

בס"ד

Memento from the Wedding of

MIRA

and

MOSHE

י"א אכול ה'תשפ"ה

The fourth of September, 2025

WEDDING OF MIRA & MOSHE LEVY



Dear Family and Friends שיחיו,

As with every momentous occasion, we begin by thanking Hashem Who has granted us life, sustained us, and brought us together to celebrate this joyous milestone.

We are overjoyed that you are able to share in the *simcha* of **Moshe** and **Mira's** wedding. Jewish tradition teaches us the tremendous importance of rejoicing with a *chosson* and *kallah*, and your presence makes this *simcha* all the more meaningful.

In honor of this special occasion, we are delighted to share with you a unique *teshura* about **Reb Sholom Ber Pewzner**, great-grandfather of the *chosson*, and **Reb Mottel Schusterman**, great-grandfather of the *kallah* — who were, in fact, business partners. In addition, we have included a brief biography of the *chosson's* namesake and great-grandfather, **Avraham Moshe Deutsch**.

We would like to express our heartfelt gratitude to all those who made this project possible: **Rabbi Hertzel Pewzner** for much of the research and guidance in the writing, **Rabbi Yankel Oster** for his efforts in writing and editing, **Rabbi Avremi Hershkop** for the beautiful graphic design, and **Rabbi Dovi Levy** for coordinating and heading the project.

May Hashem shower *brachos* on **Moshe** and **Mira** as they begin their new life together, and may we continue to share many joyous occasions, culminating in the ultimate *simcha*, the coming of *Moshiach*.

With gratitude and joy,
The Levy and Schusterman Families

11 Elul, 5785



Reb Sholom Ber Pewzner in 5721/1961, New York.



Reb Sholom Ber Pewzner

The goal of this publication is to document the life of Reb Sholom Ber Pewzner and to provide a glimpse into his character and personality. His life of just sixty years was filled with so much, and this writing is a first attempt to tell his story. The information presented is gleaned from his archives and stories recounted by his children and acquaintances. This account is in no way comprehensive, but the hope is that it will be a small step in perpetuating his memory for the time to come.

Born in communist Russia and educated in the spirit of Mesirus Nefesh for Yiddishkeit and Chassidus, Reb Sholom Ber lived by his convictions. He was known for his deep mind and gentle soul. His unique blend of ever-sensitive graciousness and perceptive wit led so many to appreciate him while he always retained his own rich inner world of ideas, inspirations, and perspective.

After spending the years of World War II learning in the underground Yeshivos of Tomchei Temimim and fleeing to Central Asia, Reb Sholom Ber ultimately escaped the Soviet Union and arrived in France. From there he prepared to travel to the Frierdiker Rebbe in New York. Just as plans were being finalized, he became engaged to Rochel Nemanov, the daughter of the famed chasid, Reb Nissan Nemanov. They married in Adar 5710 (1950), weeks after the Frierdiker Rebbe's passing, and they arrived in America several months later at the inception of the Rebbe's nesius. Unaffected by what he called "the humel-tumel of America," they built their family on the solid foundations of Chassidus and simple Jewish integrity. Reb Sholom Ber was gifted with an array of talents and interests, but his pursuits were always focused on the kavanah Elyonah and fulfilling the Rebbe's instructions. His life was filled with gratitude, and his loving dedication to his family was legendary.

In his signature quiet demeanor and unassuming posture, Reb Sholom Ber rarely spoke about himself, yet hopefully, this collection will provide a glimpse into who he was.

Three years ago, in 5782, the first six chapters of this documentation were published, and this is the second but not the last instalment of this project. Bezras Hashem, in the coming time, we will be able to publish the remaining chapters.

The Ezra-Balshon Press

Beginnings of Ezra-Balshon

In 5713 (1953), Reb Sholom Ber became a partner in Reb Mordechai (Mottel) Schusterman's printing business, Ezra-Balshon Printing, located in East New York, Brooklyn. Ezra-Balshon occupies a unique place in Lubavitch history, as it was the very first printing press operated on a large scale by Lubavitcher chassidim. Until that point, most of the Chassidus printed by the Rebbeim had been outsourced to printers from other communities.

Reb Mottel Schusterman had founded Ezra-Balshon a few years earlier with the encouragement of the Frierdiker Rebbe. A thoroughly chassidishe Yid, Reb Mottel was born in Zhlobin in 5674 (1914) and had been a *talmid* in the underground *Tomchei Temimim* in Russia. For thousands of chassidim, Reb Mottel would eventually become a fixture in 770, where he served as the Rebbe's *Baal Koreh*. Following the war, he managed to escape the Soviet Union and eventually arrived in New York in 5708 (1948) after navigating post-war Europe for around a year and a half. Soon after getting settled, he wrote to the Frierdiker Rebbe, suggesting that he enter the printing industry, a field in which he had gained some prior experience in Russia. The Frierdiker Rebbe approved the idea. In fact, Reb Mottel had also mentioned his experience in the printing industry to the Rebbe, and the Rebbe had commented that for some time they had been searching for someone suitable to print seforim. Thus, with the Frierdiker Rebbe's encouragement, Reb Mottel set out to learn the craft of modern printing.



*Reb Mottel Schusterman Reading the Torah
in 770*

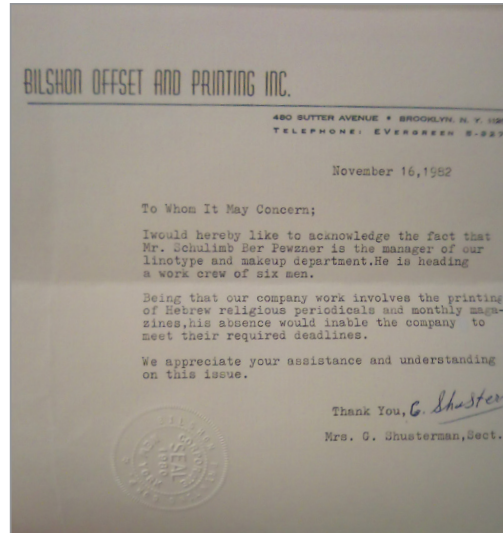
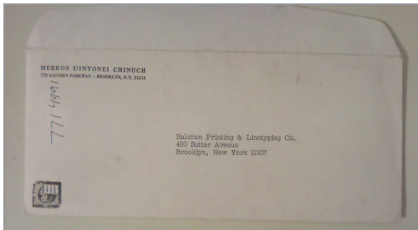
The technology of the time centered on linotype machines. These were massive, complicated pieces of equipment that prepared printing plates by mechanically casting lines of molten metal (primarily lead) into letters. The operator worked a special keyboard linked to molds that shaped the hot metal into one line of type at a time. The machine would then arrange these "slugs"

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יוסף יצחק שניאורסאהן
ליובאוויטש

כ"ח.נ' ניסן תש"ה.
ברוקלין.

ידידי וו"ח אי"א מוה"ר מרדכי שי'.

שלום וברכה!

במענה על שאלתו כענין ההסתדרות
בדאי תחתי הרב רש"ג שליט"א יפעול בהרזיונס
אשר יגור עם כ"ב יחיו כפה ונכון אשר יתעסק
בעניני הרפסה אבל לא יעזוב משרת השמשות
ורגילות הזכיחה והשי"ח יחזק את בריאותו
ובריאות כ"ב יחיו ויסתדר בסדר טוב בנשמות
וברוחניות.

בשם כ"ק ארמו"ר שליט"א
מזכיר. חתום



of lines into plates, which could be used to press ink onto pages. Unlike today, when printers are supplied with formatted digital files, Ezra-Balshon's customers would only provide handwritten or typewritten manuscripts. The task of transforming these manuscripts into beautiful, publishable seforim using linotype required significant skill, patience, and effort.

At that time in New York, nearly all of the major shops operating linotype



Pictured is a linotype machine, similar to the ones used in Ezra Balsban

machines were controlled by the printers' labor union, effectively preventing an outsider like Reb Mottel from gaining employment. Through an acquaintance, however, Reb Mottel was introduced to one of the Gerz brothers, who jointly owned a print shop in Manhattan. They permitted him to come in on Sundays or when the union was on vacation to learn the trade using their machines. After some time, Reb Mottel managed to secure access to a linotype machine in Crown Heights. He would use the machine in the evenings after the owner closed the business and went home. Since that shop had no press in-house, Reb Mottel was forced to lug the heavy lead plates by taxi to Manhattan, where he

would outsource the printing to various shops. Oftentimes, he was printing things last-minute, and he needed to beg press owners to squeeze in his jobs.

The exhausting and inconvenient nature of the arrangement — late nights, transporting heavy metal plates, and dependence on others' goodwill — made the need for his own independent shop apparent. The Frierdiker Rebbe was also aware of this strain and encouraged Reb Mottel to acquire his own machine. Yet the cost was prohibitive: a linotype machine carried a price tag of approximately \$3,000 at the time, a substantial sum.

It would take almost two years for Reb Mottel to gather the resources. In the meantime, Reb Mottel merited to print several *kuntreisim* and seforim of *Chassidus* for the Rebbe. Among them were *Heichaltzu* and the Frierdiker

Rebbe's maamarim of *Basi LeGani*. Towards the end of 5710 (1950), Reb Mottel succeeded in purchasing his own linotype machine, renting premises at 238 Belmont Avenue in East New York and buying a printing press, enabling the entire process — from typesetting to finished product — to be handled in-house. Reb Mottel was now in business.

The Rebbe gave the business its name: *Ezra*, after the printing press that had produced the *Tehillas Hashem siddurim* for the Rebbe Rashab in Rostov. For legal purposes, however, the business needed an additional designation, and thus the name *Balshon* was added, drawn from a reference to Mordechai HaTzaddik in Sefer Ezra, referring to his mastery of many languages. From then on, the name Ezra was used for Kehos projects, while Balshon was used for other customers.

Becoming a Partner

At the outset, Reb Mottel had taken Reb Hirshel Gansburg as a partner. However, when Reb Hirshel relocated to Montreal after his marriage, Reb Mottel was left to shoulder the enterprise alone. By Shvat 5713 (1953), he sought a new partner, and it was at this point that Reb Sholom Ber entered the business.

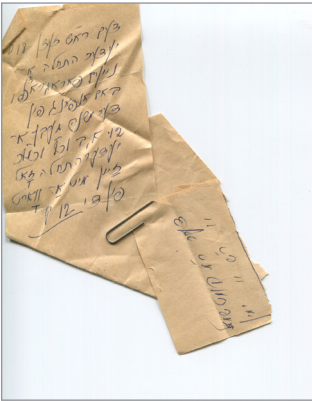
By then, Reb Mottel estimated that he had invested around \$14,000 into the business. The agreement was for Reb Sholom Ber to buy in as a partner with a \$5,000 investment. When it came time, however, Reb Sholom Ber admitted that he only had \$1,500 readily available and would need to borrow the rest. Instead of pressing him into debt, Reb Mottel accepted him as a partner for only \$1,500. Later, he explained his reasoning: "I was not looking for money. I am not a businessman. I wanted a partner who would feel the *achrayus* for the business, someone who would help it grow."



Reb Sholom Ber holding his eldest daughter, Esther Bluming, New York, 5712/1952

The partnership was thus sealed. The division of roles soon became apparent. Reb Mottel was handy, constantly tinkering with and repairing the machinery, which was prone to breakdowns. On a daily basis, he kept the press running by fixing whatever issues arose; only in cases of major breakdowns would they bring in Reb Heishke Dubrowsky who worked at another shop. But to truly expand, the business needed someone to handle the customers, set pricing, oversee the flow of work, and ensure that projects were completed attractively and punctually. This became Reb Sholom Ber's domain.

Though not mechanically inclined, Reb Sholom Ber supervised the lino-type operations, ensuring that the work included a sense of refinement and artistry. He was not content with mere functionality — he wanted every sefer to be beautiful, both inside and out.



Shown here are instructions that Reb Sholom Ber wrote for typesetting a book

While the two partners held separate roles at the business, and at times maintained diverging views on how to conduct the business, Ezra-Balshon expanded under their joint leadership. By 5716 (1956), the business had outgrown its original location, and they purchased a larger building at 480 Sutter Avenue in Brownsville. Into the new facility they moved their existing machines as well as newly acquired equipment.

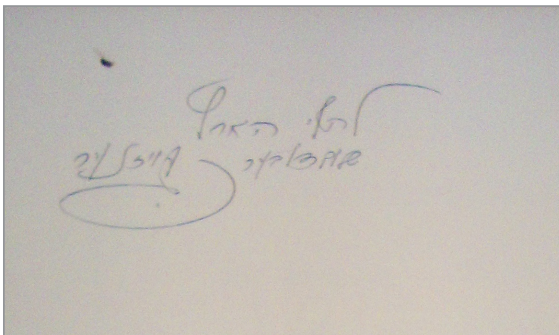
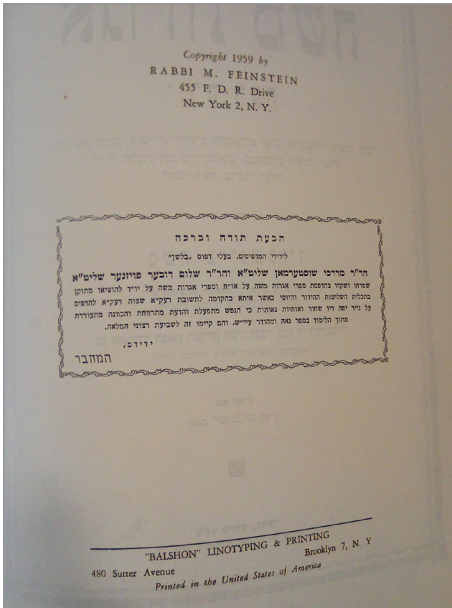
The Spirit of the Press

Reb Sholom Ber was able to blend outstanding decency and graciousness while maintaining his own strongly held opinions, and this was apparent in his interest in ensuring the quality of Ezra-Balshon's products.

One notable customer whom Reb Sholom Ber greatly appreciated was the great Posek, Rabbi Moshe Feinstein. When Reb Moshe published his Teshuvos with Ezra-Balshon, everything was organized and orderly, which was not very common among authors of *seforim*. Reb Moshe had much appreciation for Balshon's work, and he included a special message of thanks on the overside of the cover page of his *seforim*.

Reb Sholom Ber took a personal interest in every single sefer that Ezra-Balshon printed. While his busy schedule did not allow him to read every sefer, he

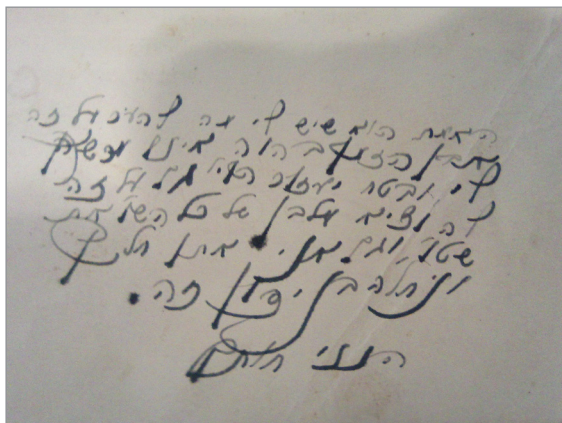
WEDDING OF MIRA & MOSHE LEVY



Pictured on the top right is Reb Sholom Ber's copy of the first edition of Igros Moshe which he published; on the top left is Reb Sholom Ber's inscription of his name; on the bottom left is the copyright page showing Reb Moshe's expression of gratitude for the printers

hoped to study them later on in life. In his personal collection, he would write remarks on some of the sefarim, sometimes offering praise and sometimes sharp disapproval.

Once, the Rebbe had to tell Reb Sholom Ber not to be too emotionally invested in the print shop. Reb Sholom Ber had written to the



A Uniquely Critical Comment by Reb Sholom Ber on a Kuntres He had Published. 5714/1954

Rebbe that natural disposition to take things to heart led him to feel overwhelmed by various elements of the business. Reb Sholom Ber continued that perhaps he should leave the print shop due to the stress. The Rebbe told him that it was up to him to process things intellectually or emotionally and that he needed to keep things out of his emotions. In other words, the Rebbe did not allow him to depart. Reb Sholom Ber always interpreted this as an indication that the Rebbe valued his work and wanted it to continue.

Ezra-Balshon also maintained standards not only of quality but of principle. They refused to print works containing *kefirah* or challenges to the *mesorah*. On one occasion, someone approached them with a manuscript questioning *Torah SheBaal Peh*. The manuscript was rejected outright.

The caliber of its employees also reflected this standard. One outstanding example was Reb Moshe Nemanov, Reb Sholom Ber's brother-in-law, who worked as a typesetter. Many *mechabrei seforim* specifically requested his work, even offering to pay extra, because he would correct *maareh mekomos* as he typeset.

At the same time, Reb Sholom Ber was known for his *menschlichkeit*. A story later reported in *Yisroel Shelanu* illustrates this: A young secular Israeli, new to New York, was told to apply at Ezra-Balshon because they needed someone familiar with Hebrew typesetting.

The paper relates how he showed up and met two Chasidish Yidden who set him up at a machine, where he typed away all day long. When the end of the day came, he looked down at the paper before handing it in, and to his horror, the lines were all cut off. Defeated, he handed in his work, expecting his short career at Ezra-Bal-



A scan of the *Yisroel Shelanu* article

shon to come to an abrupt end. However, when the two partners returned from the office, he was told, “see you tomorrow.” Reb Sholom Ber explained that he had only made one mistake. “The paper had been loaded incorrectly, but the typing was good. You won’t make the same mistake again.” Astonished at such unexpected kindness from two Jews so different from himself, he stayed on for some time.

Another example of Reb Sholom Ber’s thoughtfulness was related by Rabbi Yosef Yitzchak Bukiet. As a *bochur*, Yosef Yitzchak was close to Reb Sholom Ber, who cared for *bochurim* and made space for Yosef Yitzchak at davening in 770.

Once, the Rebbe wanted to publish a certain *maamer* of the Frierdiker Rebbe, and the only person who had a copy was Reb Yosef Yitzchak’s father, Rabbi Chaim Meir Bukiet. Rabbi Bukiet’s *bichel* containing the *maamer* was brought to 770, where the Rebbe divided the *maamer* into perakim and added footnotes. It was then sent to the print shop. When the *maamer* was printed, Reb Sholom Ber made sure to tell Yosef Yitzchak that his father should request that the original *maamer* now containing the Rebbe’s handwriting be returned. To this day, the Bukiet family still has the *maamer* thanks to Reb Sholom Ber’s suggestion.

Daily Schedule

A glimpse into Reb Sholom Ber’s daily routine can be found in a letter that he wrote to his older sisters in France, where he described his morning routine and the structure of his day.

B”H Thursday night, Parashas Bechukosai 5717 (1957)

To my faithful ones, may you live forever happily.

Peace and blessings.

I hope this letter finds you in the best of health and that everything is in order with you. You surely received our letter (meaning a response to your letter), and by us there is no particular news - everything goes as usual. Still, one must write, and although you are indeed very busy, we still ask you to write us a letter from time to time. If you think that I am indeed a “*pust un pas’nik*” (as was the case with me when I was in yeshiva), you’re making a small mistake, and let me give you a very brief overview of today (this is nothing more than a short and incomplete picture after I’ve decided (and am in the process of



deciding) that it's not advisable for me to run around so much and it's about time to go a bit slower), and I won't mix in the last head-spinning matters with which I fell asleep at about one AM.

Thursday, 15 Iyar 5717, 594 Montgomery Street

At 15 minutes to six, I wash *neggel vaser* and hurry to get dressed as quickly as possible, so I could still say the morning blessings till *Hodu* by six o'clock. My *chavrusa* will come to learn at 6 or five minutes after six; I should already be ready with the morning blessings (and then I can immediately go with the 7 o'clock minyan). Thank G-d, I've already somehow swallowed down the words, and I'm sitting with the *Likkutei Torah*. We barely manage to learn, the hour has already passed, and the minyan already started, and I'm straining with all my strength not to get delayed (whether the chazan is Hungarian or Polish, he's not rushing ahead of me). I'm already holding the *tallis* under my arm, and I'm already going to the bakery (across from the shul, and we live across the street).

Oh, to my mazal, an elderly man from shul must tell me something about his issues with the children. (Well, you understand that I must listen to him — he's an elderly man after all. According to him, I'll be the only one who will properly approach the matter, and I'll simply revive him). In short, I listen to him and respond with a feigned encouraging voice, since this is indeed a serious matter, that we must think the matter through well. Therefore, I think it would be only right on my part to invite him to my house where we can talk comfortably without disturbance, and I hope to G-d that we'll surely be able to find a solution to the matter. He accepts my proposal, and I'm free. (I'm left thinking where I'll find the time, but at least not now).

I'm in the bakery, and being at the threshold, they're already cutting the bread for me (the person already knows that I'm always in a hurry). I glance at the clock. It's already 20 minutes after eight, the shop takes half an hour to get to, and I also have an appointment exactly at 9 o'clock. I have no time to wash for bread, I make myself a coffee, and Rochel (may she live) is already helping prepare my lunch to take with me, and I'm already running to the subway (well, you must understand that one must wait a few minutes for the train and this makes me very agitated). With mazal, I'm already running up the metro stairs and I'm desperately rushing [like a *unter geshafener*] to the shop. Baruch Hashem, I arrived on time: the customer had just come in, and he gives me a broad "Shalom Aleichem". (I wonder to myself why I needed to run so much, but I'll hold myself together all day, not budging even if the world turns upside down).

PRESIDENT 8-7377

EVERGREEN 5-3276

S. B. PEWZNER

594 MONTGOMERY ST.

BROOKLYN 25, N. Y.

ב"ח, אור ליום ו' פ' ספספס בחוקהי החשי"ז.

צו מינע טרייע לעבט ערויך גליקליך.

שלום וברכה.

איך האָב אַז דער ברייַף וועט אייך טרעפן אין בעסטן געזונט און בא איר
אין אלעס אייך ארבעטונג, זיכער האָט איר באקומען אונזער ברייַף (דאס הייסט איר
ענטפער אויף ספספס ברייַף), און כאָב בא אונז זיינען קיין באזונדערע נייעס נישט
פאראן אלעס גייט היי געוויינטליך, דאך דארטען שרייבן, און חגם איר זייט טאקע
זייער פארנומען דאך בעסן מיר אייך שרייב אונז אן פון צייט צו צייט איר-בריה-טאקע
קלערט איר אז איך בין טאקע אפּוועט און פאסטניש (ווי עס איז געווען מיט
מיר דער טאל זייענדיג אין ישיב"ע), מאכט איר אקלייניקן טעות, און לאמיר אייך
געבן נאר אקורצן איבערבליק פון היינטיקן טאג (דאס איז נישט מסר ווי אקורצע
און נישט גאנצע בילד נאך דעם ווי אייך האָב בא זיך באשלאסען (און האלט אין שלי-
טען) אז עס איז נאר אפּוועטעלעכעסעסעסעס מיר נישט ראטזאט אויף צו לויפּען און עס
איז שייט צייט איר-טעלע גיין לאנגזאמער, און אייך וועל נישט אריינמישן די לעצטע
קאפּ דריינישן ספספס מיט וועלכע איך בין איינגעשלאפּן אומגעפער בא איינס דעם זייער-
דאנערשטיק ט' איר החשי"ז 594 מאנטגאסרי סטריט.

16 מינוט צו וועט האָב אייך אפּגעגאסן נעלעל וואסער, און הייל זיך אָן-
טאן וואס שטעלער, אייך זאל נאך קאנען אפּוועגן ביז הודו צו וועט איינזער או
מיין חבר וועט קומען לערנען 6 אדער פינף מינוט נאך וועט זאל אייך שייט זיין פאר-
טיק ביז חודו, (און דאן קאן אייך גלייך אונטעפארן מיטן סניין זיין איינזער), ב"ח
אייך האָב שייט ווי עס איז אראפּגעשלונגען די צוקאלעטשעטע עבריי און אייך זיין בא
דעם לקוחי חורח, מען לערנט קאן קאן, און עס איז שייט דורכגליפּען די שעה דער
סניין דאנעם, אייך שטריינג זיך אן מיט אלע כחות נישט אפּוועסטין, (מען ער זיין
א-אונגארישער מען ער זיין א-היילישער, מיר יאָבט ער נישט איבער) אייך האלט שייט
דעם טליח אונטערן פאכע און אייך נעם שייט גיין אין בעקערי (אנטקעגן שול, און
מיר לעבן איבערגיין די גאס), הא אויף מיין טל אפּעלערער איד פון שול מוז מיר
עפעס דער ציילן וועגן זיינע הויז פראבלעמען מיט די קינדער, (נו איר פארשטייט דאך
אייך מוז עס אויסהערן, ער איז דאך עפעס אפּעלערער איד, און לויט עס וועל אייך
זיין דער איינציגער וועלכער וועט האבן דעם ריכטיקן צוגאנג צו זיין וועל
עס פשוט מחי' זיין) תכלל אייך הער עס אויס, און פשוט זאג עס מיט א-גוטמאכט
גוט מוטיגע שטימע, היינט ווי דאס איז דאך אפּערנסטער קיין, און מיר מוזן דאך
גוט דורכטראכטן די זאך, דעריבער האלט אייך אז עס וועל געווען נישט מער ווי רעכט
פון מיין זייט אייך זאל עס איינלאזן צו מיר אין הויז וואו מיר וועלן אומגעשטערקט-
נען געמיטליך שמועסן, און אייך האָב להשי"ח אז מיר וועלן געוויס קאנען געפינען
אלייזונג צו דער אנגעלעגהייט. ער נעמט אן מיין פארשלאג און איד בין פרי, (בשעה
קלער אייך וואו וועל אייך דאן נעמען די צייט, אבער דאך שטעטסטעס לכל הפחות נישט
יעצט) אייך בין איין בעקערי, און זייענדיג ביים שוועל שניידט מען שייט נאר מיר די
ברייט (דער סטנעט ווייט שייט אז אייך הייל אלע סאל). אייך כאט א-קוק אויפן זייער
עס איז שייט 20 מינוט נאך אכט, אין שאפ נעמט פארן א-האלבט שעה, און אייך האָב
א-פיינעסטעס אייך פונגט פאזיגער, קיין צייט צו וואשן זיך האָב אייך נישט, אייך טאן
מיר א-גלעזל קאפּי, און רחל חחי' היילט שייט מיט דעם צוגרייטן נאר מיר דעם מיטוין,
און אייך לויף שייט צום מעטרא, (נו איר דארפט דאך אליין פארשטיין אז אויף דעם
מעטרא מוז מען ווארטן אפּארט מינוט, און דאס מאכט מיר זייער אויפגערעגט) מיט
מול אייך לויף שייט פון די טרעפּ פון מעטרא, און יאָב מיין שייט ווי א-אונטער גע-
שאפּעטער צום שאפּ, ב"ח אייך בין געקומען אין צייט, דער טאן איז נאר וואס אריין
און ער גייט מיר אפּ דעם ברייטן שלום עליכם. (איר טאן זיך פאר ווארטן צו וואס האָב
אייך געדארפט לויפּען וואס ווען, נו אבער א-גאנצן טאג וועל איר מיין האלטן עפעס. נישט
ספעטסטא מען זיין איבערקערן די וועלט,) מיר האבן ב"ח אנגענומען די ארבייט, ספעט
אבער ער בעט מען זאל עס עטוואס אויפארבעטן נאך נאר שבת, אייך בעט זיין רחמי
מיר זיינען יעצט אזוי פארנומען וכו' וכו' אבער ער גייט נישט נאך און אייך זאג עס
צו, וואס דאס סינא א-גאר גרויסע אַנשטרינגונג פון מיין זייט- (אבער וואס טוט מען נישט
צוליב פרנסה). (איר זאל נאר נעמען באשרייבן וויפל ער האָט ארויסגענומען דעם קלאק
פון די בינער אויף דער פרייז, און וויפל סאל עס האָט שייט געציטערט מיין הארץ אז

Reb Sholom Ber's letter to his sisters

We've Baruch Hashem taken on the job, but he asks that we complete something before Shabbos. I beg for mercy — we're so busy now, etc., etc. — but he persists, and I agree, which means a very great strain on my part (but what doesn't one do for livelihood). (If I were only to describe how many times he took the *klock* out from my bones, haggling about the price, and how many times my heart already trembled that...

[The letter continues on the following page, which we no longer have.]

Notably, in the earlier years, Reb Sholom Ber would take the subway to work, which required him to walk several blocks from the station to the print shop. As the neighborhood of East New York changed over time and became less safe, he shifted to commuting by bus, which conveniently dropped him off directly in front of the shop.

Every day, Reb Sholom Ber would telephone his wife, Rochel, during lunchtime. Their conversations often included a review of the day's numbers or pressing matters at the business. Rochel had a keen head for mathematics, and she would frequently point out important insights and considerations.

After finishing work, Reb Sholom Ber rarely went directly home. Instead, he would stop at 770, whose benches Reb Sholom Ber found comforting. He would only stay for a few minutes, to unwind and to learn a little. During the winter months, he would *daven Maariv* there as well. He would then head home. Every evening he would spend a couple of hours learning, primarily *Chasidus*. On Shabbos, he regularly attended Reb Mendel Tannenbaum's shiur in the Frierdiker Rebbe's *maamarim*, and during the week he would prepare diligently for it.



A portrait of Reb Sholom Ber in 1963



Reb Sholom Ber pictured ten years later, in 1973

A Special Business Partner

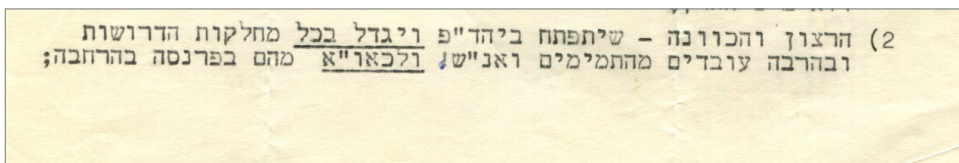
One of the most unique aspects of Ezra-Balshon was that from its very inception, the Rebbe himself was its third partner. Although the press never

generated enormous profits, one-third of all earnings went directly to *Merkos L'Inyonei Chinuch*. This arrangement had been established even before Reb Sholom Ber joined. When Reb Mottel and the original partner, Reb Hirshel Gansburg, first began, it became known to them that the Rebbe wanted *Merkos* to be included as a partner. There was some hesitation at first, and Reb Mottel and Rabbi Chodakov could not come to terms. But the Rebbe called them both in and stated his wishes clearly that *Merkos* should be a partner.

Originally, *Merkos* guaranteed a modest salary for Reb Mottel and Reb Hirshel. Later, when the press became profitable, a third of all net profits went directly to *Merkos*. This arrangement continued for the entire lifespan of Ezra-Balshon.

At the *farbrengen* of Purim 5716 (1956), the Rebbe spoke about the importance of printing. The Rebbe highlighted how the written word enabled a single person to reach and influence the entire world, something unimaginable in earlier generations when manuscripts had to be painstakingly copied by hand. With printing, *Divrei Elokim Chaim* could be disseminated widely and rapidly.

During that *farbrengen*, the Rebbe addressed Reb Mottel personally: “Mordechai Schusterman,” the Rebbe said, “you must think bigger. Take on more workers. By doing so, not only will more *Yidden* have *parnassah*, but Sholom Ber Pewzner’s *parnassah* and your *parnassah* will not be diminished. Most importantly, the reach of *Chassidus* and *hafatzas hamaayanos* will be expanded, affecting not only *temimim* and *anash*, but the entire environment.”



Pictured here is a response of the Rebbe detailing the Rebbe's vision for Ezra-Balshon

The Rebbe’s seriousness about the role of Ezra-Balshon was evident in other instances as well. When a suggestion arose to diversify by printing stock certificates, the Rebbe rejected it, not wanting the holy work of printing Torah to be diluted.

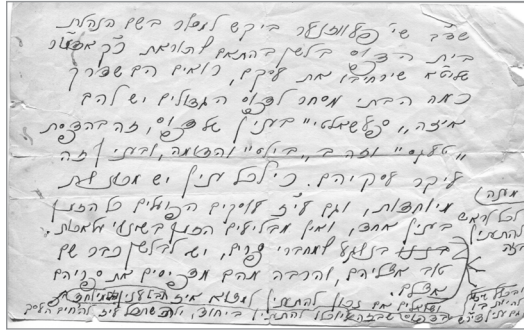
Reb Sholom Ber took this partnership with the Rebbe to heart. He saw it as his mandate to expand the business and increase its capacity. Whenever he



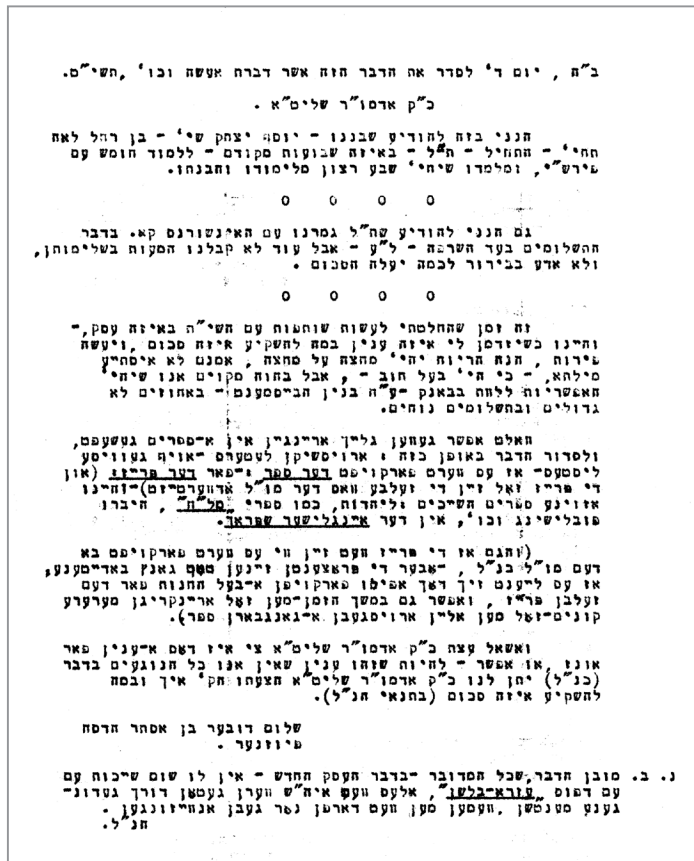
hired a new worker, he would notify the Rebbe. At one point, when considering the possibility of opening a side business distributing and selling *seforim*, he proposed to the Rebbe that it be structured similarly to Ezra-Balshon, with half the profits going to *tzedakah*. Ultimately, the Rebbe did not approve the idea, as it would detract his focus from Ezra-Balshon, but the very proposal reveals Reb Sholom Ber's personal interest in this special connection with the Rebbe, even while in business.

Involvement with the Rebbe

Not only was the Rebbe a partner in the business, but Ezra-Balshon had the *zchus* of printing many of the *seforim* printed by Kehos and overseen by the Rebbe. Typically, the *Kehos* administration would send a manu-



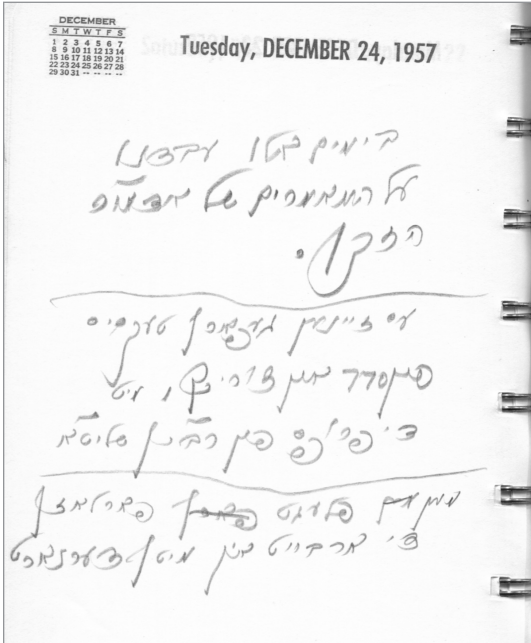
Pictured here is a copy of a tzetel that Reb Sholom Ber wrote to the Rebbe, along with the Rebbe's response defining Ezra-Balshon's special focus



Pictured here is the letter Reb Sholom Ber wrote to the Rebbe, suggesting how to expand his business affairs beyond printing seforim

script to the Rebbe for review before sending it to the press. After the typesetting, Ezra-Balshon would print draft galleys — large sheets containing multiple pages — for the Rebbe's approval. These galleys were often dispatched to 770

by taxi in the middle of the workday. The Rebbe would review them, adding edits and comments in his holy handwriting, and then the galleys would be returned to Ezra-Balshon for final publication. It was a special responsibility to handle these galleys containing the Rebbe's *ksav yad kodesh*, and the workers would take turns keeping them when the job was completed.



Shown here is a snippet from Reb Sholom Ber's diary discussing the work on the Alter Rebbe's maamarim and the Rebbe's oversight. Reb Sholom Ber describes the frequent taxis shuttling documents between the shop and 770 and the employees working late into the night.

On rare occasions, the Rebbe even visited Ezra-Balshon in person. The shop's location was on the way back to 770 from the Ohel, and sometimes when Mincha time approached, the Rebbe would stop in to daven. Reb Mottel later recalled one occasion when the Rebbe approached a worker and asked him where *mizrach* was. The worker, not

realizing who was speaking to him, turned and was stunned to see the Rebbe standing there. Flustered, he began pointing in multiple directions. Such moments left a deep impression on all present, testifying to the Rebbe's interest in the workings of the press.

Connections with Rabbanim

Reb Sholom Ber's contact book contained the information of hundreds of *Roshei Yeshivos* and *Kollels* and *Rabbanim*, as well as other Jewish writers, all across the East Coast and Canada. Most of these were clients that he had worked with. A large part of Reb Sholom Ber's role at Ezra-Balshon was to

*Pictured
here is the
teshuvah
from Rabbi
Yaakov Amsel
on the topic
of using a hot
water urn on
Shabbos*

יעקב אמסעל

בִּיהָרָב רַבִּי מֵאִיר שְׁלִיטָא
בְּרוֹקְלִין, נְיוֹ יָאָרֶק

ב"ה י"ג חשוון תשסב

ידידנו מוה"ר שלום דוב יחי
ברוקלין נ.י.

שלום רב:

ד"ר פ' העחק מכתבי בענין טלטול ושימוש בכלים חשמלים, בו המורבר גם אורות שאלתו בנוגע כלי מיוחד (פרקיולצטאר).

[illegible]

כֹּן כִּמְה סְפָרִי הִלְכָה שִׁיצָאוֹ לֹאֹר בְּשָׁבִים אַחֲרוֹנִים הִתִּירוֹ שִׁמּוֹשׁ בַּשֶּׁבֶת (זִלְתָּ אִם מְקוֹשֶׁר בַּשְּׁאֵלוֹת אַחֲרוֹת).

◆ ◆ ◆ ◆

ראם לחששות - יותר נראה כלי פיתוח מאשר כלי של האש, ישנם הרבה חלקי הדגולות חלים לבדו ליריד אסטר - כגון ריני הנחה וחזרה; שקום (לחץ הסט) אדני הויטאב לשקום הפסידים; כך בנרגע אדני, חלק יתקבל לכלי במר אש חשש הסים לצורך חלב ונור חששות שרכיבים זהירות (ואי הכל בקיאים) וכפרם בנית עם ילדים, וכל אלו אינם בכלי פיתוח כלל, משבילי כך יראים כמותר.

כנראה כבר בחפשמ תשמישו בלא"ה.

בכבוד וברכה,
י. א. אסעל

אין חידושים בזה אין חלילה אלא
באגף ישראל הדרום, שנאמר "וזה
בארכם אמת הארץ" ... ודענו ש
ישראל שם, שנאמר בראשית א'
הארץ, וצונו בראשית ב'
ואת בראשית א' ופרשת א'
זהו דבר הזה, וזהו
דין אמת הארץ, ישראל
אם אמת ישראל מביא (הארץ)
בארץ, ה' דבר ב' שם
תכונה בראשית ח' אמת
אמת, תיכונה חזית א' חס
זהו ג' דבר אמת (הארץ)
בארץ, ח' א' ז' א' שם
החוק דבר אמת ב' שם
תכונה אמת (אמת) אמת,
שם א' חס אמת א' חס
אמת, ח' אמת אמת.

אין ובעד דעם אד אפטיק העקן - האט
 פיר סוף חשב פאר
 "הקילו חפץ דלות דו שאט אט
 אפער אנדערן אט חלבה חלף
 חנה - רעס אדער סוף שפיר

This scan displays notes that Reb Sholom Ber prepared for discussing Hilchos Challah with a customer

interact with these *Rabbanim* and *mechabrei seforim*, and he would naturally form friendships and connections with many of them.

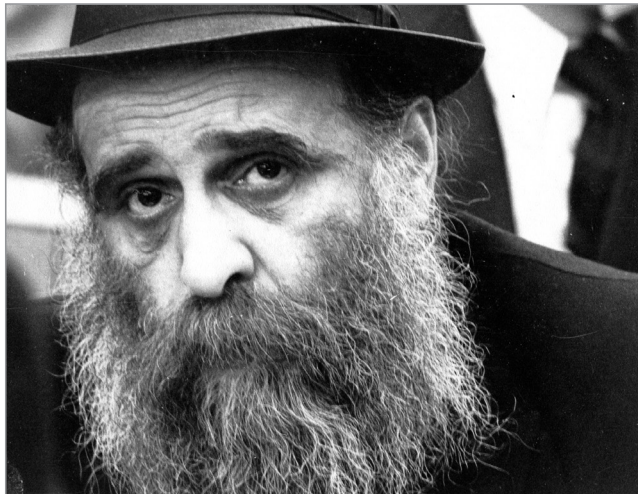
As a chassid, Reb Sholom Ber saw these connections as opportunities for *hafatzas hamaayanos*. In his conversations with these important leaders, Reb Sholom Ber would talk about Lubavitch and features of Chassidus. Sometimes, Reb Sholom Ber would even prepare notes of what to discuss with clients. Through such conversations, he helped bring the Rebbe's outlook into circles far beyond Lubavitch.

One frequent client was Rabbi Simcha Elberg, the noted Rav and leader of *Agudas Harabbanim*. While Reb Simcha was close to Lubavitch and attended farbrengens, he was not a chassid and did not automatically accept the Rebbe's positions. Because his journal *HaPardes* was printed regularly at Ezra-Balshon, Reb Sholom Ber had many opportunities to speak with him and to present the Rebbe's perspective on important matters such as *Mihu Yehudi* and support for Soviet Jewry. Over time, these conversations helped shape Reb Simcha's relationship with the Rebbe.

An interesting example of these conversations is a *teshuva* that Reb Sholom Ber received from Reb Yaakov Amsel. Reb Yaakov's father, Rabbi Meir Amsel, published an important monthly Torah journal titled *HaMaor* at Ezra Balshan, so they were well acquainted. Evidently, they had discussed the use of a hot-water urn on Shabbos, and Reb Yaakov wrote to Reb Sholom Ber regarding the various considerations.

The Decline of Ezra-Balshon

By the early 1980s, the printing industry was undergoing a technological revolution. The heavy, intricate linotype machines were rapidly being replaced by computers. Ezra-Balshon was offered the chance to switch to digital technology, but the partners de-



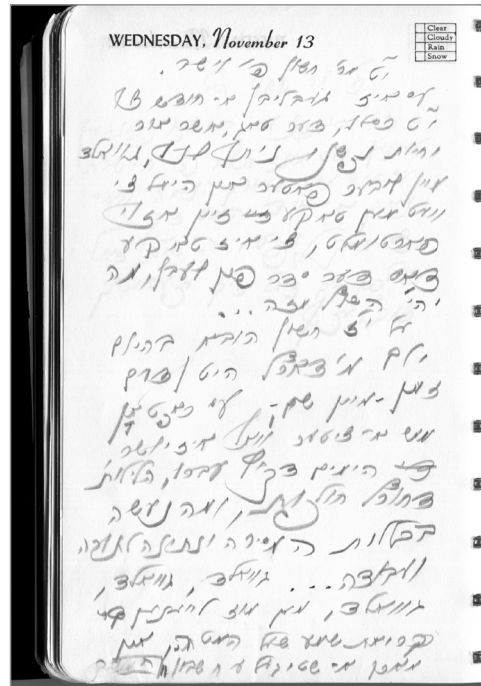
clined. While the cost was daunting, Reb Sholom Ber explained that it was not primarily a financial calculation. He foresaw that computers would soon become inexpensive and widespread, and that eventually every author would have the tools to typeset publications independently. If that were the case, much of Ezra-Balshon's services — typesetting handwritten texts into printable form — would become obsolete.

Business gradually declined throughout the 1980s. When Reb Sholom Ber was niftar in 5747 (1987), Reb Mottel recognized that the time had come to close the doors. There was little left to salvage, and the Rebbe permitted him to wind down operations, on condition that all outstanding projects in progress be completed first. The building was sold, and the families moved on.

Beyond Business

It is notable that despite being an owner of an active business, Reb Sholom Ber never allowed Ezra-Balshon to consume his identity. He did not see himself first and foremost as a printer. In his diaries, he often bemoaned the fact that his life was so consumed with the burdens of work.

Despite the many pressures of parnassah, he never allowed the needs of the business to intrude excessively on his children's lives. He never sent his children on errands for the business or drew them into its responsibilities. Almost as a reflection of his own self, he was determined for their identity to be shaped by Torah and Chassidus, not by the burdens of the shop.



Above is an entry from Reb Sholom Ber's diary from around 5718. Written on Yud-Tes Kislev, Reb Sholom Ber laments the demands of the business and its effects on his personal Avodas Hashem.

*A Brief Biography of
Rabbi Avraham Moshe
Deutsch Grandfather
and namesake
of the groom, Avraham
Moshe Levy*



Rabbi Avraham Moshe Deutsch

Rabbi Avraham Moshe Deutsch, of blessed memory, was born and raised in the town of Frauenkirchen, one of the seven historic Jewish communities near Vienna, Austria. He grew up in a home filled with Torah and kindness, nurtured by his father, Rabbi Klonimus Kalman, the community's mohel, and his grandfather, Rabbi Yehuda Leib. His father also served as the unpaid gabbai (caretaker) of the local chevra kadisha, the Jewish burial society, devoting himself to helping others without expecting anything in return.

In 1939, as World War II broke out, Rabbi Avraham Moshe and his family were forced by the Nazis to leave their home and business within just three days. Carrying their one-year-old daughter Fayrel Penina and three other young children, they endured a difficult and dangerous journey before miraculously making it to the Land of Israel, guided by Divine providence.

The Deutsch family settled in Jerusalem in homes purchased in 1930 by Rabbi Shmuel Levin, Rabbi Avraham Moshe's father-in-law. These homes were built in the Batei Ungarin neighborhood, funded by donations collected in Austria by emissaries from the Holy Land.



A young Avraham Moshe

For many years, Rabbi Avraham Moshe was a beloved figure in the Bikur Cholim Hospital synagogue in Jerusalem, where he taught Torah regularly and served as the devoted gabbai. He was known for his compassion and would often visit patients throughout the hospital, bringing them comfort and encouragement.

WEDDING OF MIRA & MOSHE LEVY

Rabbi Avraham Moshe came from a distinguished lineage. He was a sixth-generation descendant of the great Rabbi Pinchas HaLevi Horowitz of Frankfurt, author of the *Hafla'ah*, and brother of the renowned Rabbi Shmuel Shmelke of Nikolsburg. Both brothers were disciples of the Maggid of Mezritch, who in turn was a primary disciple of the Baal Shem Tov, founder of the Chassidic movement. The Baal Shem Tov himself attested that the family of

the *Hafla'ah*—and Rabbi Avraham Moshe among them—could trace their holy lineage all the way back to Levi, the son of our forefather Jacob.

Together with his wife, Rebbetzin Hitzel (née Levin), of blessed memory, Rabbi Avraham Moshe raised a family committed to Torah, kindness, and Jewish values. Among their children were their daughter and son-in-law, Rabbi Dan Yoel Levy, of blessed memory, and his wife, Mrs. Sheindel Malka Levy—may she live and be well—the grandparents of the groom, who proudly carries his grandfather's name. May he be blessed with a long and meaningful life.



*Avraham Moshe and Hitzel with Sheindel Malka
at her wedding*



Avraham Moshe in his later years





לזכות

החתן הרה"ת אברהם משה
והכלה מרת מירל
ליווי

ולזכות הוריהם
מנחם מענדל וחנה ליווי
הרב אליהו ודינה חנה שוסטערמאן
שיחיו לאורך ימים ושנים טובות

