

MEOROS HATZADDIKIM

— Lights Of Our Righteous —

A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits. -

Kedushas Levi, Parshas Noach (Bereishis 7:1)

To Receive Weekly PDF Parsha Sheet including Yahrzeits, Divrei Torah & more, please visit

<https://nertzaddik.com/>

לעילוי נשמת התנא
רבי מאיר בעל הנס זיע"א

היאהרציט י"ד אייר - פסח שני

To download please visit <https://www.ramapost.com/rmbh5786>

To view additional Divrei Torah, please visit <https://www.ramapost.com/divrei-torah>

נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

"ESSENTIALLY" ABOVE & BEYOND!

To add your shul, or request
additional copies, please email:
mitzvos@ramapost.com

לזכות רפואה שלמה

מלכה בת רחל

מיכאל בן שולמית יעקב

משה בן דבורה שירה

ואברהם יהודה בן שרה רבקה

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

THE PRINTING OF THIS PUBLICATION IS SPONSORED:

לעילוי נשמת: חנה בת יחיאל מיכל ז"ל

**Yahrzeits for the 13th of Iyar ~ Begins Wednesday Night
(04-30-2026)**



Rav Yosef Naimintz - Av Beis Din of Piltz, Maaseh Choshev (5560 / 1800 -226th Yahrzeit)



Rav Pinchos Shapira - Katzellenbogen of Ostila (5635 / 1875 - 151st Yahrzeit)

**Yahrzeits for the 14th of Iyar ~ Begins Thursday Night
(05-01-2026)**



Rav Meir baal Haness (3881 / 121 - 1,905th Yahrzeit)

Rabbi Meir Baal Haness passed away on the 14th day of the Hebrew month of *Iyar*. He is buried on the shores of Lake Kinneret, only a short distance from the city of Teveria. The grave of Rabbi Meir Baal Haness is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation. Rabbi Meir Baal Haness (the miracle maker) was a Jewish sage who lived in the time of the Mishna. According to the Talmud, his father was a descendant of the Roman Emperor Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third most frequently mentioned sage in the Mishnah.



Rav Akiva Ginsburg - Frankfurter of Frankfurt (5357 / 1597 - 429th Yahrzeit)

Son of Rav Yaakov of Nois, Germany. Also known as Rabbi Akiva Baal Nes of Frankfurt (Kelilas Yofi - Dembitzer vol. 1 p. 78b). His father, Rav Yaakov, was the grandson of the *paytan* (liturgical poet) Rabbi Akiva B'Rabi Elazar, a descendant of Rabbi Akiva Kohen of Alte Oven, who was descended from Aharon HaKohen. Rav Akiva remained in Frankfurt from ח"ט until his passing at age seventy-seven on Pesach Sheini 14 *Iyar* ח"ט .



Rav Shmuel of Karov - Shir L'Chassidim (5580 / 1820 - 206th Yahrzeit) Son of Rav Avrohom Yeshayahu. Originally from Cracow. He was a disciple of the Noam Elimelech and of the Chozeh of Lublin. He served as the Rav of Sokolov and afterwards of Karov and Wengrove. He is considered to be one of the first to spread Chassidus in Poland.



Rav Yehuda Leib of Zokilkov - Likutei Maharil (5586 / 1826 - 200th Yahrzeit)



Rav Yehuda Tzvi of Stretin (5667 / 1907 - 119th Yahrzeit)



Rav Eliyahu Chaim Meisel of Lodz (5672 / 1912 - 114th Yahrzeit)

Rav Zerach staunchly refused to accept gifts; yet, he was in a quandary. How could he refuse the *parnas*? It would be an insult. So, he gratefully accepted the pouch of coins and hid it. In his will, he left the money to be returned to its owner. After Rav Zerach passed away, the bag was found sealed. It had been unopened.

HIS SEGULOS:

Segulas Ha'sefer Ohr Leyesharim

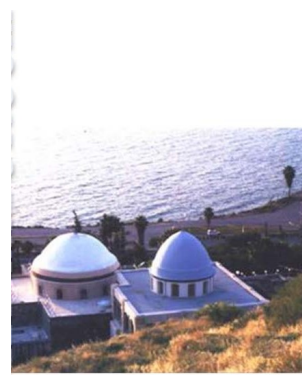
In his *haskama* to the *sefer Ohr LeYasharim*, Rav Yechezkel Landau of Prague, author of the *Noda BeYehudah* and *Tzelach* writes:

“Surely, whoever studies these *derushim* will have had impressed upon him *yiras Shomayim* (awe and fear of Heaven) and will become as courageous and fierce as a lion to do complete *teshuvah*, returning wholeheartedly to his Creator.”

Rav Sholom Eliezer of Ratzfurt, the son of the Divrei Chaim of Sanz, promised in his *haskama* the following: “It is a great *mitzvah* to support the printing of this *sefer*. Every single person should purchase and own a copy of this holy work. In so doing, the author's merit will stand by those who help publish it and support it. They will merit a great *yeshuah* and be saved from the birth pangs of moshiach--the *chevlei moshiach*.”



Rav Meir baal Hanes (Iyar 14, 3881 / 121 - 1,905th Yahrzeit)



Rabbi Meir Baal Hanes passed away on the 14th day of the Hebrew month of *Iyar*. He is

buried on the shores of Lake Kinneret, only a short distance from the city of Teveria.

The grave of Rabbi Meir Baal Hanes is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation.

Rabbi Meir Baal Hanes (the miracle maker) was a Jewish sage who lived in the time of the Mishna. According to the Talmud, his father was a descendant of the Roman Emperor Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third most frequently mentioned sage in the Mishnah.

Rabbi Meir Baal Hanes said he would help those that gave to the poor of Israel. Before his death, Rabbi Meir Baal Hanes promised - as his legacy to all generations - that he will personally intercede in Heaven, on behalf of anyone in distress, who will give charity to the poor for the sake of his *neshama* (soul), in Israel in his memory.

To this very day it has been a sacred tradition for Jews, in crisis or need, to recite the words "G-d of Meir - answer me!" while giving *Tzedakah*.

Countless stories abound of men and women who during a personal crisis, experienced miraculous help when they gave charity to this holy fund in memory of Rabbi Meir Baal HaNes.

The story behind the *segula* has its basis in Mesechtes Avodah Zarah 18a-b of the Talmud. When Rabbi Meir's in-laws were found teaching Torah publicly, they were executed and his sister-in-law was taken by the Romans. Determined to win her release, Rabbi Meir took a large bag of golden dinars and approached her warden with the bribe. "Take the dinars, and give her to me!" he demanded.

The warden, fully aware of his fate should the escape be discovered, refused. Rabbi Meir then instructed him that if his superiors would try to harm him, he need only cry out, "G-d of Meir, answer me!" and the threat would disappear. The warden was skeptical, so Rabbi Meir proved the efficacy of the *segula* by throwing a stone at the vicious jail dogs. When the dogs rushed to attack him, Rabbi Meir cried, "G-d of Meir, answer me!" and they retreated meekly. The Roman warden, satisfied that he could rely on the miracle, released the girl. Sure enough, her disappearance was quickly discovered, and the guard was taken to be hanged. At the last moment, he exclaimed, "G-d of Meir, answer me!" The

executioner suddenly stopped, took him down from the gallows, and questioned him. When the guard revealed the entire episode, the Romans engraved a likeness of Rabbi Meir on the city gates and hunted him down as a wanted man. Rabbi Meir narrowly escaped, but felt it necessary to run away to Babylon to avoid the Romans.

There is a custom that when something is lost, a person should give charity in the memory of the soul of Rebbe Meir Baal Hanes in the merit of finding what was lost. Then, the following prayer is said 3 times in a row:

אמר רבי בנימין, הכל בחזקת סומין, עד שהקדוש ברוך הוא מאיר את עיניהם. מן הכא, ויפקח אלוקים את עיניה ותרא באר מים, ותלך ותמלא את החמת. אלהא דמאיר ענני, אלהא דמאיר ענני, אלהא דמאיר ענני. בזכות הצדקה שאני נודב לעילוי נשמת רבי מאיר בעל הנס, זכותו יגן עלינו, למצוא את האבידה שאיבדתי

Rabbi Binyamin said: All are in the presumed status of blind people, until The Holy One, Blessed Be He, enlightens their eyes.

{Bereishit 21:19}, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

{The concept is that the well was always there, but Hagar did not see it. Only after praying did G-d open her eyes and she saw what was already there.

Sources for the minhag to recite *Eloka DeMeir Aneni* for a *Yeshua* include:

Kesser Shem Tov 388. Shu"t Responsum Chasam Sofer, Likutim 27, as well as Midrash Talpios, Aveidah, to help locate and find lost items. The Lubavitcher Rebbe would often encourage people to give specifically to the charity of Rabbi Meir Baal Hanes (see, for example, Likutei Sichos, vol. 31, p. 264, 270, vol. 36, p. 276, 289.)

Rav Chaim Yosef David Azulai (the Chida) explains (Pesach Einayim on Gemara Avodah Zarah 18a-18b) that the source for the custom to call out in times of danger, "G-d of Rabbi Meir, Eloka de'Meir Aneni! answer me!" comes from the following incident recorded in the Talmud Avodah Zarah 18a-18b:

When the Romans found Rav Chanina ben Teradyon engaging in teaching Torah in public, they barbarically executed him and condemned one of his daughters to a life of shame in a brothel. Beruriah, another daughter of Rabbi Chanina, appealed to her husband, Rabbi Meir, to save her sister.

She said to her husband: "It is a disrespectful matter for me that my sister is sitting in a brothel; you must do something to save her." Rabbi Meir took a vessel full of dinars and went. He said to himself: "If no transgression was committed with her, a miracle will be performed for her; if she committed a transgression, no miracle will be performed for her." Rabbi Meir went and dressed as a Roman knight, and said to her: "Accede to my wishes (i.e., engage in intercourse with me)." She said to him: "I am menstruating [dashtana] and cannot." He said to her: "I will wait." She said to him: "There are many women in the brothel, and there are many women here who are more beautiful than I." He said to himself: "I can conclude from her responses that she did not commit a transgression, as she presumably said this to all who come."

Rabbi Meir went over to her guard, and said to him: "Give her to me." The guard said to him: "I fear that if I do so, I will be punished by the government." Rabbi Meir said to him: "Take this vessel full of dinars; give half to the government as a bribe, and half will be for you." The guard said to him: "But when the money is finished, what shall I do?" Rabbi Meir said to him: "Say: 'G-d of Meir, answer me!' And you will be saved." The guard said to him: "And who can say that this is the case, that I will be saved by this utterance?" Rabbi Meir said to him: "You will now see."

There were these carnivorous dogs that would devour people; Rabbi Meir took a clod of earth, threw it at them, and when they came to devour him, he said: "G-d of Meir, answer me!" The dogs then left him alone. After seeing this, the guard gave the daughter of Rabbi Chanina ben Teradyon to Rabbi Meir.

Ultimately, the matter was heard in the king's court, and the guard, who was brought and taken to be hanged, called out: "G-d of Meir, answer me!" They then lowered him down, as they were unable to hang him. They said to him: "What is this?" He said to them: "This was the incident that occurred." And he proceeded to relate the entire story to them.

They then went and engraved the image of Rabbi Meir at the entrance of Rome where it would be seen by everyone, and they said: "Anyone who sees a man with this face should bring him here." One day, Romans saw Rabbi Meir and ran after him, and he ran away from them and entered a brothel to hide. Some say he then escaped capture because he saw food cooked by gentiles and dipped [temash] this finger in the food and tasted it with the other finger, and thereby fooled them into thinking that he was eating their food, which they knew Rabbi Meir would not do. And some say that he escaped detection

because Eliyahu came, appeared to them as a prostitute and embraced Rabbi Meir. The Romans who were chasing him said: "Heaven forbid, if this were Rabbi Meir, he would not act in that manner." Rabbi Meir arose, fled, and arrived in Babylonia.

But what is the reasoning behind this seemingly strange prayer? Rabbi Chaim Yosef David Azulai goes on to quote the kabbalist, Rabbi Menachem Azariah of Fano (1548-1620), who explains that the supplicant's intention is that he accedes to whatever the lofty intentions were behind Rabbi Meir's own prayer to the Almighty. (Asarah Maamoros, Maamer Chikur Din 1:26)

HIS SEGULOS:

Tzedaka For The Poor Of Eretz Yisroel

The Maharm A"sh explains the following regarding the custom to giving tzedaka in the name of Rabbi Meir Baal HaNess:

If a person gives tzedaka for the sake of Rabbi Meir Baal HaNess for a reason or purpose other than it being to help the poor who live in Eretz Yisroel, then he should not expect the soul of the tzaddik, Rabbi Meir Baal HaNess to intercede on his behalf. Hashem does not generally withhold reward for any good deed. Yet, according Rabbi Meir Baal HaNess' stipulation, giving tzedakah in his name for any other purpose than for helping the poor in Eretz Yisroel, fails to fulfill his last will and testament and remains ineffectual. On the other hand, performing the tzedakah in the way proscribed by the tzaddik shall bring peace and give the person life both in this world and in the eternal world of Olam Haba.

The reason why we promise tzedakah for the sake of the ascension of the soul of Rabbi Meir Baal HaNess is because during his lifetime, he witnessed firsthand the privation and distress of the poor people living in the Holy Land. Before his passing, Rabbi Meir Baal HaNess left a command in his will that for whomever gives tzedakah for the sake of his soul, he shall intercede on their behalf; he will plead for their success before the heavenly court - the beis din shel maala. We know that the prayers of tzaddikim who have already passed away continue to ascend before Hashem as is stated in many sources. Rabbi Meir Baal HaNess is known as a true miracle worker and we believe that his words will not fail us. This seems to me to be true and proper and lays the foundation for this custom which

has spread throughout many locations in Eretz Yisroel; surely it is not an empty matter.
(Based on Shut Imrei Ash Yore Deah 102)

This Weeks Segula In Honor Of Rav Meir Baal Hanes - Yahrzeit 14Th Iyar

There is a well-known *segula* to help find lost objects (I have tried it and found it to work many times): You say the following *Medrash* (*Medrash Rabba, Bereishis, Parsha Nun Gimmel*) and then give *tzedoka* to elevate the soul of Rav Meir Ba'al HaNes and recite twice "*Elaka de Rav Meir Aneni.*"

Vayifkach es eineha - Amar Rav Binyomin Hakol be'chezkas sumin ad sheHaKodosh Boruch Hu meir es eineihem - min hacha Vayifkach es eineha va'teilech va'timolei es hachemes.

Translation: And Hashem opened her [Hagar's] eyes - Rav Binyomin said, "We are all as blind people until Hashem enlightens our eyes so that we can see. From this *pasuk* we prove it: 'And Hashem opened her eyes and she went and filled the water flask.'"



Rav Akiva Ginsburg - Frankfurter (Iyar 14, 5357 / 1597 - 429th Yahrzeit)

Son of Rav Yaakov of Nois, Germany

Also known as Rabbi Akiva Baal Nes of Frankfurt (*Kelilas Yofi* - Dembitzer vol. 1 p. 78b)

His father, Rav Yaakov, was the grandson of the *paytan* (liturgical poet) Rabbi Akiva B'Rabi Elazar, a descendant of Rabbi Akiva Kohen of Alte Oven, who was descended from Aharon HaKohen.

He married Ella the daughter of Rav Shimon Ginsburg of Frankfurt d'Mein. On 6 *Elul*, ש"ד, after she passed away, he married her sister, Frumit. She passed away 11 *Nissan* ש"ט. (See: *Avnei Zikaron* of Frankurt by Rav Mordechai haLevi Horowitz pp. 336 and 480)

He served as a *shochet* and also as one of the rabbonim in the *mesivta* and as *darshan* (his talmid, Rav Yosef Yuzpa Han Noerlingen of Frankfurt in his sefer, Yosef Ometz, described Rabbi Akiva as “*hadarshan ha’gadol* who says *derashos* every Shabbos and all year long”). Rav Akiva remained in Frankfurt from ה"ש until his passing at age seventy-seven on Pesach Sheini 14 *Iyar* ש"נ (gematria = *shem tov*).

Among the famous published *hespedim* (eulogies) delivered was that of the Maharal of Prague which he delivered on the 17 *Iyar* during the days of the *shiva* for Rabbi Akiva.

Rabbi Akiva’s talent as a great orator and *darshan* were famed, and his moving sermons galvanized the *kehillah* in Frankfurt to establish several tzedakah institutions and organizations.

He instituted the concept of *kupas yeshuos* (tzedakah boxes for donations in times of distress), among the *segulos* he is known for, as related below. In the Tzemach David by Rav David Ganz who described him as “Rabbi Akiva of Frankfurt--the great *darshan* in the aforementioned *kehillah* [Frankfurt], who was the son-in-law of Rav Shimon Ginzburg, and who was the one who started the *kupos* [tzedakah.]”

HIS DESCENDANTS:

We know of a son, the Dayan Rav Yehudah Leib, whose passing was motzei Shabbos and buried on Sunday, *Rosh Chodesh Elul* ג"פ, and a daughter who was wife of Rav Yehuda Yidel Kara, *AvBeisDin* of Gluga.

HIS DISCIPLES INCLUDE:

Rav Yosef Yuzpa Han Noerlingen of Frankfurt, author of *Yosef Ometz* and Rav Eliyahu Luantz *AvBeisDin* of Fulda, Freidberg, Metz and Worms known as Rav Eliyahu Baal Shem of Worms who published his rebbe, Rabbi Akiva’s sefer, *Zemiros V’Sishbachos LeShomreinu* with poems and songs for Shabbos. Rabbi Akiva’s other published *sefer* was named *Techinos BeKol Yom LaE”l Nora V’Ayom*, also containing songs and liturgical poetry. Another disciple was Rav Yaakov *AvBeisDin*, of Tzuzmir and author of *Peirush HaMesorah* and *Taamei haMesorah*.

HIS SEGULOS:

Kupas Tzedakah

Rav David Ganz in his sefer, *Tzemach Dovid*, attributes Rabbi Akiva Frankfurter as the initiator of the *kupas tzedakah* as a source of *yeshuah* in times of danger, for when in need of salvation, and to avert tragedy.

The Chasam Sofer's Segulah For Yeshuos

Rav Shlomo Sofer, son of the *Kesav Sofer*, and grandson of the *Chasam Sofer* testified that they continued this custom in his family based on what his grandfather, the author of the *Chasam Sofer*, established.

The *Chasam Sofer's* custom was that whenever he needed a *yeshuah* -some salvation in any matter, be it large or small, would donate charity for the sake of the ascension of the pure soul of the chassid, Rav Akiva of Frankfurt.

He [Rav Akiva of Frankfurt himself] was the first to establish the *kupos* (the tzedakah *pushkas*). He enjoined others to give a donation of tzedakah *le'illui nishmaso* at any time of danger or disaster - Heaven save us - to effect salvation. (Chut HaMeshulash p. 197)

The Chasam Sofer's Segulah For Lost Objects And Hatzlacha

In the name of the *Chasam Sofer* [a *segulah*] for success in finding lost objects, it is good to make a vow [to give tzedakah] *l'illui nishmas* HaGaon HaKadosh Rabbi Akiva of Frankfurt. (Rav Yitzchok Weiss of Verbov, in the name of an anonymous talmid chacham who was a disciple of the Chasam Sofer. Alef Kesav vol. 2p. 840)

“Of course!” declared the nobleman and at once he swore to the effect before the judges and took an oath.

“Your Honors, surely the *Poritz’s* oath must stand and be accepted as truth. Well, then, this surely proves that the wallet my client found must be in fact a different wallet and not the one belonging to the *Poritz* at all. It is logical and sound to assume that he who returns a lost object is a truthful, honest man. Thieves and cheats wouldn’t return the money at all, and if this wallet only contained a thousand rubles it is reasonable to assume it is not the wallet that the *Poritz* lost - but a different wallet! I ask the *Poritz* to return the wallet to my client, since his own oath proves that it is not his!”

The *Poritz’s* face flushed. The judges concluded that he must have lied under oath and, not daring or wishing to accuse him of having sworn falsely, they accepted the attorney’s line of defense and ruled in favor of the Jew. The wallet containing one thousand rubles was returned to the Jew, he was released, the case closed. Rav Eliyohu Chaim Meisel’s advice had brought about justice once again. (*Anaf Etz Avos* p. 65-66)

Segulos Yisroel



SEGULOS FOR PARSHAS ACHREI MOS & PARSHAS KEDOSHIM & PESACH SHENI

This Weeks Segula For Parnassah

(Please note: I am not affiliated with this organization in any way. I have seen a *yeshua* for *parnossa* by using this *segula* and by printing *seforim* from the *Maharal Tzintz* and my *Rebbe, Shlit”a*, the *Clevelander*, told me that he also did so once and saw a *yeshua* in it. As such, I am presenting it for his *Yahrzeit* on the 3rd of *Iyar*.)

Praga, a suburb of the European Jewish capital of Warsaw, the 3rd of Iyar, 5593 - more than 180 years ago! The *Gaon* and revered Rav Aryeh Leib Tzintz, known as the *Maharal Tzintz*, or the *Gaon MiPlatzek*, lay on his deathbed surrounded by his most senior *talmidim* (one of whom was the famous *Chiddushei HaRim* of Gur). The great man's soul would soon be parted from his pure body as it traveled to rest on high, in the place reserved for only the holiest and purest.

An atmosphere similar to *Neila* (closure) on *Yom Kippur* pervaded the room. The *talmidim* were looking at the face of their *Rebbe*, a man who taught Torah to thousands and had given blessings and salvation to everyone who ever knocked at his door, but now his lips did not stop as he mumbled incessantly. Some of the *talmidim* were bending forward and cupping their ears to hear him say, "What is the difference between learning Torah here and learning it in the world above...?"

Suddenly, the *Tzaddik* awakened and his eyes were wide open. His hand pointed to the wooden board in the corner of the room and he asked that it be brought to him. With whatever strength he still had, he wrote on the board the text that he wanted engraved on his *matzeiva* (headstone). The *talmidim* watched silently as this mighty Torah scholar wrote; finally, his wonderful promise was written: I will be an intermediary with Hashem (*meilitz*) in the World to Come for anyone who tries to bring to publication the books that I have compiled.

The looks of astonishment on his *talmidim*'s faces did not leave his pure eyes. The shock and emotion had gripped everyone around him. This was not an empty statement. It was a promise that was all-encompassing and comprehensive, and it will be etched in stone forever, for all generations. It was to be the epitaph engraved into eternity at his final resting place ...

For a short moment, he spoke in a clear voice, "When a man hangs a sign on his store, he is telling us that he has something to sell!"

This "sign" has survived until now and is the holy message of our *Rebbe*, the Tzintz *Rebbe*, of blessed memory, as he lies in the main cemetery located in Genesha Street in Warsaw. The many writings about all aspects of the Torah published by the *Maharal Tzintz* have been reprinted on many occasions over the years, and those who have been

involved in their publication have been rewarded with wonderful prosperity, both spiritual and material.

“And these were not mere words, for we have seen and heard of the amazing miracles that have been visited through this act, for they are no longer on a downward slide and thanks to this *mitzva* they have been saved and healed.” (*Shem HaGedolim*)

“Indeed, he promised good things to all who try to help in publishing his work, and this is what has happened for everyone involved.” (Rav Tzodok *HaKohen* of Lublin)

“This is a *segula* for all kinds of problems and will help many!” (*Orchos Rabbeinu HaSteipler*, of blessed memory)

To download and print *seforim* go to <http://hebrewbooks.org/advanced.aspx> and copy and paste a search for ךׁיׁצ under author. This will help you find many free *seforim* to download and print

Send a *kvittel*:

http://www.tzintz.org/system/scripts/show_page.cgi?page=kvitel

Download and Print *Seforim*:
http://www.tzintz.org/system/scripts/modules/admin/pages/show_page.cgi?p=55



For Appendix and additional tefillos, please scan the QR Code or go to our website **RAMAPOST.COM**

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

הרה"ק רבי משה חיים בן הרה"ק ר' יעקב זצוקללה"ה זי"ע

הרה"ק רבי ישעיה בן הרה"ק ר' משה שטיינער מקערעסטיר זצוקללה"ה זי"ע

הרה"ק רבי חיים זאנוויל בן הרה"ק ר' משה אבראמאוויטש מריבניץ זצוקללה"ה זי"ע

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל
מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל
מוה"ר שלום בן הרה"ח אברהם חיים ז"ל
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל
מוה"ר משה יחזקאל-ל שרגא בן הרה"ח אברהם חיים ז"ל
מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל
ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

**ימליץ טוב בעד משפחתו היקרה
ויקום לגורלו לקץ הימין במהרה**



MARKETING



DESIGN



DIGITAL



SOCIAL MEDIA



WE DO IT ALL.



PRINT



PROMO

info@ramapost.com
www.Ramapost.com

P: 845.369.9600
F: 845.369.9601



382 Route 59 Suite 264,
Airmont, NY 10952



MAIL

TWO LOCATIONS

To better serve you!



CARE 365

1 MAIN STREET
(ON THE CORNER OF ROUE 59 & 306)
MONSEY, NY
10952

☎ 845.CARE.365

CLOSE TO HOME



FAR FROM ORDINARY



CARE 365 NORTH

1633 ROUTE 202, SUITE #100
(RAMAPO PLAZA SHOPPING CENTER)
POMONA, NY
10970

☎ 845.CARE.365

NEW LOCATION!