

בש"ג

Memento from the Wedding of

MIRA

*and*

MOSHE

אַלְוֵל הַתְשִׁפְרָה

The fourth of September, 2025

WEDDING OF MIRA & MOSHE LEVY



Dear Family and Friends יְהִינָּה,

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 Hertzl 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*.

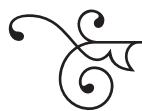
**With gratitude and joy,**  
*The Levy and Schusterman Families*

11 Elul, 5785

WEDDING OF MIRA & MOSHE LEVY



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



# Reb Sholom Ber Pewzner

**T**he 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.

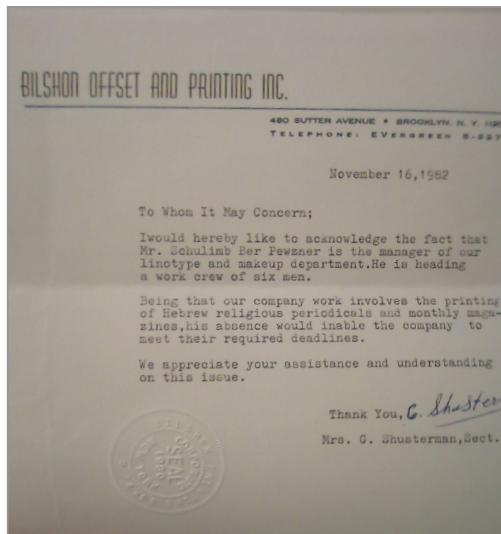
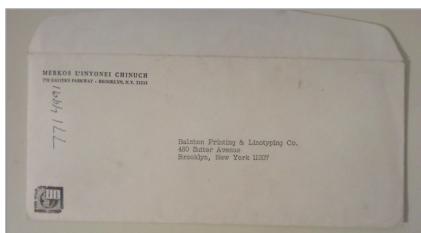
Reb Mottel Schusterman had founded Ezra-Balshon a few years earlier with the encouragement of the Frierdiker Rebbe. A thoroughly chassidishe Yid, Reb Mottel was born in Zhlobin in 5674 (1914) and had been a *talmid* in the underground *Tomchei Temimim* in Russia. For thousands of chassidim, Reb Mottel 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.

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"

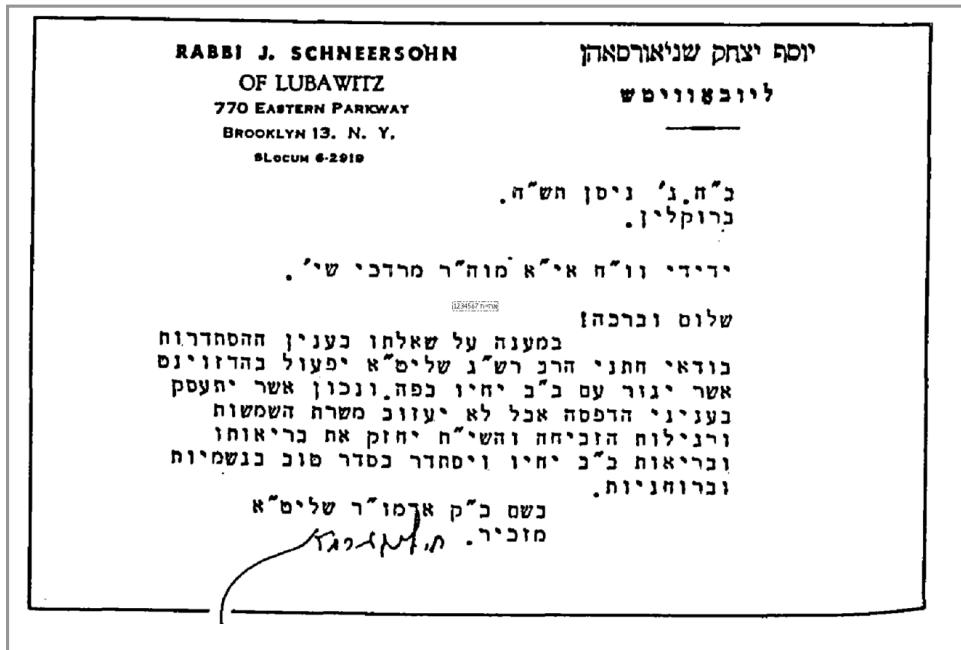


*Reb Mottel Schusterman Reading the Torah in 770*

WEDDING OF MIRA & MOSHE LEVY



Pictured above are a piece Ezra-Balshon stationary, an envelope sent from Merkos L'Inyonei Chinuch to Ezra-Balshon, and Reb Sholom Ber's business card



Pictured here is the Friediker Rebbe's encouragement to Reb Mottel to go into printing, together with other instructions for earning a parnassah



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 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.



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

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."

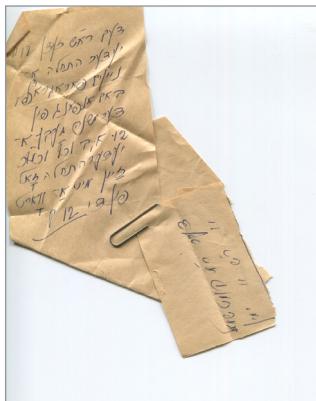


*Reb Sholom Ber holding his eldest daughter,  
Esther Bluming, New York, 5712/1952*



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 linotype 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.

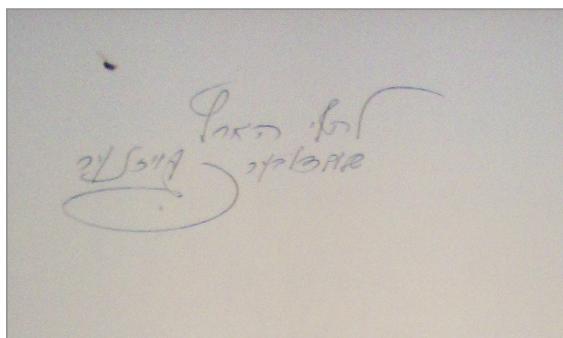
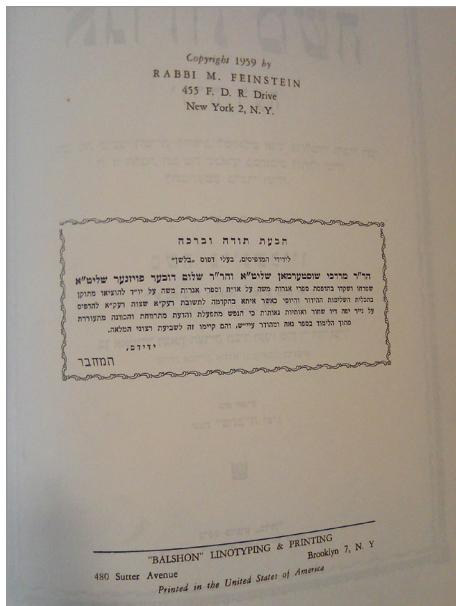
## The Spirit of the Press

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

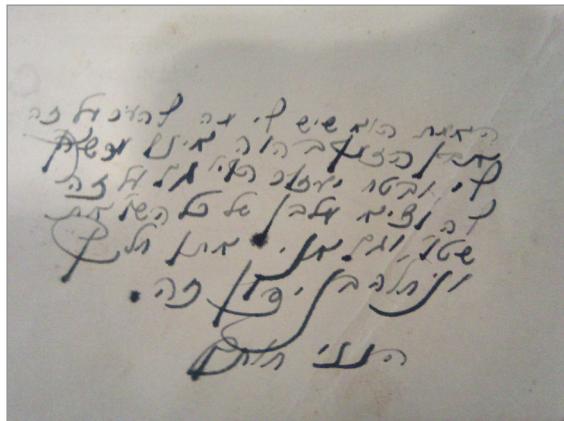
# WEDDING OF MIRA & MOSHE LEVY



*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.



*A scan of the Yisrael Shelanu article*

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 Chasidishe 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-

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).

# WEDDING OF MIRA & MOSHE LEVY

PRESIDENT 8-7377

#### REFERENCES

S. B. PEWZNER

594 MONTGOMERY ST.

BBBOKLYN 26 N.Y.

אַתָּה יְהוָה בָּרוּךְ הוּא יְהוָה

THE BOSTONIAN

213

שלום וברכה,  
זו מינע טרי לשבת עתיק גליקין.

### *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 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



*A portrait of Reb Sholom Ber in 1963*



*Reb Sholom Ber pictured ten years later, in 1973*

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.”

2) הרצון והכוונה – שיתפתח ביהדי' פ' ויגדל בכל מחוקות הדורות  
ובהרבה עובדים מהתמים ואנ"ש ולכאר"א מהם בפרנסת החרבה;

*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.

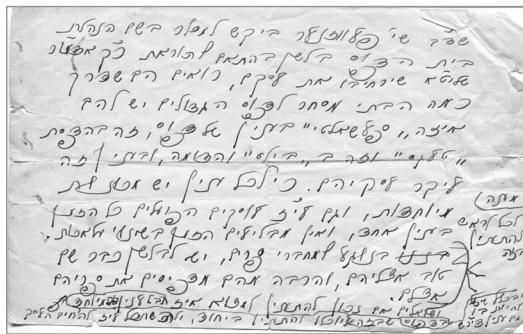
Reb Sholom Ber took this partnership with the Rebbe to heart. He saw it as his mandate to expand the business and increase its capacity. Whenever he



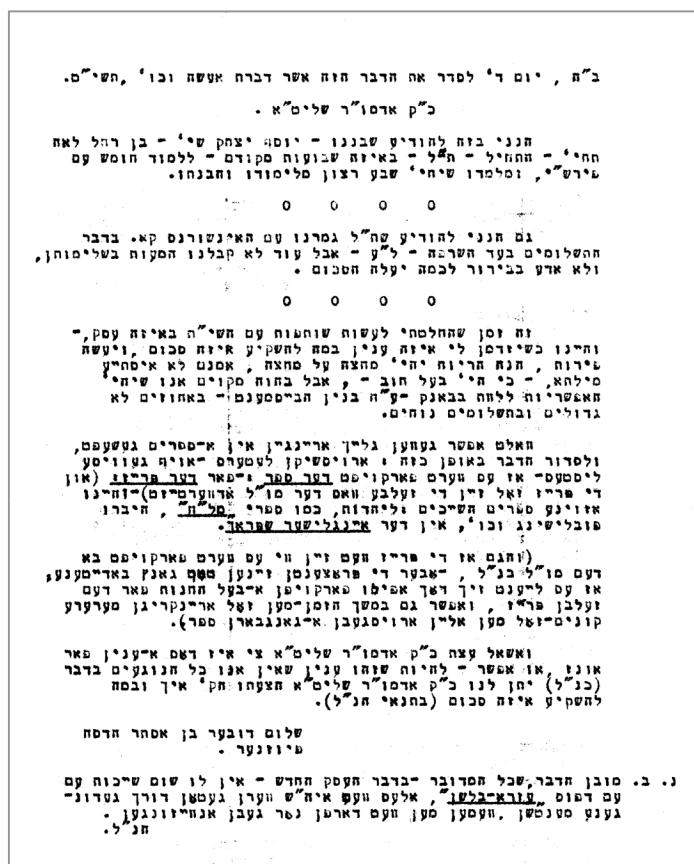
hired a new worker, he would notify the Rebbe. At one point, when considering the possibility of opening a side business distributing and selling *seforim*, he proposed to the Rebbe that it be structured similarly to Ezra-Balshon, with half the profits going to *tzedakah*. Ultimately, the Rebbe did not 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-



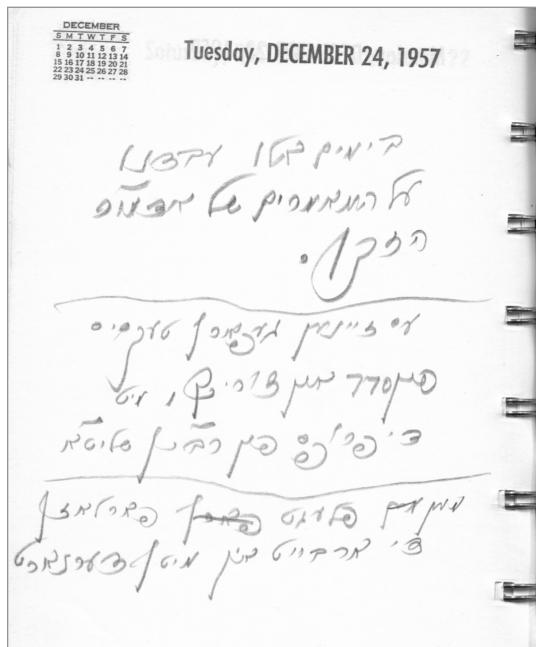
Pictured here is a copy of a *tzelz* that Reb Sholom Ber wrote to the Rebbe, along with the Rebbe's response defining Ezra-Balshon's special focus



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.



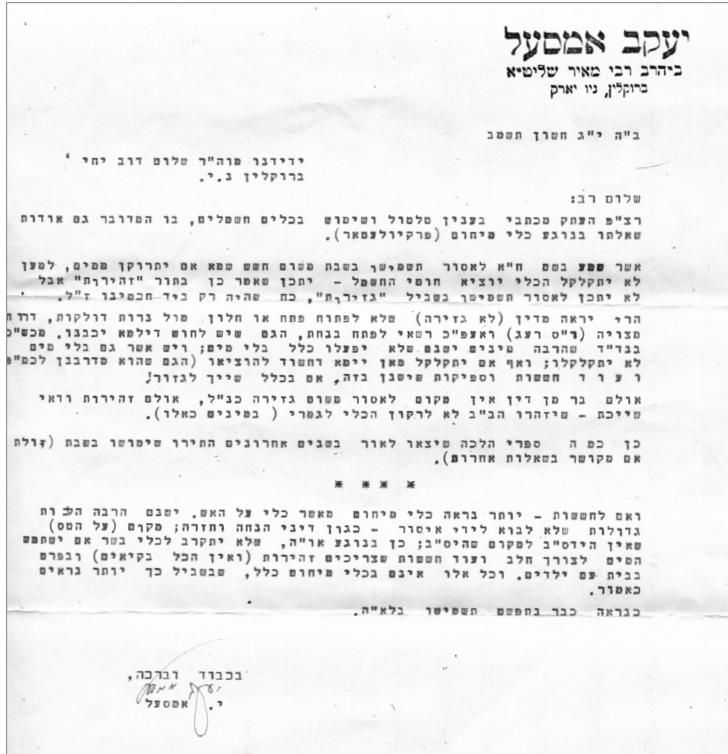
*Shown here is a snippet from Reb Sholom Ber's diary discussing the work on the Alter Rebbe's maamarim and the Rebbe's oversight. Reb Sholom Ber describes the frequent taxis shuttling documents between the shop and 770 and the employees working late into the night.*

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





*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.

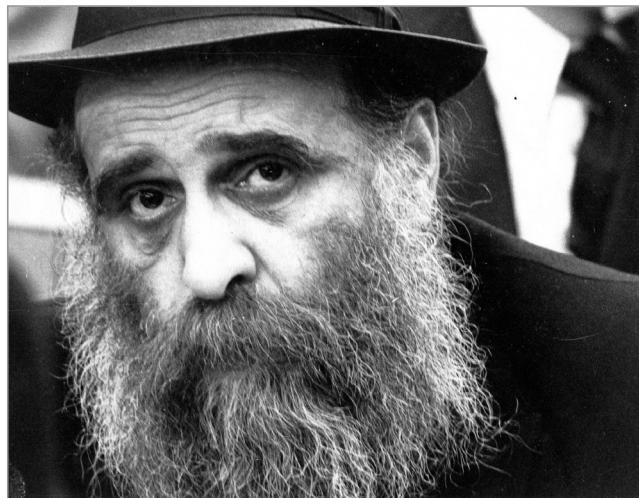
As a chassid, Reb Sholom Ber saw these connections as opportunities for *hafatzas hamaayanos*. In his conversations with these important leaders, Reb Sholom Ber would talk about Lubavitch and features of Chassidus. Sometimes, Reb Sholom Ber would even prepare notes of what to discuss with clients. Through 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-



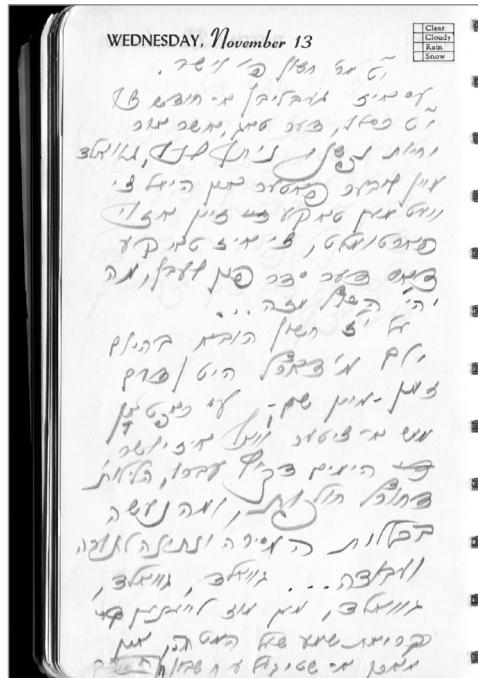
clined. While the cost was daunting, Reb Sholom Ber explained that it was not primarily a financial calculation. He foresaw that computers would soon become inexpensive and widespread, and that eventually every author would have the tools to typeset publications independently. If that were the case, 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

**R**abbi 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.

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.



*A young Avraham Moshe*

## 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*



RABBI AVRAHAM MOSHE DEUTSCH



*Avraham Moshe in his later years*



לזכות

החתן הרה"ת אברהם משה  
והכללה מרת מיריל  
ליוּיִ

ולזכות הוריהם  
מנחם מענדל וחנה ליוּיִ  
הרב אליהו ודינה חנה שופטערמן  
שיהיו לארך ימים ושעים טובות