in its margins, with blemish and lack in the text, taped. Stains and wear.</p> <p>ללא ביו</p>

no.	Opening	Estimate	Name	Desc
168	10000	20000-30000	Sidna Baba Sali's and his Son's, Baba Meir's, Personal Siddur	<p>Beit El siddur. Livorno, 1878 [chronogram: "ובריתך"]. Thick siddur, special for the month of Elul, including the prayers and supplications for the days of mercy and Selichot : Shacharit , Vidui HaGadol , Tikkun Chatzot , Selichot and hymns, malkot , hatarat nedarim and more. Along the length of the siddur are stamps, signatures and detailed owners' notations; Kabbalistic glosses, sacred tearstains and many usage stains, from the tzaddikim of the Abuchatzzeira dynasty.</p> <p>Personal volume of Selichot and prayer book for the month of Elul that belonged to the leading Kabbalist of the generation, the Admo"r Rabbi Yisrael Abuchatzzeira, with which he would pour out his heart to Hashem during the most auspicious days of the year, customarily with increased fasting and prayer. This siddur was used for his awesome prayers during the high holiday season, from midnight Tikkun Chatzot to Selichot in the early morning and the Shacharit prayers. After the Baba Sali, this was the property of his son and successor Sidna Baba Meir, about whom rabbinic leaders of the generation attested that had he not passed away in his father's lifetime, he may have surpassed him in greatness.</p> <p>The owners' stamps, the signatures and notations on the leaves this siddur, handwritten by the tzaddikim of the Abuchatzzeira family, seem to levitate us a bit above the ground, to a journey beyond space and time, to places where this sacred volume has been in the deserts of Morocco, from Tafilalet to Erfoud and from there to the Land of Israel.</p> <p>This siddur was printed in 1878, during the Baba Sali's grandfather's, the Abir Ya'akov's lifetime, but the only explicit connection he has to this siddur are his grandson's, the Baba Sali's rare owner's stamps, stamped after the Abir Ya'akov's passing, in which the Baba Sali states his relationship to his prominent grandfather: "grandson and great-grandson of the Admo"r ... Rabbeinu Ya'akov Abuchatzzeira ztz"l." These are two rare and early stamps, similar but not identical, one round and one rectangular. The text of the stamps is: "Hashem's servant, Yisrael Abuchatzzeira, grandson and great-grandson of the Admo"r, crown of our heads, Kabbalist ... miracle-worker, the sacred Rabbeinu Ya'akov Abuchatzzeira ..."</p> <p>This siddur accompanied the Baba Sali for very many years, from his earliest youth (the siddur was printed twelve years before he was born), through the glory days, when, according to Moroccan tradition, he would sit closed up in the attic together with his son Baba Meir, zealously guarding their eyes, not seeing a living soul, in this way growing and ascending in the tradition of Rabbi Shimon bar Yochai and his son.</p> <p>At a certain stage, the notes in the siddur do not reveal a specific date, but it was when the Baba Sali was at the height of his greatness and already had many disciples, he gave this siddur as a gift to his close disciple and cantor, Rabbi Massoud Malul, who left his mark on the siddur with a respectable owner's notation [refer to the Hebrew text for the precise wording]. The book Yisrael Sabba Kaddisha (Jerusalem, 2020; pp 102-3), brings at length how Rabbi Massoud began to serve as the Baba Sali's shaliach tziybur from when they were still in Morocco, as arranged by the Baba Chaki. He served in this role for many years after that.</p> <p>Yet this was not the last stop in this sacred volume's journey. The Baba Sali's son, the most sacred Baba Meir Abuchatzzeira, desired this most sacred siddur, with which his sacred ancestors prayed on the high holidays. Who other than Baba Meir knew how to appreciate the great sanctity hidden in these leaves soaked with the tears of the tzaddikim of this dynasty? And who other than he knew the precise history of this sacred volume of</p> <p>Selichot , who prayed from it and who wrote the Kabbalistic glosses etched in ink on its leaves?</p> <p>As such, the Baba Meir asked Rabbi Massoud Mallul to exchange this siddur with him for another [unnamed] sefer . Baba Meir was also careful to write this explicitly on the leaves of this siddur, in his hand, underneath Rabbi Massoud's owner's signature: "LaHashem HaAretz U'Meloah, he returned from abroad and exchanged this sefer with me for another, signed Meir Abuchatzzeira, S"t."</p> <p>Kabbalistic glosses along the length of the siddur, most in Oriental script. These glosses are not signed, and which of the dynasty's tzaddikim wrote them is unclear. There are also usage marks, leafing-through marks and dozens of sacred tearstains from the tzaddikim of the Abuchatzzeira dynasty. These are not stains that bedeviled can also be considered tears. These are unambiguously clear yellowish teardrops. It is exciting and thrilling to see where the tears are concentrated and increased - like glimpsing the faces of the Kabbalists while reciting Tikkun Chatzot or standing next to them while praying.</p> <p>For example, in</p> <p>Tikkun Chatzot , in the psalm</p> <p>LaMenatzeiach BiNeginot , there are teardrops, and next to it, in</p> <p>LaMenatzeach B'vo Natan HaNavi , there are again teardrops. Later on in</p> <p>Tikkun Chatzot , which is customarily read by candlelight, there are tallow-drops. After that, in the first blessings of</p> <p>Shemoneh Esreh , the leaf is roiling with a mix of various and unusual stains. In the blessing for wisdom and in</p> <p>Shir shel Yom , there are teardrops, and in the prayers after</p> <p>Shemoneh Esreh , known by Kabbalists as</p> <p>Yeridat HaShefa .</p> <p>It is especially exciting to see at the opening of Vidui HaGadol , where every transgression takes up about half a page, there are again many tearstains, but</p>

no.	Opening	Estimate	Name	Desc
				<p>only by some of the transgressions. There is no doubt that "transgressions" of these tzaddikim, the foundations of the world, are at a higher level than our mitzvahs. It is most chilling to see by which transgressions the tzaddikim's tears ran like rivers and where the leaf remained clear - where the silence speaks volumes of praise.</p> <p>This is a rare and sacred siddur the likes of which has never been seen, a siddur used during the most auspicious days of the year, in the month of Elul, over many years, by at least two of the giants of the Abuchatzeira dynasty who sign on it, Sidna Baba Sali and his son Baba Meir. The siddur is full of signatures and notations handwritten by tzaddikim of this dynasty, attesting to their ownership of this siddur, and its great importance. This is aside from the well-known huge segulah concealed in manuscripts by tzaddikim of the generations, especially when they appear on a siddur for prayer and Selichot , as a segulah for receipt of prayers.</p> <p>Specifications: 168 leaf, 18 cm.</p> <p>Fine-very fine condition. Usage marks. Original used binding placed in a magnificent new leather case.</p>

no.	Opening	Estimate	Name	Desc
169	3000	4000-5000	Extremely Rare! Rabbi Yankaleh of Pshevorsk's Kippah!	<p>"I will rejoice deeply with Hashem ... for he has dressed me in a garment of salvation ... like a bridegroom exalted with splendor and a bride bedecked with jewelry"</p> <p>* Felt kippah worn by the Rebbe in his pure head, and under which he served his Creator with devotion, sanctity and purity. It is hard to overstate the value of such a sacred and important item! (The lining of the kippah is imprinted with the word "Rabbeinu.")</p> <p>The segulah of all of a tzaddik's belongings is well-known, tried-and-true. As brought in the book Divrei Torah by the Minchat Elazar of Munkacs (first edition, sections 22-23) as follows: "We have found this custom among the tzaddikim, our rabbis and our ancestors - that they considered the vessels used by tzaddikim to have much significance, and some tzaddikim and Chassidim paid huge sums for them. The source for this is in the Yerushalmi - an item used by a tzaddik, even a material item, gives one knowledge, and all the more so, many benefits of this world." How much more so these garments, worn by this pure body of a tzaddik with nothing intervening, capable of bringing about healing, stated in the name of the Rebbe Rabbi Moshe of Kossov, author of Lekket Ani : "All items that come from a holy person, if worn by a person who is ill, Heaven forbid, the external force flees from his and he recovery comes on its own." All the more so the kippah that spends the entire day on the tzaddik's head, the chariot of the Shechinah HaKedoshah , as it says, " V'al Rosh Shechinat E-l. "</p> <p>In Jewish communities across the Diaspora, people have sought to wear a kippah that was used by tzaddikim at special life-cycle occasions (ritual circumcision, redemption of a firstborn, wedding) as an auspicious omen, especially kippahs that were worn by rabbinic leaders of the generations. The kippahs were usually the property of the tzaddikim's descendants, or that of wealthy people who paid large fortunes for them and they would generously lend them to the celebrants (until unsavory characters desired these sanctified items for themselves and they ceased to be lent out). The owners of the garments themselves would wear them as a segulah also on the high holidays – on Rosh HaShanah and Yom Kippur, or when ill, Heaven forbid, as it says in Otzar Yu"d HaChayim (section 280): "There is a pure source for tzaddikim who are particular to wear on Rosh HaShanah, Yom Kippur, etc, a garment that belonged to earlier tzaddikim - refer to the Yerushalmi Ta'anit Chap.4 Halachah 1 etc."</p> <p>Overall condition: Very fine.</p> <p>Signed authorization included, handwritten by his personal attendant over his final years, Rabbi Shalom Ya'akov Yisrael Vyshurun Kahana, regarding the authenticity of these items and that all came to him in an upright manner, with authority and proper supervision.</p> <p>ללא ביוגרפיה</p>

no.	Opening	Estimate	Name	Desc
170	5000	8000-10000	Armchair used by the Admo"r Rabbi Yehudaleh of Dzikov for Fifteen Years	<p>This stone is similar to Mount Sinai, and he who sat upon it is similar to the ark of the covenant</p> <p>Exceptionally rare Chassidic item! The armchair used by the Admo"r Rabbi Yehudaleh of Dzikov and where he performed his awesome Divine service in Torah and tefillah , for 15 whole years, 365 days a year, from early morning to the late hours of the night, as attested in the confirmation from his close confidante.</p> <p>All items that belonged to tzaddikim are known to have immense segulah value. The earliest known source for the segulah of the sanctity of items that belonged to tzaddikim, even posthumously, speaks specifically of a tzaddik's chair. The midrash in Shir HaShirim (Shir HaShirim Rabbah 1:3) states: "Rabbi Eliezer's Beit Midrash was like an eyelash, and one stone there was designated as his seat. Once Rabbi Yehoshua entered and began to kiss that stone, declaring: ' This stone is similar to Mount Sinai, and he who sat upon it is similar to the ark of the covenant!'"</p> <p>A Rebbe's throne symbolizes authority and leadership; the succeeding Rebbe is referred to as "sitting on the throne of his ancestors" and in this way he symbolically receives the position of leadership. Mediation by one of the greatest rebbes of our generation just recently helped resolve a long-standing dispute between two prominent rebbes regarding their late father's chair. Another example showing the significance of a Rebbe's chair is that the Admo"r Rabbi Nachman of Breslov's chair was dismantled and sawed into hundreds of tiny pieces of wood and smuggled from Communist Russia to the Land Israel, where it was reassembled by craftsmen and is displayed under tempered glass at the the Chassidut's main Beit Midrash in Meah She'arim, where it is only occasionally removed for use as a kisseh shel Eliyahu at a ritual circumcision.</p> <p>Personal throne of one of Hashem's leading servants of recent generations, upon which he performed his renowned sacred service, to the point of exhaustion, for all hours of the day. The detailed confirmation by his close associate Rabbi Simchah Hendler attests that Rabbi Yehudahleh sat on this chair for more than fifteen years. Rabbi Hendler adds the detail that "He would use this chair all day from morning to the late hours of the night, when he prayed and when he studied, when he received the public for counsel and blessing, on Shabbat, on Yom Tov and on weekdays" - a quick estimation would put this use at approximately 100,000 hours of Divine service!</p> <p>Maximum dimensions: Height: 83 cm; width: 52 cm; depth: 57 cm. Very fine condition. The armchair was reupholstered by a craftsman with a removable cover for protection of the original upholstery upon which Rabbi Yehudaleh sat; the original upholstery can be easily revealed at any time.</p>

no.	Opening	Estimate	Name	Desc
171	6000	15000-20000	Siddur, Tehillim and 'The Haggadah' Used by the Sacred Admo"r of Ribnitz!	<p>Siddur Ya'avetz by Rabbi Ya'akov Emden - the renowned Chassidic-Kabbalistic siddur. Jerusalem, 1973. Personal copy of the leading wonder-worker of his generation, the Admo"r Rabbi Chaim Zasl Abramowitz of Ribnitz. The pages of this siddur bear kvittlach notations from the Chassidim, remnants of the wine used for blessings and remnants from the Rebbe's Chanukah candles.</p> <p>Thick siddur with close to 1000 pages containing all the prayers and Kabbalistic conduct for the entire annual cycle: weekdays, Shabbat, festivals, high holidays, the four parshiyot and fasts. The siddur also includes the Passover Haggadah, Tikkun Leil Shavuot, the Chanukah candle-lighting service and more, as well as the Rebbe's personal Tehillim which he would use to pour out his heart to Hashem (the Rebbe would complete Tehillim every Shabbat).</p> <p>Dedication from one of the Chassidim at the top of the title page: 'Gift for Rabbeinu of Ribnitz shlit"a' and alongside this, the Chassid's name: "Chaim Shlomo ben Chayah Berachah." The name of another Chassid is written at the beginning of the Tehillim. Signed authorization on the front flyleaf from the Rebbe's close associate, Rabbi Ben Tziyon Adler, faithfully attesting that the Rebbe used this siddur for an extended period. (Over twenty years; the siddur was printed in 1973, Rabbi Ben Tziyon began his tenure as attendant in 1976, as attested in the attached confirmation, and the Rebbe passed away in 1996.)</p> <p>The siddur's leaves bear the Rebbe's sacred usage stains. Especially thrilling are the wine stains on havdalah symbolizing an abundance of livelihood, "A home in which wine is spilled [during havdalah] is a sign of blessing" and the wax drops that dripped from the Rebbe's shamash at the glorious Chanukah candle-lighting ceremony (this siddur includes the special ' Yehi Ratzon ' for before candle-lighting).</p> <p>Sefer with segulah value that is hard to overstate. The personal siddur with which the leading wonder-worker dedicated his awesome Divine service, with his famous prayers for the salvation of one and all, and with which he performed his famous supernatural salvations for his petitioners. First-rate ritual item of one of the tzaddikim of recent generations - the Rebbe's personal prayer book, which includes, as mentioned, the wonder-worker's machzorim, the Passover Haggadah, Tikkun Leil Shavuot, and his Tehillim. It is known that they are all collected together in the sacred Beit Yaakov siddur.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Chaim Zasl Abramowitz and for more details about the renowned Chassidic Beit Ya'akov siddur.</p> <p>472 leaf, 15 cm. Two title pages. Original binding. Fine condition. Usage marks.</p>

no.	Opening	Estimate	Name	Desc
172	5000	8000-10000	Chassidic Amulet the Likes of which has never been Seen! The Admo"r Rabbi Yehudahleh of Dzikov's Headscarf	<p>"May the soul that is in my mind and my other senses and strengths be submitted to Divine service"</p> <p>Special (male) headscarf, personal property of Rabbi Yehudahleh Horowitz of Dzikov. He used it for many years to relieve the pain of the headaches he suffered as a result of intense concentration on his studies - to the furthest extent of human capacity, as stated in the discussion below and in the original authorization (included) from his close confidante, Rabbi Simchah Hendler, who would tie the headscarf himself around Reb Yehudahleh's head.</p> <p>This headscarf is completely soaked with remnants of the sweat that emerged over the many years from Rabbi Yehudahleh's pure mind on fire with Divine service, and immediately absorbed by this headscarf that was tightly tied around his sacred head.</p> <p>In past years, before medications for migraine were discovered, people would wind a headscarf tightly around their heads for relief from the headaches. Both Talmuds mention this treatment. Talmud Bavli, Tractate Nedarim (49b) brings this in the name of Rabbi Yehudah, who was not able to consume wine at all, except for kiddush, havdalah and the four cups of Seder Night. Even this also triggered headaches, to the point he had to bind his head from Pesach through Shavuot to bring relief. This story is also related by the Yerushalmi (Pesachim Chap. 10 5a).</p> <p>Headscarf that belonged to the G-dly Rabbi Yehudahleh of Dzikov - the kop tichel - that he would wear on his head for extended periods while he served Hashem to the limits of human abilities, enduring yissurim shel ahavah that do not result in to missing out on Torah and prayer. The extent of the tremendous sanctity and the segulah of this sacred garment speaks for itself!</p> <p>It is sufficient to quote the light of the seven seas, the Besh"t (Keter Shem Tov Part I, 194): "A person's nefesh , ruach and neshamah are enveloped ... in his possessions, and because the parts of his soul are wrapped in them, there is no greater connection!" The Chata"m Sofer (Parashat Toldot) stated: "The Yerushalmi says that a person's garments draw from the sanctity of the one who wears them, and those who wear them after him are influenced by that spirit for better or worse, and this is the secret by which sons wear their father's clothes."</p> <p>Original signed authorization included from Rabbi Yehudahleh's faithful attendant, Rabbi Simchah Hendler, attesting that this headscarf was used by Rabbi Yehudahleh over a very lengthy period of time. "I, the undersigned, hereby attest that the headscarf in this picture was used by the tzaddik R' Yuda'le Horowitz ztz"l of Dzikov. As is known, the rabbi suffered very much from headaches over the years. He would wind this headscarf around his head when the pain became unbearable. He used it for a very long time and it relieved the pain and brought about his recovery. I, the undersigned, tied this headscarf for the rabbi when he requested. Signed, Simchah Hendler."</p> <p>Specifications: Headscarf designated for headaches, full of sweat stains from Rabbi Yehudahleh's sacred head. Very fine condition.</p>

no.	Opening	Estimate	Name	Desc
173	3000	5000-8000	Kodesh HaKodashim: The Admo"r of Tosh's Kapote	<p>The Admo"r Meshulim Feish Segal Lowy of Tosh's white kapote . He would wear it for many years during the most elevated times of the year - the three pilgrimage festivals, during his uplifting glory-filled prayers to the late hours of the day and while conducting his pure tisches . Rare ritual item from one of the tzaddikim of recent generations.</p> <p>Chassidic leaders revealed the great sanctity concealed within the personal belongings of tzaddikim and their ritual objects, and that they have the power to bring about great salvation. It is told in the name of Rabbi Mordechai of Nezkizh, that he said regarding the vessel given to him by his rabbi, Rabbi Michel of Zlotchov: "This vessel gives the power to perform miracles and wonders ..." (Divrei Binah leaf 47). The source of the importance of the tzaddik's personal belongings was brought long ago in the name of the Ba'al Shem Tov, by his grandson, the author of Degel Machaneh Ephraim (in parashat Bo): "... All that a person has – his slaves, his servants, his livestock and even all his vessels, are all his sparks, belonging to the root of his soul." Even the Chata"m Sofer, who is not counted among Chassidim, writes in parashat Toldot: It can be understood from the Yerushalmi that a person's garments are infused with the wearer's sanctity, and he who wears them after him will be infused with the same spirit for the better or otherwise; this is the secret of his sons wearing them after him."</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Meshulim Feish Segal Lowy .</p> <p>Specifications: White kapote , very impressive, made by G&G in a large size. The kapote is similar in its shape to the Yerushalmi ' kittel ' - but this one is far more regal and aristocratic, made of high-quality fabric, in the style of the Eastern European kapotes with the double line of buttons, and it was clearly sewn for one of the rabbinic leaders of the generation. Very fine condition. Usage marks.</p>
174	1000	1500-2000	The Admo"r' Rabbi Yankeleh of Pshevorsk's Weisse Zocken	<p>"I will rejoice deeply with Hashem ... for he has dressed me in a garment of salvation ... like a bridegroom exalted with splendor and a bride bedecked with jewelry"</p> <p>Two pairs of socks, black and white, that belonged to the renowned wonder-worker the Admo"r Rabbi Yankeleh of Pshevorsk, leading Admo"r of Europe and one of the most prominent Admo"rim of his generation. Extremely rare items worn by the sacred Rebbe directly on his body without anything intervening!</p> <p>* Pair of black socks worn by the Rebbe on weekdays. On 21 Adar (The Rebbe R' Elimelech of Lizhensk's yahrtzeit) 1997, which came out that year on a Friday, when the Rebbe changed his clothing from weekday clothes to Shabbat clothes, he gave them as a gift to his devoted attendant (as appears in the included confirmation).</p> <p>* Pair of white socks - weisse zocken of the type worn by Admo"rim on Shabbats and festivals. On the evening following Shemini Atzeret 1996, when the Rebbe removed them, his faithful attendant received them (as appears in the attached confirmation).</p> <p>The segulah of all of a tzaddik's belongings is well-known, tried-and-true. As elucidated in the book</p> <p>Divrei Torah by the Minchat Elazar of Munkacs (first edition, sections 22-23) as follows: "We have found this custom among the tzaddikim, our rabbis and our ancestors - that they considered the vessels used by tzaddikim to have much significance, and some tzaddikim and Chassidim paid huge sums for them. The source for this is in the Yerushalmi - an item used by a tzaddik, even a material item, gives one knowledge, and all the more so, many benefits of this world." How much more so are these garments, worn by this pure body of a tzaddik with nothing intervening, capable of bringing about healing, stated in the name of the Rebbe Rabbi Moshe of Kossov, author of</p> <p>Lekket Ani : "All items that come from a holy person, if worn by a person who is ill, Heaven forbid, the external force flees from his and he recovery comes on its own."</p> <p>In Jewish communities across the Diaspora, people have sought to wear clothing that was used by tzaddikim at special life-cycle occasions (ritual circumcision, redemption of a firstborn, wedding) as an auspicious omen, especially kippahs that were worn by rabbinic leaders of the generations. The garments were usually the property of the tzaddikim's descendants, or that of wealthy people who paid large fortunes for them and they would generously lend them to the celebrants (until unsavory characters desired these sanctified items for themselves and they ceased to be lent out). The owners of the garments themselves would wear them as a segulah also on the high holidays – on Rosh HaShanah and Yom Kippur, or when ill, Heaven forbid, as it says in</p> <p>Otzar Yu"d HaChayim (section 280): "There is a pure source for tzaddikim who are particular to wear on Rosh HaShanah, Yom Kippur, etc, a garment that belonged to early tzaddikim - refer to the Yerushalmi Ta'anit Chap.4 Halachah 1 etc."</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Yankeleh of Pshevorsk .</p> <p>Overall condition: Very fine.</p>

no.	Opening	Estimate	Name	Desc
				Signed authorization included, handwritten by his personal attendant over his final years, Rabbi Shalom Ya'akov Yisrael Vyshurun Kahana, regarding the authenticity of these items and that they came to him in an upright manner, with authority and proper supervision.
175	1500	3000-4000	Tehillim. Zhitomir, 1849. Copy that Belonged to Tzaddikim of the Lelov Dynasty	<p>Tehillim printed at the press of the brothers Rabbi Chanina Lipa, Rabbi Aryeh Leib and R' Yehoshua Heschel Shapira, grandsons of the rabbi of Slavuta. Zhitomir, 1849. Owners' signatures. Pedigree copy - belonged to the tzaddikim of the Lelov dynasty.</p> <p>Owner's notation on the flyleaf: "Yitzchak David Biderman" and another inscription, stating that the book belongs to Rabbi Betzalel Yeshayah Bernstein. In the other parts of the set, also for sale in this catalog, there are clear owner's inscriptions: "Belongs to Rabbi Yitzchak David Biderman" - such that it is clear that this Tehillim also belonged to him.</p> <p>It is well-known that sifrei kodesh printed at the Shapira family's press, especially their Tehillim and siddurim, were preferred by leading Admo"rim and their followers (in particular by Skver Chassidut). Over the generations, many favored reciting Tehillim specifically from the Zhitomir edition.</p> <p>Refer to the Hebrew catalog text for brief biographies of Rabbi Yitzchak David Biderman and of Betzalel Yeshayah Bernstein .</p> <p>Specifications: Kitvei Kodesh Part V, Tehillim and Mishlei, with Targum, Rash"i's commentary and the commentaries Metzudat David and Metzudat Tziyon. With a Yiddish translation. Two title pages, the first is in red and black ink. Additional signatures: Eliezer Lieber son of Rabbi Meir Leib Fishman (?).</p> <p>Fine condition. Aging stains. New leather binding.</p>

no.	Opening	Estimate	Name	Desc
176	500	700-1000	Most of the Miracles You Conducted at Night: The Haggadah that Belonged to the Wonder-Worker, the Chelkat Yehoshua of Biala	<p>Passover Haggadah - Simchat HaRegel with the Chid"r's commentary. Pietrkov, 1909. Personal copy that belonged to the renowned wonder-worker, the Admo"r Rabbi Yechiel Yehoshua Rabinowitz of Biala. First-rate ritual item that belonged to one of the tzaddikim of recent generations.</p> <p>The Rebbe's stamps are displayed on the title page and the front flyleaf: "Yechiel Yehoshua Rabinowitz son of the Admo"r of Biala ... Rechov Yosef Ben Matityahu 10 Jerusalem." Many lengthy handwritten glosses appear along the leaves of the haggadah; their content has not been properly examined. There are also many usage stains on the leaves, and remnants of the Rebbe's four cups, along with many leaves of kvittelach written and thrust into the haggadah by the Chassidim over the many years.</p> <p>The Rebbe's personal haggadah, from which he performed his awesome glory-saturated divine service on Seder Night, opening the holiday. This night, according to Kitvei HeAr"i , and according to Chassidic tradition, is the loftiest night of the year, and it is also the night with the greatest revelations for Chassidic tzaddikim and luminaries.</p> <p>As stated, the haggadah is adorned along its entire length with remnants of the Rebbe's sacred four cups that dripped over the years, when he seemingly levitated a few tefachim above the ground, shedding materialism, in his sacred way. It is especially chilling and thrilling to examine exactly where the wine stains increase and grow stronger - as if telling us that in these passages of the haggadah the Rebbe reached his most extreme levels of shedding the material, rising ever higher. For example, during kiddush, in Ha Lachma Anya , in Rebbe Yehudah's signs: 'ב"ש באח"ך עד"צ'; in Shfoch Chamatcha al HaGoyim and more.</p> <p>Refer to the Hebrew catalog text for a brief biography of Admo"r Rabbi Yechiel Yehoshua Rabinowitz .</p> <p>112 pp, 27 cm. Approximately 15 leaves of kvittelach - notes for salvation. Moderate-fine condition. Many usage stains. Minimal worming perforations. Some of the leaves are detached. Detached binding.</p>

no.	Opening	Estimate	Name	Desc
177	500	800-1000	Siddur and Tehillim that belonged to the Ga'ava"d of the Edah HaChareidit, Rabbi Moshe Aryeh Freund	<p>"It is a double-edged sword to remove the klipot and purify the olamot ... with this siddur" (the Berdichever Rebbe)</p> <p>Chassidic - Kabbalistic siddur Tefillah Yesarah V'Keter Nehorah HaShalem , known as 'The Berdichev Siddur' after its original place of printing and the awesome approbation from Rabbi Levi Yitzchak of Berdichev at the front of the siddur. The siddur concludes with Tehillim. Many handwritten glosses along the length of the siddur.</p> <p>Personal siddur used by the Mara D'Ara Yisrael , the gaon Rabbi Moshe Aryeh Freund, ga'ava"d of the Edah HaChareidit and one of the leading wonder-workers of recent generations. In the first leaves of the siddur, there are owners' notations written and signed by Rabbi Nachman Fuchs, disciple and attendant of Rabbi Moshe Aryeh Freund, faithfully attesting that Rabbi Moshe Aryeh Freund would pray from this siddur, primarily Shacharit .</p> <p>Indeed, this siddur is very well-used, especially for Shacharit , and the ga'ava"d's thousands of tear-soaked prayers are evident. It is interesting to note the places where the usage marks and tear stains increase most - demonstrating that these are the prayers where the ga'ava"d especially rent his soul with his prayers for individuals and for the community - during Tefillah Kodem HaTefillah ; in the passages Shechikat Samemei HaKetoret and Seder HaMa'arachah that appear before Shacharit (known to be a segulah for livelihood); in Hallel HaGadol (with the angels' names printed in the siddur); VaYevarech David ; Kriyat Shema , the blessings Hashiveinu and Barech Aleinu , and the prayers for after prayer known to Kabbalists as Yeridat HaShefa .</p> <p>The approbation from the leading Admo"r, Rabbi Levi Yitzchak of Berdichev, is displayed at the beginning of this siddur: "It is a double-edged sword to remove the klipot and purify olamot ... with this siddur" (the Berdichever Rebbe), the Maggid of Kozhnitz states: "I looked carefully through all of it, and it is good"; the Chozeh of Lublin: "May there be a siddur in the world with kavannot when Mashiach is near"; "Rabbi Pinyeleh Austiler: "The merit of the sacred author will protect us to be blessed with all our hearts' desires for the good"; Rabbi Aharon Rokeach of Belz: "This siddur, with its contents ... is very important to me"; and Rabbi Yoel Teitelbaum of Satmar: "This will certainly serve its purpose."</p> <p>Refer to the Hebrew catalog text for a brief biography of the gaon Rabbi Moshe Aryeh Freund .</p> <p>Specifications: Siddur Berdichev, [Jerusalem, 1985]. Kabbalistic-Chassidic Siddur preferred for use by leading Admo"rim. Including Tehillim. 463, [32], 70, [10] p. 18 cm.</p> <p>Fine condition: Many usage marks. Signed authorization included from the ga'ava"d 's attendant regarding the authenticity of the siddur and that Rabbi Moshe Aryeh Freund used it for an extended period.</p>

no.	Opening	Estimate	Name	Desc
178	5000	8000-10000	Rare and Breathtaking Gold Amulet Weighting 3.5 Ounces - King David's Shield!	<p>"King David would carry this psalm that was engraved on his shield in the form of a menorah on a golden plaque, and when he would go out to battle, he would aim this secret [weapon] and would emerge victorious with the enemies falling before him" (The Chid"a, in MiDvar Kadmot)</p> <p>Breathtaking golden amulet, engraved by a goldsmith in delicate, stunning work on a large gold plaque, with a grade of at least 21k gold and a weight of 110.8 grams.</p> <p>Unique amulet engraved on an especially large plaque, it displays a large number of amulets that cover a broad range of supernatural segulahs: protection, finding favor, victory over enemies, protection from ayin hara , wealth, etc. Every inch of the precious and noble metal is utilized to its fullest.</p> <p>The mysterious mystical properties of the noble metal as a basis for writing amulets are presented in the earliest Kabbalistic sources: in the Talmud, in the Zohar and in books of practical Kabbalah in which the instruction "Take a plate of gold and write on it, etc." often appears. The reason for the special segulah of gold is not explicit, however it is agreed that the spiritual powers of amulets engraved on gold plaques are increased immeasurably.</p> <p>Detailed list of the amulets on the gold plaque: Psalm 67 is engraved on the front of the plaque: LaMenatzeach BaNeginot in the traditional menorah shape that symbolizes heavenly abundance. Verses of abundance and Kabbalistic sacred Names capable of influencing livelihood are on the four sides of the menorah. On the other side of the gold plaque, the same psalm is engraved, but in the shape of star of David, capable of claiming victory over enemies in war (see below). Underneath, there are two additional amulets, the first made of sacred Names that result from the verse "Yitzchak sowed the land, and in that year he reaped a hundredfold and Hashem blessed him, " and another amulet that results from the verse "Yosef is a charming son, a charming to the eye" that is capable of protection from ayin hara .</p> <p>In order not to lose any of the enormous cost of the raw material and the expensive goldsmithing work, the amulet was engraved under the close and strict guidance of a qualified Kabbalist, with immense knowledge of Kabbalistic wisdom. We do not know the name of this Kabbalist, unfortunately, and not even the exact period in which it was written. However, prominent Kabbalists who viewed this amulet expressed their admiration for the great precision in writing the sacred Names and the complex vowelization requiring comprehensive Kabbalistic knowledge, as well as the accurate Kabbalistic diagrams, proving beyond a shadow of a doubt that the work was done with the strict guidance of by the very hands of a first-rate Kabbalist.</p> <p>It is appropriate to quote the sacred words of Rabbeinu, the Chid"a, in his book MiDvar Kadmut , about an identical amulet to this one carried by King David; through which he would overcome his enemies, as follows: "David HaMelech of blessed memory was shown this psalm by Divine inspiration, written on a gleaming gold plaque, made in the form of the menorah. He also showed it in this way to Moshe Rabbeinu. King David would carry this psalm that was engraved on his shield in the form of a menorah on a golden plaque, and when he would go out to battle, he would aim this secret [weapon] and would emerge victorious with the enemies falling before him!"</p> <p>To complete this discussion, we have compiled the spiritual segulah of the LaMenatzeach menorah from Kabbalistic works: "Anyone who recites the psalm 'For the conductor of melodies, a hymn ...' in the form of a menorah, his reward is huge and great"; "All who recite this psalm in the form of a menorah each day at sunrise, or at the end of the silent prayer before moving his legs, avoids evil decrees and nothing bad will happen to him, and he will not be hurt that day"; "Whoever sees this psalm drawn in the shape of a menorah each day will find favor and that all is well in the eyes of G-d and man"; "Anyone who recites this psalm of the menorah seven times before he goes out to travel or to a dangerous place, or to find favor, will go in peace and with success"; "Tzaddikim, when they wanted to know what would happen, would gaze at this menorah"; "It is a segulah for livelihood - His face will shine on us [אֵר פָּנָיו אֵתָנוּ]; selah , an abbreviation for פִּי'וֹתָה אֵת יְדִידִךְ"; "This whole psalm is against destroyers, damagers, ayin hara "; "It is good to recite when entering a new home." Dimensions: 10x14.5 cm. Weight: 110.8 grams. Purity: minimum 21k. Very fine condition.</p>

no.	Opening	Estimate	Name	Desc
179	1000	2000-4000	Only One in the World! General Amulet for Every Disease and Every Person! Handwritten by Rabbi Yehudah Pattiyah	<p>Sacred amulet, lengthy and detailed, entirely handwritten by the sacred Kabbalist Rabbi Yehudah Pattiyah. Rare "open" amulet designated to heal anyone wearing it. Unusually, Rabbi Pattiyah details approximately fifty (!) types of diseases the amulet protects against. On the back of the amulet and on the sides, Rabbi Pattiyah added geometric calculations and some in astrology, also handwritten.</p> <p>This is an amulet that is apparently like none other in the world. Generally, most amulets are written for a specific person and designated for a particular problem. This amulet, however, aside from being "open" - with no name - just the expression "Ploni ben Plonit" comprises something of a "contract for the bearer of this letter, " and is designated to heal anyone who wears it. In an exceptionally unusual manner, Rabbi Pattiyah details in it over fifty types of illness and the other matters this sacred amulet protects against!</p> <p>Rabbi Pattiyah's sacred words are as follows: May it be the will ... of our G-d and G-d of our fathers that all the ill of Your people experience a complete recovery (and among them, may a complete recovery be sent for Ploni ben Plonit), may they recover and become healthy in body and soul, and may they be rescued from the illnesses of fever and infection ... and from fire in the bones, from heart disease and from diseases of the liver, the lungs; from heart palpitations and chest and rib illnesses, illness of the loins and of the stomach; the gall, the appendix, the intestines and the belly; the hips, the shoulders, the arms, the hands, hemorrhoids and illness ... and diarrhea in the intestines (or obstruction in the intestines) and from hemorrhoids, and from illness of the temples[!] ... the nose ... the throat and the neck; and the hips and the spinal cord; the legs, the calves and the feet; and from confusion and disorder of the mind, from epilepsy and disease in the hands and disease ... and from insomnia and ear disease; and eye and eyelid disease and from disease in the ability to see (and from bad dreams and visions ... crossed out) and may You cause them to go to sleep and to get up in peace ... and may they not be startled by bad dreams and bad visions and may they fulfill "when Hashem caused him to sleep ... and if you lie down, you will not be afraid" ... and the form of demons etc., etc, and may they be torn from upon them and from around them with the power of Your sacred Name ...</p> <p>Exceptionally, to the best of our knowledge, appearing on none of Rabbi Pattiyah's amulets, Rabbi Pattiyah adds in the margins of this amulet and on the back, geometric calculations in astrology, about times of day, minutes and parts of minutes, as well as geometric calculations.</p> <p>Refer to the Hebrew catalog text for a brief biography of Kabbalist Rabbi Yehudah Pattiyah .</p> <p>Rare amulet - so uncommon that its value is inestimable - not one amulet for a specific issue, but a general amulet, like a 'master key' designated to heal anyone from any illness. Amulet written in the very penmanship of the G-dly Kabbalist Rabbi Yehudah Pattiyah, known primarily for his wondrous amulets and being conversant with the spiritual worlds.</p> <p>[1] leaf paper, divided into [3] pages, approximately 7.5x12 cm each, entirely handwritten by Rabbi Pattiyah. Very fine condition. Aside from three tiny worming perforations in the margins without damage to a single letter.</p>
180	500	800-1000	Amulet for Love between a Husband and his Wife. Handwritten by the G-dly Kabbalist Rabbi Yitzchak Kadouri	<p>Lengthy amulet (61 words) handwritten by Kabbalist Rabbi Yitzchak Kadouri on paper.</p> <p>Amulet text: "In these Names, create love as strong as fire in the heart of Shimon ben Michal to love his wife Esther bat Johar(?) and may his soul be bound up in hers. May he honor her, not shout or raise his voice to her, not become angry, in the name of these Names [וכמ ורמ] and the Name [אא ואא] אמני מאאי אבגיץ ומבג אא אא [בדיינו ומא] amen. May his anger and fury desist ... and in the Name [קור קור קור קור] amen, may it be His Will."</p> <p>[1] leaf. Ink on paper. 9x5 cm. Very fine condition, aging stains.</p> <p>Expert person, expert amulet: Expert person - in all amulets, forever, as he is expert in three types of amulets" (Talmud Bavli, Shabbat 61b)</p> <p>Refer to the Hebrew catalog text for a brief biography of Kabbalist Rabbi Yitzchak Kadouri .</p>

no.	Opening	Estimate	Name	Desc
181	300	800-1000	Special Amulet for Success. Written on Parchment by Kabbalist Machluf Alesari	<p>Amulet written in sanctity with ink on parchment. Nine lines of sacred Names in block print followed by eleven lines of sacred Names in script. [1] piece of parchment. 9x9 cm. Placed in a magnificent frame. Fine condition.</p> <p>Rabbi Machluf Alesari [1915-2001] grew up in the Baba Sali's home in Morocco starting at the age of 16. He was ordained and appointed by the Baba Sali as rabbi of the community in the town of Rich (Morocco) and filled all the spiritual positions in the community. He would awaken at 2:30 in the morning to recite Tikkun Chatzot . He ascended to the Land of Israel with his family in 1963 and settled in Beit She'an. He concealed himself at first in the Land, functioning as a ritual slaughterer at the Of Tov slaughterhouse, but over the years his name spread by word of mouth as one who writes amulets and reveals the hidden. Many people from both in Israel and abroad would come to him for blessing and counsel. The Beit She'an City Council granted him the title "Yakir Ha'Ir." On Shabbat Behar-Bechukotai of 2001, he called his son (R' Yosef), and said "Yosef my son, I know my place ... I know where I will be privileged to sit, " he returned his soul to its maker and his funeral was held at midnight.</p>
182	10000	13000-15000	Precious Treasure from the Chaba"d Pantheon: The Tzemach Tzeddek's Shulchan Aruch HaRav with Lengthy Glosses Handwritten by him	<p>And Aharon shall bear the names of Yisrael's sons on the breastplate of judgement over his heart</p> <p>Shulchan Aruch HaRav "compiled from the necessary halachahs in Tur Choshen Mishpat" by the Admo"r, the Alter Rebbe of Chaba"d, Rabbi Shneur Zalman of Liadi. Distinguished Zhitomir edition, Shapira grandsons' press, 1856. Lengthy glosses [over 350 words!] positively identified as handwritten by the sacred G-dly Rabbi Menachem Mendel Schneersohn, author of Tzemach Tzeddek , of Lubavitch.</p> <p>The lengthy glosses in the margins of the sheets deal with the completion of passages that were omitted by the strict Christian censor. The Tzemach Tzeddek, who used this copy, took the trouble to complete the text in the wide margins of the pages, in his own hand. These glosses are on the laws of theft and robbery, in the sections that deal with import taxes, theft and a non-Jew's error (sections 4, 15, pages 156a and 157b).</p> <p>The Tzemach Tzeddek not only rewrote the omissions, but also uprooted the words the Christian censor planted in the text. Parenthetical indications on the book's leaves, also handwritten by the Tzemach Tzeddek, surround the words inserted by the censor. It is worth noting that the Tzemach Tzeddek did not cross out the defective words. He did to the Shulchan Aruch as was customarily done to Talmudic volumes, not to erase extra words, but to surround them with round brackets.</p> <p>Sacred Chaba"d item with such a rare historical-Chassidic perspective that it is hard to overstate its value - one of the most important items in the magnificent pantheon of Chaba"d Chassidut! The monumental book by the founder of the dynasty, the Alter Rebbe, the author of Tanya and Shulchan Aruch , was commandeered by the Russian censor, may his name be obliterated, who destroyed almost four hundred words from the teachings of the Alter Rebbe, until his grandson and successor, that tzaddik of the generations, the Tzemach Tzeddek, came and recovered, in his own hand, the lost words of his pure grandfather! This item symbolizes the victory of the Chaba"d spirit over the Russian Empire - a victory over the klipot of Amalek, the powerful yet transient.</p> <p>This is, of course, aside from the book's huge value as the Tzemach Tzeddek's personal copy of Shulchan Aruch HaRav , with all the significance that carries. It is the very copy from which he decided halachahs and taught Hashem's word to his thousands of petitioners. Some of these responsa were printed in his Shu"t Tzemach Tzeddek . It is also alongside the segulah inherent in the lengthy glosses written in it by the very hand of the tzaddik of generations.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r the gaon Rabbi Menachem Mendel Schneersohn, author of Tzemach Tzeddek .</p> <p>[1], 133-167 leaf. 22.5 cm. Beautiful copy with wide margins. One of the most important Chaba"d items to ever have been offered at auction!</p> <p>Very fine condition. The glosses were slightly cropped at their edges, with light damage to the text. Beautiful, clean paper. Minimal aging and usage stains. New binding with gilt imprints.</p> <p>Confirmation included from the expert Rabbi Yosef Tzvi Lieder, sought after by leading auction houses in Israel for his professional opinion (and member of bibliographer Rabbi Yehoshua Mondshine's inner circle of disciples).</p>

no.	Opening	Estimate	Name	Desc
183	3000	4000-5000	Tanya. Zolkiew [Post-1805] Rare Early Edition Printed in the Author's Lifetime	<p>Tanya - which is Sefer Likkutei Amarim by [Rabbi Shneur Zalman of Liadi]. Zolkiew, Rabbi Avraham Yehudah Leib Meir Heffer Press, 1805 [actually after 1805].</p> <p>Early edition of Sefer HaTanya printed according to the Zolkiew 1805 edition. With the text of the title page, including the year of print, and the embossment of the word "in Slavuta." A similar edition is known; this edition is recorded very precisely by Mondshine p. 46, 5.</p> <p>One of the rare editions of the Tanya.</p> <p>[59] leaf, 18 cm. Mondshine, Sifrei HaTanya 5. Stefansky 625.</p> <p>Very fine condition. New leather binding.</p>
184	2000	3000-4000	Sefer Torah Ohr - Zhitomir, 1862. First Edition of "Hosafot L'Sefer Torah Ohr" - Hundreds of Important Handwritten Glosses that have not been Printed	<p>Sefer Torah Ohr - Chassidic essays on chumashim Bereishit and Shemot, Chanukah and Purim, with the kuntress "Hosafot L'Sefer Torah Ohr" by the Alter Rebbe, Rabbi Shneur Zalman of Liadi - Ba'al Ha Tanya . Zhitomir, 1862. Printed by Rabbi Chanina Lipa and Rabbi Yehoshua Heschel Shapira, grandsons of the rabbi of Slavuta. First edition of the "Hosafot" compilation.</p> <p>There are many important glosses written along the book's leaves, in a beautiful tiny and dense script. Completions of hundreds of words in the glosses according to the Admo"r the Tzemach Tzeddek's manuscript that were omitted when it was printed - some omissions were made by the censor. The writer also indicates the precise date dozens of the talks were given, and often even the cities in which they were delivered. In some of the glosses, the writer notes that it is according to a manuscript, and in others, he notes that it is his own deciphering "ה'כנל" [כנראה להגיה פוענחו: כן נראה להגיה].</p> <p>This manuscript is very similar to the manuscript of the gaon Rabbi Eliyahu Rivlin of Drebin, author of Ohalei Yosef , who lived in Jerusalem, one of the Tzemach Tzeddek's primary disciples (refer to Beit Rebbe Part III, leaf 15), who would regularly comment on the sides of the pages of books from his teachers - the Chaba"d Admo"rim, that were in his possession, with reference to the original manuscripts from which he copied (Rabbi Yehoshua Mondshine, HaMassa HaAcharon pp 140-142, in note 4).</p> <p>Signature on the title page: Sh. Z. Fradkin" (Could this be the gaon Rabbi Shlomo Zalman Fradkin, av beit din of Lublin, author of Torah Chessed ?)</p> <p>102; 24 leaf. Two title pages. Some of the letters on the first title page are in red ink. Additional title page for the kuntress of the supplements. 27 cm. Overall fine condition. Stains. Wear in the first leaves. Tears in the leaf of the first title page, restored with glued-on paper. New binding.</p>
185	500	1500-2000	Tanya Shanghai, 1943. Exceptionally Rare	<p>Likkutei Amarim Tanya by the Alter Rebbe, the Ba'al Ha Tanya , published in honor of Chag Hageulah, 19 Kislev by the Va'ad Hadpassat Da"ch of Tomchei Temimim of Lubavitch - Shanghai, 1943.</p> <p>On the title page: Published by the publication committee D"Ach of Lubavitch's Tomchei Torah yeshivah, Shanghai. Photocopy printing of the Vilna 1937 edition.</p> <p>This rare edition was printed during the Holocaust for the benefit of the war refugees who fled to Shanghai, who also included the students of the Tomchei Temimim-Chaba"d yeshivah (material included). Especially rare. Not listed by Mif'al Bibliographiah Halvri . Mondshine, Sifrei Tanya 38.</p> <p>[1] 163 leaf, 18.5 cm.</p> <p>Very fine condition. Original binding with imprint.</p>

no.	Opening	Estimate	Name	Desc
186	300	1000-1500	Magnificent Copy: Torah Ohr. Zhitomir, 1862. Original Red Leather Binding	<p>Sefer Torah Ohr - Kabbalistic-Chassidic sermons on the Torah by the founder of Chaba"d Chassidism, the Alter Rebbe, Rabbi Shneur Zalman of Liadi. Edited by his brother, Rabbi Yehudah Leib of Yanovitch. Printed by Rabbi Chananyah Lipa and Rabbi Yehoshua Heschel Shapira, grandsons of the rabbi of Slavuta. Zhitomir, 1862. Important edition of the book; many subsequent editions were printed based on it.</p> <p>The book Hosafot L'Sefer Torah Ohr was printed for the first time at the end of this volume - Likkutei Amarim said by the Alter Rebbe and written by his son, the Mittler Rebbe, Rabbi Dov Ber. This is the first edition of Hosafot L'Sefer Torah Ohr . Zhitomir, 1862.</p> <p>The first book has two title pages. The first title page bears the name of the book and the place of print in red ink. Some of the supplements were printed as a work in its own right with a special title page (for a total of three title pages). Beautiful etching at the end of each of the two works.</p> <p>The book is bound in the original extremely impressive red leather binding with beautiful imprints. It is very rare to find Zhitomir prints in their original bindings and in such fine condition.</p> <p>204; 48 p. Approximately 27 cm. High-quality paper. Unidentified owner's notation on the front flyleaf.</p> <p>Fine-very fine condition. Slight aging stains on several leaves. Original leather binding with imprints. The imprints were originally painted in a gold color that wore out over the years. Abrasions and isolated worming perforations in the binding. Blemishes and "bangs" in the corners of the binding.</p>
187	500	1000-1500	Biurei HaZohar by the Alter Rebbe of Chaba"d - First Edition. Kapust, 1816	<p>Sefer Biurei HaZohar - deep Kabbalistic sermons by the sacred Admo"r Rabbi Shneur Zalman of Liadi. Kapust, Yisrael Jaffe Press. Rare first edition. Kapust, 1816.</p> <p>The sermons were written by the Mittler Rebbe, Rabbi Dov Ber, per his father's request. The Alter Rebbe reviewed most of the sermons written in the manuscript, and expressed "They were proper in my eyes."</p> <p>The book opens with "A letter sent to everyone" by the Mittler Rebbe, and at the end, he calls on all the Chassidim to gather into groups with the goal of studying this book authored by the deceased: "Please gather in groups of associates who hearken ... so that we will know well the Torah from the "minister of Torah" in the revealed and in the hidden, my father, the Admo"r, each and every Shabbat, as it is known that this causes the lips of sleepers (those who have passed away) to speak ... we shall study the light of his Torah, and the light of his soul will illuminate his sacred words ..."</p> <p>[4], 139, 57 leaf. 20.5 cm. Bluish-greenish leaves.</p> <p>Fine condition. Worming perforations. Aging stains. Adhesion on the margins of leaf [2]. Reinforcements to the last leaves. Old binding, well-preserved.</p>

no.	Opening	Estimate	Name	Desc
188	300	500-800	Noam Elimelech. Segulah Book with the Blessing of the Rayya"tz of Lubavitch for "Guardian for Success"	<p>Noam Elimelech - New York, 1942. Important edition of the renowned segulah book. Letter printed at the beginning of the book from the Admo"r Rabbi Yosef Yitzchak of Lubavitch blessing and promising: "This book's purchasers will have it as a guardian for success!"</p> <p>Noam Elimelech is the most important Chassidic book of all time. It is considered a segulah book, and it is also printed in miniature editions - like the book Razi'el HaMalach - to be used as an amulet. Another tried-and-true ancient segulah is to put it under the head of a woman giving birth as a segulah for an easy birth. The maternity wards at the hospitals regularly have copies of Noam Elimelech to offer to women experiencing difficulty during their births.</p> <p>Leading Admo"rim frequently mention this book in their works, including Rabbi Avraham Yehoshua Heschel of Aptá; Rabbi Kolonymus, author of Me'or VaShemesh, and others. Rabbi Nachman of Breslov said: "Rabbi Elimelech's sanctity is at a lofty exalted level, far beyond what is apparent and can be discerned from his book." (Chayei Mohara"n). Rabbi Mendel of Rimanov, a leading Admo"r of Galicia, said that only after he had immersed in a mikveh before the onset of Shabbat was he able to understand anything in Noam Elimelech. Rabbi Heschel, av beit din of Talust, said: Whoever can comprehend this book has the ability to revive the dead.</p> <p>Chaba"d Chassidut also recognized the segulah of this book. The Ba'al HaTanya called it "The Book of Tzaddikim" (while calling his own book, Tanya, "The Book of the Mediocre"). He added, "Not every mind can endure it." As a result of these words expressed by the Ba'al HaTanya, a group of Chassidim associated with the mashpia Rabbi Chaim Shalom Deutch once asked that he give them a class on Noam Elimelech. Rabbi Chaim Shalom responded that although he was Heavenly blessed with the ability to explain complex and difficult-to-understand subjects, the book Noam Elimelech is a segulah book, and segulah is beyond human comprehension, not amenable to explanation!</p> <p>[7] 231 leaves, 28 cm. Thick paper.</p> <p>Very fine condition. Two tears in the title page, professionally restored. New binding with beautiful imprints.</p>
189	300	500-700	Important Edition of the Prayer Book Established by the Alter Rebbe. Wide Margins	<p>Seder Tefillah al pi Nusach HaAr"i z"l, arranged by the Admo"r HaZaken, Rabbi Shneur Zalman of Liadi and his son, the Mittler Rebbe, Rabbi Dovber. With laws and Chassidic essays. Warsaw, 1866-1867. Two parts in two volumes, with wide margins.</p> <p>Part I: With explanations of the words in Pesukei D'Zimrah and intentions for tzitzit, tefilin, prayer, Kriyat Shema, Birkat HaMazon, weddings and ritual circumcisions. [2], 154 leaf. 25 cm.</p> <p>Part II: With Kavanat HaMikveh and Peirush HaMilot on LaMenatzeach and Nishmat and general Shabbat topics, as well as Patach Eliyahu and K'Gavna and topics related to the festivals. Also for Passover, sefirah and Lag BaOmer, Shavuot, Rosh HaShanah and Yom Kippur, intentions for shofar-blowing ... intentions for taking the lulav and for Shemini Atzeret in general, as well as for Chanukah and for Purim. 62, 94 leaf. 25 cm.</p> <p>28.5 cm. Handwritten notations and various stamps.</p> <p>Moderate condition. Usage and aging stains. Major adhesions in Part I in the margins of several leaves. Old bindings, chafed.</p>
190	500	1000-1200	Children, Long Life and Sustenance: Rare Letter Loaded with Blessings from the Rayya"tz of Lubavitch	<p>Early letter, rare and extremely important, from the segulah perspective, due to the huge blessings that appear in it, and from the historic-Chassidic perspective, for the rare mention of Rebbetzin Shterna Sarah in the margins of the letter, handwritten by her son, the Admo"r Rabbi Yosef Yitzchak Schneersohn. Riga, 1931.</p> <p>This letter was sent to the Rebbe's relative, R' Chaim. The Rebbe very exceptionally blesses him with many, many blessings regarding all aspects of life. "May there be a complete recovery"; "May [your] daughter's wedding take place at an auspicious time, " " And if you say that the wedding has already taken place ... may you see much nachat from them materially and spiritually"; "May Hashem send abundant livelihood"; "May Hashem continue his assistance into the future." Indeed, rare blessings, for children, health, livelihood and more!</p> <p>Apparently thanks to the close family connection, the Rayya"tz added a line in his own hand, about how his mother, the mother of royalty, Rebbetzin Shterna Sarah, is doing, as follows: My honorable mother and teacher shlit"a (not tliit"a!) is well ...</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Yosef Yitzchak Schneersohn.</p> <p>[1] leaf paper 25 cm. Typewritten on official stationery with six words handwritten by the Rayya"tz, with his signature.</p> <p>Fine condition.</p>

no.	Opening	Estimate	Name	Desc
191	500	-	Kabbalistic Letter with Blessings Handwritten by the Lubavitcher Rebbe	<p>"As in the days you left Egypt, I will demonstrate wonders"</p> <p>Extremely rare segulah letter that deals with lofty Kabbalistic topics. Uniform public/private letter for all recipients. The addressee's name was added by the Rebbe in his own hand. The Rebbe added another three handwritten lines of blessings in the margins of this letter. Brooklyn, Pesach Sheni 1951.</p> <p>Rare segulah letter, in which the Rebbe himself emphasizes its segulah: "On this day of segulah, etc." The segulah is not only in the day the letter itself was written - "Pesach Sheni" - which has great significance in Chassidic thought, but also the letter's Kabbalistic content that discusses the day of segulah, Lag BaOmer, the Rashb"i's yahrtzeit, which the Rebbe refers to as a "yom segulah."</p> <p>This letter bears exceptional Kabbalistic-Chassidic content. It deals with the celebrated day of Lag BaOmer. The Rebbe clearly elucidates the significance of this day in Chassidic thought, what should be concentrated upon, and how a person should conduct himself on this day, and more. As was his sacred way in his deep and directed letters, this letter too bears handwritten material added by the Rebbe in its margins, mainly glosses and references for further understanding the deep content of the letter. As befits a letter that deals with such lofty matters, the Rebbe signs his letter with rare blessings for spiritual success and an emphasis on secrets of the Torah.</p> <p>This specific letter bears a special addition for recovered health in three lines of important blessings: "Praise be Hashem for the good news that [you] mentioned about the improvement in [your] daughter's condition and that of the rest of the family ..." The Rebbe concludes his blessing with an outstanding promise: "You will also share even better news!"</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson.</p> <p>[1] leaf paper, 28 cm. The Rebbe's official stationery. Typewritten, including a printed signature. With the addition of approximately [15] words and several letters and punctuation marks handwritten by the Rebbe. Fine condition.</p>
192	500	1000-1300	"Much Nachat, Yiddishe Nachat, Chassidishe Nachat" - Blessings Every Parent Wishes For!	<p>Letter loaded with blessings for a bar-mitzvah boy signed by the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch. Rosh Chodesh Menachem Av, 1953.</p> <p>The Rebbe blesses blessings that every parent would wish to merit for his children: "I hereby declare my blessing that he grow to fear Heaven, to be a Chassid and a scholar, and that you experience much nachat together with your wife, yiddishe nachas, Chassidishe nachas." The Rebbe's signature appears in the margins of the letter.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson.</p> <p>In his lifetime, the Rebbe was already known as a supernatural wonder-worker who enacted miracles like the ancients. This is common among true rabbinic leaders of the Jewish people in every generation and in all circles. What sets the Lubavitcher Rebbe apart is that even after his passing - so say Chaba"d Chassidim - his printed works continue, and all the more so his manuscripts, to enact miracles, no less and perhaps even more than during his lifetime, as in the saying by our Sages (Chulin 7b): "Tzaddikim are greater after their passing than in their lifetimes!"</p> <p>[1] leaf paper, 28 cm. Typewritten on the Rebbe's official stationery and concluding with the Rebbe's handwritten signature. Fine condition.</p>

no.	Opening	Estimate	Name	Desc
193	500	1500-2500	Double Blessing, Tripled and Quadrupled, from the Lubavitcher Rebbe, for a Bayit Ne'eman B'Yisrael Illuminated by the Light of Chassidism	<p>"Letter of Mazal"</p> <p>Letter loaded with blessings for mazal, mazal, mazal, mazal (this is not a typo), for the success of a shidduch and building an eternal home, from the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch. 4 Kislev, 1971. Brooklyn, New York. Extremely important letter.</p> <p>The Rebbe opens his series of wonderful blessings with the double blessing "Mazal Tov, Mazal Tov." Doubling this blessing confers supernatural multiplicity, from the perspective of "He will give, return, and give again." But in this letter, in rare fashion, the Rebbe again repeats the blessing for mazal at the end: "With a blessing for Mazal Tov, Mazal Tov, M. Schneerson." Four (!) blessings for "Mazal Tov" signed by the Rebbe! Unlimited multiplicity multiplied by unlimited multiplicity of mazal!</p> <p>The abstract and very sought-after concept "mazal" appears often in Torah literature, particularly in Kabbalistic literature. The gemara in Tractate Shabbat writes (156a) "Rabbi Chanina says that mazal grants wisdom and mazal grants wealth" and there are dozens of other places in Sha"s that discuss mazal. Across the entire Jewish world the ultimate blessing when sharing a simchah is "Mazal Tov." And there is the well-known statement by Baron Rothschild, that his financial success is 99% mazal and 1% brains, and if it were up to him, he would relinquish the 1% brains and take another percent of mazal ..."</p> <p>This is a rare amulet signed by one of the unique tzaddikim of the generations, in which the Rebbe gives the immensely important blessing not once, not twice, and not even three times - but the Rebbe blesses "Mazal Tov" four times in this letter of mazal!</p> <p>In the body of the letter, the Rebbe strengthens his blessings for the couple's success, materially, and spiritually: "May [the wedding] be at an auspicious and successful time, and may they build a true and eternal Jewish home on foundations of Torah and mitzvahs, illuminated by the light of Torah - that is, Chassidic doctrine.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] leaf paper, 22 cm. Typewritten on the Rebbe's official stationery with the Rebbe's signature in the margins. Very fine condition. Filing perforations.</p>
194	500	1000-1500	"As the Minchah is Brought on the Eve of Sukkot" - Rare Letter with Blessings from the Lubavitcher Rebbe	<p>Letter with blessings from Rabbi Menachem Mendel Schneerson of Lubavitch, written at a very lofty time: "As the minchah is brought on the eve of Sukkot." 14 Tishrei, in the afternoon, 1964. Brooklyn, New York.</p> <p>That very day, the Rebbe completed shivah for his mother, Rebbetzin Channah z"l, and in his general letter to the Chassidim in Bnei Brak, he showers them with consolation and blessings for imminent redemption. The Rebbe adds blessings for success in the margins of the letter: "With a blessing for good news and a happy holiday."</p> <p>'There is no beit midrash without some innovation.' This letter incidentally teaches that despite the letter's not being sent until after Sukkot (as noted on the handwritten inscription in the margins of the letter) - as it was, in any case, written on the afternoon of the 14th, which would have made it impossible to reach its destination in Bnei Brak before the holiday, barring a miracle, the Rebbe still blesses the recipients in the margins with the blessing "Chag Shameach!"</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson.</p> <p>[1] leaf paper, 28 cm. Typewritten on the Rebbe's official stationery with the addition of one word handwritten by the Rebbe and with his signature. Fine condition.</p>

no.	Opening	Estimate	Name	Desc
195	500	1000-1500	Explicit Blessing for Wealth from the Lubavitcher Rebbe - "Letter of Wealth" the Likes of which has Never been Seen!	<p>"The promise that you become wealthy - in its most basic meaning - with silver and gold!"</p> <p>Extremely rare letter of abundance, the likes of which has never been seen, full of verses from beginning to end, blessings and promises of wealth, backed with halachic rulings and sayings by our sages as interpreted in their basic and Chassidic meanings. Public letter from the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch to the administration of the Chassidishe gema"ch in Bnei Brak. Rosh Chodesh Adar I 1964. Brooklyn, New York.</p> <p>As state, this letter deals entirely with issues of finances and abundance, from the letter on which it was written (Rosh Chodesh Adar), when the shekalim are mentioned (appearing later in the letter) through its conclusion. The Rebbe deals with this topic along many parts of the letter and the word shekalim appears on almost every paragraph, sometimes more than once. Later on, there are dozens more words of abundance, such as: silver, profitable, children, sustenance, wealth, success, check, and many more.</p> <p>We cannot mention every word of abundance and blessing in the letter, as the entire thing deals with it, and we would have to copy it all, word for word. We therefore request that our esteemed readers refer to the attached photocopy and enjoy the view - the sacred words of the Rebbe for the Chassidic activists, about the mitzvah of charity and its great reward, with an emphasis on gema"ch loans!</p> <p>However, we must point out the rare and very explicit blessing-promise from the Rebbe at the end of the letter, in the following words, for children, sustenance and long life: "Performance of the mitzvah continues downward to supply a person with all his needs from children and life to sustenance (לחם - צומח) through the fulfillment of the promise, that you become wealthy - in its most basic meaning - with silver and gold ... all the above (for children, sustenance and long life) with expansiveness"! Is there any blessing/promise greater than this?! Incidentally, next to the word "sustenance" that symbolizes material abundance, the Rebbe added a line - abundance in his hand.</p> <p>Aside from the exceptional blessings, which can function as an expert amulet for livelihood and wealth, the Rebbe, in his letter addressed to the gema"ch administration of the Chassidim in Bnei Brak, the sheet expands about the mitzvah of tzedakah and the abundance it brings, to the extent that this letter can even be considered a true Chassidic essay on the subject. As was the Rebbe's way for important letters, in the margins of the letter, after his signature, the Rebbe indicates halachic, Kabbalistic and Chassidic references for the topics discussed in the letter.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] leaf paper, 28 cm. Typewritten on the Rebbe's official stationery, with the addition of many punctuation marks in the Rebbe's own hand, and concluding with his signature. Fine condition.</p>

no.	Opening	Estimate	Name	Desc
196	500	1000-1500	Important Letter from the Lubavitcher Rebbe - Golden Counsel for Strengthening One's Children in Chaba"d Doctrine	<p>"You will also find material sustenance there; with blessings of Mazal Tov ... M. Schneerson"</p> <p>Letter of blessings for a shidduch and sustenance, with the golden counsel from the Rebbe in the name of the Rayya"tz as to how one can influence children to grow in Torah and Chassidut (without even speaking to them about it)! The letter is integrated along its entire length with corrections in the Rebbe's hand, well beyond the familiar standard. The Rebbe's signature appears in the margins of the letter. Brooklyn, New York, 18 Menachem Av, 1956. Extremely important content.</p> <p>In this important letter, the Rebbe deals with the painful subject of a child who has veered from his fathers' ways. This distress has accompanied the Jewish people from time immemorial and is especially exacerbated during times of abundance. Some were in favor of taking a harsh approach with the child and thus bringing him back, and some argued the opposite - that he should actually be brought closer and one should reconnect with him. The Rebbe, with the deep advice of his elder, disqualifies both ways and offers a third way, much easier and with guaranteed results - that the father should strengthen himself in the same area in which the son needs strengthening - and this will miraculously affect the son even without any disciplinary word! The Rebbe emphasizes that this segulah is always beneficial even when the deterioration is already significant, as he received this tradition from the Rebbe - from his father-in-law, who said, "It is never too late."</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] leaf paper, 29 cm. The Rebbe's official stationery. Thin paper. Typewritten, with the addition of approximately 15 letters and punctuation marks in the Rebbe's hand, concluding with the Rebbe's signature. Fine condition. Fold marks. Several tiny perforations, without damage to text.</p>
197	500	1000-1300	Letter with Tremendous Blessings from the Lubavitcher Rebbe for a Daughter's Shidduch	<p>"Brachah V'Shalom, Yiddische nachas; long life; good years; Mazal Tov; may it be at an auspicious time "</p> <p>Sacred letter loaded with blessings for a shidduch for a daughter, from the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch to the Rebbetzin Neche about a shidduch for her daughter, Sarah. Iyyar, 1954. Yiddish.</p> <p>In this letter, the Rebbe expresses himself in a fatherly manner, in Yiddish, and blesses with an abundance of blessings for a shidduch on its way to an engagement. The Rebbe's blessings, in free translation are as follows: "May Hashem help you get much nachas from her (from your daughter) and from both of them (your daughter and the bridegroom), lots of yiddische nachas in a long life and good years. With mazal tov blessings, M. Schneerson."</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] leaf paper, 22 cm. Typewritten on the Rebbe's official stationery, concluding with the Rebbe's handwritten signature. Fine condition.</p>
198	500	1000-1300	Blessings from the Lubavitcher Rebbe to Give Birth to an Abundant Sustenance	<p>"Just as [you] brought him into the covenant, so may they bring him to Torah, the chuppah and good deeds and may [you] raise him together with [you wife] in expansiveness"</p> <p>Letter of tremendous blessings for the birth of a son from the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch. Tammuz 1967. Very beautiful letter. Huge signature.</p> <p>The Rebbe blesses the important traditional blessing customarily recited upon the birth of a male child: "May it be His Will that "Just as [you] brought him into the covenant, so may they bring him to Torah, the chuppah and good deeds and may [you] raise him together with [you wife] in expansiveness. Mazal tov blessings, M. Schneerson" - a large, beautiful signature.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] beautiful airmail letter in a light blue, 30 cm. Typewritten on an air mail letter with the Rebbe's official letterhead, concluding with the Rebbe's handwritten signature. Very fine condition.</p>

no.	Opening	Estimate	Name	Desc
199	500	1000-1300	Original Letter for a Birth from the Lubavitcher Rebbe	<p>"May Hashem grant that she reaches full term easily and that she gives birth easily and on time." Letter of blessing from the Admo"r Rabbi Menachem Mendel Schneerson. New York, 1976. The Rebbe writes instructions in the margins of the letter about checking his tefilin and the mezuzahs in his home.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] leaf bluish paper, 18 cm. Typewritten on an air mail letter with the Rebbe's official letterhead, concluding with the Rebbe's handwritten signature.</p> <p>Fine condition. Aging stains. Fold marks. Tiny tears in the margins, without damage to text, Reinforced with tape.</p>
200	500	1000-1500	Blessings from the Rebbe upon a Birth, for Child-Raising and Plentiful Sustenance. Impressive Signature, with a Handwritten Addition	<p>"May it be His Will that [you] bring him to Torah, to the wedding canopy and to good deeds, and raise him together with [your] wife in abundance"</p> <p>Letter with wonderful blessings upon the birth of a son, from the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch. Adar I, 1962. Very beautiful letter with a large, impressive signature. In the margins of the letter, after the signature, the Rebbe added by hand the chilling word "Remember" (at the grave site)!</p> <p>The Rebbe blesses the important traditional blessing customarily recited upon the birth of a son: "May it be His Will that you bring him to Torah, to the wedding canopy and to good deeds, and raise him together with your wife in abundance. With Mazal Tov blessings, M. Schneerson" - Beautiful, impressive signature.</p> <p>After the impressive signature, the Rebbe adds two paragraphs. The first discusses studying Chata"t, and the second is regarding mentioning names at the sacred grave site. In this second added paragraph, the Rebbe writes the significant word "Remember" in his hand.</p> <p>Refer to the Hebrew catalog text for a brief biography of the Admo"r Rabbi Menachem Mendel Schneerson .</p> <p>[1] air mail letter in a bluish color, 30 cm. With the Rebbe's official letterhead. Typewritten, with glosses and corrections handwritten by the Rebbe, concluding with the Rebbe's signature.</p> <p>Fine condition.</p>
201	200	-	U'Faratzta - Medallion made of Pure Silver with a Silk Print of the Lubavitcher Rebbe's Portrait. Israel, 1995	<p>Oval medallion made of pure silver minted by the Israel Coins and Medals Corp. in 1995, in a limited edition of 499 copies, designed by Shai Zauderer.</p> <p>Imprinted on the medallion [Hebrew] "The Lubavitcher Rebbe, Admo"r Menachem Mendel Schneerson." Silk print of the Rebbe at center.</p> <p>190x150 mm. Weight: 485 grams, .999 silver. Placed in a beautiful frame.</p> <p>Medallion no. 328/499. Original guarantee certificate.</p> <p>Very fine-excellent condition.</p>

no.	Opening	Estimate	Name	Desc
202	500	800-1000	Banknote Given Directly by the Lubavitcher Rebbe on his own Birthday!	<p>"Hashem said to me, you are my son! I begot you today. Ask of me - and I will give"</p> <p>Banknote with a face value of one dollar, blessed and given directly by the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch, on the segulah day - the Rebbe's birthday - 11 Nissan 1989. On this day, according to Chassidic tradition, there is a special segulah for one's blessings to be fulfilled!</p> <p>This dollar was blessed and given, as stated, by the Rebbe on his birthday. There is immeasurably great significance to this day in Chassidic thought. It is a day that is especially suited to the fulfillment of blessings given on it, according to the famous Chassidic doctrine based on the verses in Tehillim: "I begot you today. Ask of me - and I will give" - that on each person's birthday, his blessings are effective. How much more so the blessings of a rabbinic leader of the generation, whose words do not go unfulfilled.</p> <p>In the margins of this banknote there is a detailed notation, signed by the person who received this dollar directly from the Rebbe, stating exactly which day it was that he received it from the Rebbe. (The inscription is not published here by the seller's request.)</p> <p>The Rebbe's banknotes: The Rebbe once explained the dollar bill's segulah, with an emphasis on abundant livelihood. Just as when one mixes a little beverage from the shirayim [remnants] of a kos shel berachah even into a whole barrel - the entire barrel receives the segulah of the shirayim , so too when money from a tzaddik - even a single penny - is mixed in a person's property, then all his property receives the segulah of 'The tzaddik's money' and all his property is blessed! And the Rebbe said that this is the reason for Chaza"l's saying (Bava Batra 15) "Anyone who takes a penny from the enemy is blessed" - that even a small amount from the tzaddik - grants blessing to all one's funds!</p> <p>Birthdays through the Chassidic lens: The Talmud Yerushalmi states that when Amalek fought other nations, they would send soldiers to the front line on their birthdays, and they would overcome their enemies, because of the fact that the mazal of a person on his birthday increases that day - "His mazal reigns and assists him." The Alter Rebbe wrote in Likkutei Torah : "Adam's soul is renewed each Rosh HaShanah, because Rosh HaShanah was the day he was created." Similar words are written by Rabbi Tzaddok HaKohen of Lublin in Kuntress Divrei Chalomot , that the day a person is born, he has no fear, because davar b'kol davar . The Chid"i wrote on the verse in Mishlei "a time to be born, " that the time of one's birth has a healthy and very strong mazal . Rabbi Yechiel Ya'akov of Kozhnitz said that "This day is a segulah for asking for something from Hashem, and the request will be granted!"</p> <p>Specifications: Banknote with a face value of one US dollar. Recipient's [Hebrew] notation: "11 Nissan 1989 dollar received from the Admo"r shlit"a (recipient's name)."</p> <p>Fine condition.</p>

no.	Opening	Estimate	Name	Desc
203	500	800-1000	Banknote Given Directly by the Lubavitcher Rebbe During Purim!	<p>What is your request? It will be granted to you. And what is your desire? Up to half the kingdom - it will be done!</p> <p>Banknote with a face value of one dollar, blessed and given directly by the Admo"r Rabbi Menachem Mendel Schneerson of Lubavitch, right in the midst of Purim - 14 Adar 1990.</p> <p>This dollar, blessed and given, as stated, by the Rebbe right in the midst of Purim - the most auspicious day of the year, about which leading Chassidim interpreted "Give to anyone who stretches his hand out" - about the blessings said on that day, that it is a segulah for them to be fulfilled, and the masses flock to the doors of Rebbes and tzaddikim to receive their blessings.</p> <p>Detailed notation in the margins of this banknote, signed by the person who received this dollar from the Rebbe, stating exactly which day it was that he received it from the Rebbe. (Not published here by the seller's request.)</p> <p>The Rebbe once explained the dollar bill's segulah, with an emphasis on abundant livelihood. Just as when one mixes a little beverage from the shirayim [remnants] of a kos shel berachah even into a whole barrel - the entire barrel receives the segulah of the shirayim, so too when money from a tzaddik - even a single penny - is mixed in a person's property, then all his property receives the segulah of 'The tzaddik's money' and all his property is blessed! And the Rebbe said that this is the reason for Chaza"l's saying (Bava Batra 15) "Anyone who takes a penny from the enemy is blessed" - that even a small amount from the tzaddik - grants blessing to all one's funds!</p> <p>Specifications: Banknote with a face value of one US dollar. Recipient's [Hebrew] notation: "Dollar received from the Admo"r shlit"a (recipient's name), 1990 Purim, 14 Adar." Fine condition.</p>
204	2000	2500-3000	Large Sefirat HaOmer Calendar for a Synagogue, Handmade. Iasi, 1893	<p>Sefirat HaOmer service, written and decorated by a craftsman. Inscribed at the bottom of the calendar: "Made for the Kottress study hall here in Iasi, 1893." Signed: "מפה, אלטר חזן ובעל מגי"כ"י אלטר בעל מגי"כ"י".</p> <p>Including the LeShem yichud. Each count is in a separate circle and includes the mention of that day in Kabbalistic counting (chessed sheb'cheded, etc.) Gilt stars appear between the circles.</p> <p>90x60 cm. Placed in a frame.</p> <p>Moderate condition. Stains and blemished from the ink's acidity.</p>
205	1200	1800-2500	Wooden Board - Decalogue for the Ark. Painted by Yitzchak Beck	<p>Wooden board for hanging over the ark in a synagogues, Ten Commandments at center, along with Rachel's tomb and the Western Wall. Dedication at the bottom: "In memory of R' Ze'ev Wolf son of R' Yosef Lieberszas z"l Cheshvan 1969..." Refer to the Hebrew catalog text for a brief biography of Yitzchak Beck.</p> <p>[1] sawed wood board. 46x97 cm.</p> <p>Fine condition, minimal peeling and blemishes on the paintings themselves.</p>
206	200	400-500	Rare. Authentic Photograph of the Admo"r, the Damesek Eliezer, and an Invitation to a Cornerstone-Laying Ceremony in the Vizhnitz Neighborhood. Haifah, 1954	<p>* Original photograph of the Admo"r of Vizhnitz, author of Damesek Eliezer, holding a cigarette while speaking with a passer-by. 9x13 cm, stamped on the back: "Photo Studio B; Zeitlin, corner Rechov Mohilever 20." 8.5x13.5 cm.</p> <p>Many portraits of the Damesek Eliezer with which we are familiar are based on this photograph.</p> <p>* Invitation to the cornerstone laying ceremony for the establishment of the Mishkan Yisrael (Ramat Vizhnitz) neighborhood and its institutions, together with an advertising booklet for the neighborhood that was published on the occasion of this event. 14x9.5 cm.</p> <p>* Advertising booklet - Mishkan Yisrael (Ramat Vizhnitz) Haifah. Includes rare and interesting pictures. Hebrew with some English. 12 pp, 16.5 cm.</p> <p>Total of [3] paper items.</p> <p>Overall moderate-very fine condition. Aging stains, minimal wear and tear.</p>
207	200	300-500	Latin. Mishnah Seder Zera'im. Oxford, 1690	<p>Misnae pars: ordinis primi zeraim tituli septem translated and illustrated by Gulielmus Guisius with a preface by the Ramba"m ...</p> <p>Chapters from mishnayot in Seder Zera'im, with an introduction by the Ramba"m in Latin, in Latin translation by Gulielmus Guisius, Oxford, 1690. Latin with some words in Hebrew.</p> <p>[7], 54, [1] 133 pp, 20 cm.</p> <p>Very fine condition. Minimal aging stains. Magnificent leather binding.</p>

no.	Opening	Estimate	Name	Desc
208	400	600-700	Olat Chodesh HaRevi'i. Polemic Against Sabbatean Derivatives. Pedigree Copy	<p>Kuntress Olat Chodesh HaRevi'i - Ahavat David , to wage war against the evil ones who follow (Shabbetai) Tzvi, those who follow Shabbetai Tzvi, Berachiah, Jacob [י'הוּלִי בִשְׁבַת]. Two title pages. Prague, 1800 [chronogram: ט'מ'א'י'ם' ל'נ'פ'ש]. Polemic work, uncommon, Owner's stamp of Rabbi Yitzchak Yosef Chazzan, av beit din of Lubicz and author of Siach Yitzchak .</p> <p>Work by Rabbi David Fielash, author of Teshuvah MeAhavah , one of the most prominent rabbinic leaders of Prague, opposing Sabbatean derivatives. The background to this work is the decision by Prague leadership to come out against supporters of Chavah, daughter of Jacob Frank. The work was written using especially aggressive language. "Those who run to Hell after Tzvi are ousted by a broken deer [צב'י] ... those who are captured by Shabbetai, Berachiah, Jacob [י'הוּלִי בִשְׁבַת] are in the pit where a dog is broken. Work of historic importance.</p> <p>In his preface, the author also writes about the madmen who gave hints about that year, 1800, that it would be the year of redemption, and he also refers to hints about the year 1840. Alongside this, he brings a letter written by Naphtali Hirz Wessely stating that the author writes "matters that are appropriate to be brought to print and disseminated among the Jewish people." This letter says in the name of Rabbi Yehonatan Eybeschütz that Kabbalistic wisdom is not one of the fundamental beliefs of the Jewish faith, and it need not be believed. The letter was written in Hebrew mixed with German.</p> <p>The author was the primary disciple of the Noda BiYehudah, the ra'ava'd of Prague, and one of the most prominent rabbis of his generation. His opinion that the Zohar did not originate with Rashb"i is well-known; he attributes its distribution to Shabbatei Tzvi and Jacob Frank.</p> <p>Refer to the Hebrew catalog text for a brief biography of Rabbi Yitzchak Yosef Chazan .</p> <p>[8], 32 leaf. Half-title page and detailed title page. 18 cm. Very fine condition. Magnificent new leather binding.</p>
209	300	2000-3000	Mar'ot Elok-im (Inferno) by Dante Alighieri, First Hebrew Translation, Trieste 1869, Including a Poem by Shada"l at the End. Rare Jacket Cover	<p>Mar'ot Elok-im by Dante Alighieri, in Hebrew translation by Dr. Shaul Formiggini of Trieste.</p> <p>First Hebrew translation of one of the most important works in the history of the West: Divine Comedy by Dante Alighieri, translated by Dr. Shaul Formiggini. Completed in honor of his sixtieth birthday, and printed by Lloyd Austriaco in 1869.</p> <p>Written as a gift for the Kol Yisrael Chaverim Society - 'Kia"ch' in Paris (Alliance). Formiggini did not manage to complete the other two parts of Divine Comedy and passed away four years later.</p> <p>In his foreword, the translator writes that "After the prophets of G-d through whom the Divine Spirit spoke, the greatest of poets was Dante Alighieri, and there were never any others like him - among any people and in any language." The translator justifies himself regarding Dante's Christianity - "Though he was born a Christian, and the faith of the Christians is the foundation of his visions" however "And yet also all that he said, and the wisdom of his sayings were correct, and equal and beautiful to all men." He therefore desired to disseminate Dante's works among Jews, including those who lived in the Orient, Poland, Russia, and the countries of the East.</p> <p>The translator attached Shada"l's poem at the end of the work, written in 1865 in honor of the author's six-hundredth birthday.</p> <p>[3] 202, VIII pp. 21 cm. Many antique comments in Italian script, apparently written close to when the book was printed. Very fine condition, very minimal aging stains.</p>