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*Inside:*

**Uniting the Cows:  
The Lubavitcher Rebbe on  
Yosef's Dream Interpretations**

Rabbi Y Y Jacobson

**Yosef the Tzaddik**

Rabbi Shimshon David Pincus, zt"l

**To Fergin or Forget**

Rabbi Yochanon Zweig

*and more...*



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*will be in town for Shabbos*



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## Shabbos Zmanim

2023 Early Friday Mincha, 18 Main  
at מנחה גדולה and every 15 minutes from 1:45pm-3:00pm

<b>4:10pm</b> Candle lighting	<b>4:20pm</b> Mincha in tent נ	<b>4:20pm</b> Chabad Mincha	<b>4:28pm</b> Shkiya
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**SHABBOS SHACHRIS MINYANIM:**

<b>6:35am</b> <small>Vasikin, followed by a Daf Yomi Shiur 20↑</small>	<b>8:00am</b> <small>Shachris 2 18 main</small>	<b>9:15am</b> <small>Shachris 3 Tent נ</small>	<b>10:00am</b> <small>Shachris 4 Bais Chabad 20↑</small>	<b>10:00am</b> <small>Shachris 5 18 main</small>
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<b>2:00pm</b> Pirchei	<b>4:05pm</b> <small>Mincha followed by Shalosh Seudos</small>	<b>4:28pm</b> Shkiya	<b>5:08pm</b> Maariv 1	<b>5:13pm</b> Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!  
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## Weekday Zmanim

*Zmanim for the week of Dec 17-23*

Shacharis — 20 min. before Neitz  
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:16am	8:49am	9:33am	10:20am	11:52am	3:31pm	4:29pm
Monday	7:17am	8:50am	9:34am	10:20am	11:52am	3:31pm	4:29pm
Tuesday	7:17am	8:50am	9:35am	10:21am	11:53am	3:32pm	4:29pm
Wednesday	7:18am	8:51am	9:35am	10:21am	11:53am	3:32pm	4:30pm
Thursday	7:18am	8:51am	9:36am	10:22am	11:54am	3:33pm	4:30pm
Friday	7:19am	8:52am	9:36am	10:22am	11:54am	3:33pm	4:31pm
Shabbos	7:19am	8:52am	6:37am	10:23am	11:55am	3:34pm	4:31pm

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## A Life of Luxury

In this week's parsha, Yosef Ha'tzaddik is taken out of jail and brought before the king. Yosef listens to an account of the Pharaoh's dreams and replies that he will convey Hashem's message. Yosef concludes that both dreams have one meaning. There will be seven good years of satiation and then there will be seven bad years of starvation.

If it is only one message, why did Pharaoh dream two dreams? Additionally, the universal food for satiation is bread and not meat; meat is food of luxury. So why is it that the first dream would be about cows which is luxury and not the necessity of man?

I would suggest that the message of seven cow years illustrates not simply necessities, but rather seven years of luxury. After people living for many years of luxury, they become accustomed to that, and soon the luxury becomes a necessity. When they would be deprived of meat it is like being deprived of bread. Wealth is something that is relative; if all are millionaires, we are all poor. When we are all poor then we are all rich, we all don't think we are missing something. Today people in the Amazon jungle don't feel poor; they feel this is life.

There is a real life lesson here; my luxury becomes my child's necessity. When I grew up there were activities that we experienced once in a while, like eating out in a pizza store or fast food joint. It was a big treat. Today, kids eat out frequently in upscale restaurants, sometimes even without their parents. It is considered a normal necessity and we need to budget it into our yeshiva expense. Having a cell phone for a teen is practically a requirement; how else will we know where they are?

The Torah illustrates by Pharaoh's two dreams that living a life of luxury will in time transform into necessity. The first dream was meat, the luxury they enjoyed which became like a staple of bread indicated in the second dream. By giving our kids many extras we are actually hurting them. The more often we indulge them, the more needs they will develop. In the words of the late Rabbi Hecht; "give your children what you had and not what you didn't have." Though we did not have extravagance and luxuries, we received much love. Let us give our kids the love and self-esteem they need to become productive members of society.



## Cause and Effect

by Rabbi Daniel Coren

There is an incredible lesson that the *Bais Halevi* teaches us both in his *Sefer on Chumash* and in his powerful *sefer The Bais Halevi on Bitachon* which is a must for every Jew to learn each day. The life lesson is taught right in the beginning of this week's *parsha*. After two years of Yosef in jail Pharaoh is dreaming about cows. The question asks the Bais Halevi is what caused what to happen? Meaning was it that because Pharaoh had a dream and they needed an interpreter which ended up being Yosef therefore Pharaoh dreaming was the cause of Yosef to eventually come out of jail? Or maybe we got it wrong; really Yosef's time in jail was up and since he needs to get out of jail, then Pharaoh is suddenly dreaming.

The second interpretation is correct. Many times in life, we will confuse the cause and the effect. What the Bais Halevi calls the *סיבה* and the *מסובב*. The deeper we appreciate and internalize this concept, the more we will be attuned to Hashem true *hashgacha* in the world. This is not just a nice *vort* (a thought); rather, it should change our reactions to many things that happen to us, both privately and globally as a nation.

Recently I was having a discussion with a wise lady – my wife. We were discussing the topic of *tefillah* when a person finds themselves in a *tzarah*. On the one hand, we can say that Hashem does everything for the best, then why should I even pray for the circumstances change? On the other hand, the change that a person goes through when praying and doing *teshuvah* is really the cause for us to grow. It's part of the "good" that Hashem is giving us, because ultimately the main goal on a personal and national level is to grow and become better people and closer to Hashem.

The recent tragedies of the war, beginning with Oct. 7 and until this moment, on the one hand are heartbreaking, and we need to call out and beg Hashem for redemption and miracles to save us from our enemies. On the other hand, it's also an opportunity both individually and nationally to grow and return to Hashem. The stories of not yet religious Jews that were saved from the horrors and their decisions to not ignore the calling for *teshuvah* and heartwarming and hopefully should inspire all of us to more growth, each on their level.

May the days of Mashiach be ushered in *bimhera beyameinu*.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office  
Shabbos Morning - Vasikin Minyan & 8:00am Minyan

# Uniting the Cows



Rabbi YY Jacobson

On Shabbos Parshas Miketz, 27 Kislev, 5734, December 22, 1973, the Lubavitcher Rebbe presented the following possible explanation of Joseph's interpretation of Pharaoh's dreams.

When Joseph proceeded to tell Pharaoh how to prepare for the coming famine, he was not offering him unwelcome advice on how to run his country; rather, the advice was part of the **interpretation of the dream**.

Joseph understood that the coexistence of the two sets of cows in the dream contained the solution to the approaching famine: During the years of plenty Egypt must "live" with the consciousness and awareness of the years of famine as though they were already present. Even while enjoying the abundance of the years of plenty, Egypt must experience in its imagination the reality of the upcoming famine, and each and every day store away food for it. The seven lean cows ought to be very much present and alive in people's minds and in their behaviors during the era of the seven fat cows. Conversely, if this system was implemented in Egypt, then even during the years of famine the nation would continue enjoying the abundance of the years of plenty. The seven fat cows would be very much present and alive even during the era of the seven lean cows.

This is what impressed Pharaoh so deeply about Joseph's interpretation. What thrilled him was Joseph's demonstration that Pharaoh's dreams not only contained a prediction of future events, but also offered instructions on how to deal with those events. The dreams did not only portend problems, but also offered solutions.

Many people can tell you all about the pending problems. Joseph's uniqueness was that within the very dream which predicted the crisis he can perceive the solution.

## Do You Need G-d? Do You Have a Real Friend?

The wisdom of Joseph's presentation to Pharaoh becomes strikingly clear when we reflect on the

spiritual message behind the story.

All of us experience cycles of plenty and of famine in our lives. There are times when things are going very well: We are healthy, successful, and comfortable. Often during such times, we fail to invest time and energy to cultivate genuine emotional intimacy with our spouse, to develop real relationships with our children, to bond deeply with friends, and to create a sincere bond with G-d. We feel self-sufficient and don't need anybody in our lives.

Yet when a time of famine arrives, when a crisis erupts (heaven forbid) in our lives we suddenly feel the need to reach out beyond ourselves and connect with our loved ones and with G-d.

But we don't know how to. Because when we do not nurture our relationships and our inner vulnerability during our years of plenty, when the years of famine confront us, we lack the tools we desperately need to survive the crisis.

This is the essence of Joseph's wisdom: You must never detach the years of plenty from the years of famine. When you experience plenty, do not let it blind your vision and desensitize you from what is important in life. The priorities you cultivate during your "good times" should be of the kind that will sustain you during your challenging times as well. If you are investing your time and energy in things that will prove futile when the climate of your life changes and will not hold you up when challenges come, you might want to re-examine your present choices. Why wait for the day you will have to say, "If I would have only realized"?

Womens Shiur **Tuesday** 9:30am (18 Main)  
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
Morning 9:00 (20 Upstairs)  
After Davening 12:00pm (20 Upstairs)



## UFARATZTA

... There was a *minhag* by the early Chassidim that of course, they always davened the entire davening, however, each davening they would pick a specific part of the *Tefilah*, contemplating a concept or focus on the simple meaning of the words or their explanation. So, in a week or two, they would

## TEFILAH ADVICE

finish the entire davening with detailed *kavana*, at least of the *parush hamilos*. Then, they would start the cycle again...

==== Igros Kodesh V18, P126.

Hey Teiveis The Yom Tov of **DIDAN NUTZACH!** may we see it for Am Yisroel swiftly.



294 DAYS UNTIL UMAN



# Lighting to Remove Suspicion

by Rabbi Nachum Scheiner



The Acharonim explain that no *brocha* is recited when lighting the Chanuka *menorah* to remove suspicion because the *mitzvah* is not to light the *menorah*, merely to remove the suspicion.

We can bring a proof to this concept from Rav Akiva Eiger. The *Shulchan Aruch* writes that if someone lit the *Menorah* holding it in his hand, since people watching may think he is making light for his own needs, he is not *yotzei*, and must relight. The Pri Chodosh writes that, just like in the case of the Ran, no *brocha* is recited since it is just to remove suspicion, the same should apply here. Since he is relighting because of the people watching may suspect him, no *brocha* should be recited.

However, Rav Akiva Eiger disagrees. He asserts that there is a fundamental difference between the two cases. When someone lit on one side of the house, he has already fulfilled the *mitzvah*. The only reason he is lighting on the other side of the house is to alleviate suspicion, which does not require a *brocha*, according to the Ran. But if he was holding the *menorah* in his hand, since people watching may think he is making light for his own needs, it is lacking in publicizing the miracles, and he has not fulfilled the *mitzvah* at all. In that case, he must relight with a *brocha*.

We can say the same for *ben pekua*. When he is *shechting*, he is doing a *mitzvah*, which requires a *brocha*. But lighting on the other side of the house is simply to alleviate suspicion, and is not to fulfill the *mitzvah*, which does not require a *brocha*, according to the Ran.

## Summary

The Ran holds that *when* lighting at the other door, which is to remove suspicion, no *brocha* is recited. The Rashba holds that, when *shechting* a *ben pekua* a *brocha* is recited. According to some, the Rashba and Ran are arguing. The Ran holds that a *mitzvah* done just to remove suspicion does not require a *brocha*, and no *brocha* is recited when lighting at the other door, which is to remove suspicion, or when *shechting* a *ben pekua*. And the Rashba holds that it is considered a *mitzvah* and does require a *brocha*, and both when *shechting* a *ben pekua* and when lighting Chanukah candles at the other door, a *brocha* is recited.

However, there are a number of ways to explain that there is a difference between lighting to remove suspicion, which will not require a *brocha*, and the *shechita* of the *ben pekua*, which will require a *brocha*.

1) *Shechting* a *ben pekua* is an official mandate, and requires a *brocha*, but lighting at the second door is not, and does not require a *brocha*.

2) *Shechita* of a *ben pekua* is to safe-keep the Scriptural *mitzvah* of *shechita*, and is like any other rabbinical mandate, which requires a *brocha*. But lighting is a rabbinical *mitzvah*, and avoiding suspicion for a rabbinical *mitzvah*, is not a *mitzvah*, and does not require a *brocha*.

3) The *brocha* recited at the main door will work for both doors, just like we recite a *brocha* on the *ikar* – the main part of something we eat –

which works for all the other parts. But *shechita* of a *ben pekua* is done separately, and therefore needs its own *brocha*.

4) There is a difference between Suspicion and *Maaris Ayin*.

5) A *brocha* is only recited when they instituted a mandate to perform this *mitzvah*, such as *shechting* the *ben pekua*. But there is no *mitzvah* to light the *menorah*, per se, just to remove the suspicion, and if a person finds another way to remove the suspicion, that would also suffice.

## Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara  
Currently: מסכת חגיגה
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

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## Rabbi Nachum Scheiner

מוהל מומחה

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**"אין צייר כאלוקינו"**  
(מסכת ברכות דף יא)

**"THERE IS NO ARTIST LIKE HASHEM. HE IS PAINTING A MURAL THAT TAKES 6000 YEARS. THE STORY OF CREATION, THE STORY OF HUMANITY AND THE STORY OF KLAL YISRAEL. IT IS A VERY LONG MURAL. HE IS PAINTING THIS AMAZING THING CALLED HISTORY. IF YOU'VE EVER SEEN A PAINTING OR A MURAL AND YOU GO VERY CLOSE AND STICK YOUR NOSE INTO THE PAINTING, YOU WON'T SEE MUCH, BECAUSE YOU ARE SO LIMITED BY YOUR PERSPECTIVE - YOU DON'T SEE THE WHOLE THING. YOU HAVE TO STEP BACK AND THEN YOU CAN BEGIN TO APPRECIATE THE ARTWORK. THAT IS THE PROBLEM WITH HUMAN BEINGS. WE TRY TO FIGURE THINGS OUT, BUT UNFORTUNATELY, WE'RE LIMITED BY TIME AND SPACE AND WE DON'T SEE THE WHOLE PICTURE."**

-R Yissochar Frand

STORIES TO inspire



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**Friday Early Mincha**

עשרה בטבת תשפ"ד  
א Tent | 12:20 | מנחה גדולה  
12:30 | 18 Main  
12:45 | א Tent  
1:00 | 18 Main  
1:15 | א Tent  
1:30 | 18 Main  
1:45 | א Tent  
2:00 | 18 Main  
2:15 | א Tent  
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3:00 | 18 Main  
3:15 | א Tent  
3:30 | 18 Main  
3:45 | א Tent  
4:00 | 18 Main  
4:13 | א Tent  
4:23 | 18 Main

**We will Prevail!**

When I ponder the miracle of the survival of the Jewish people, it is in my mind greater than all the miracles and wonders that G-d performed for our ancestors in Egypt, in the wilderness and in the land of Israel. The longer the exile persists, the more apparent the miracle becomes.

— R' Yaakov Emden (1697-1776)  
EmunaDaily.com

*Rabbi Berger  
at the night Kollole*



*A yearzeit  
seudah at Ohr  
Chaim last  
week*

*Full house at the Heichal Hatorah*

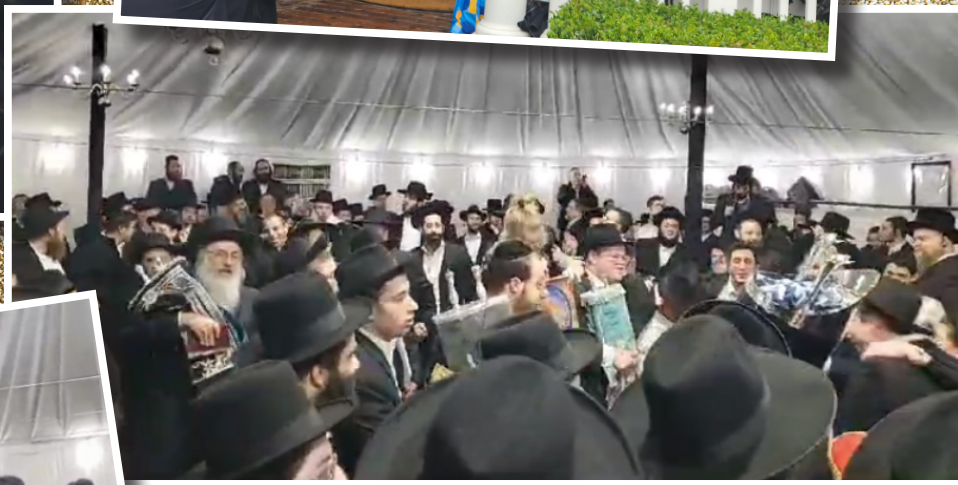


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## Yosef and Chanukah – A Kiss from Hashem

37:25 “והנה ארחת ישמעאלים באה מגלעד וגמליהם נשאים נכאת”  
“וצרי ולט הולכים להוריד מצרימה”

“And behold a caravan of Yishma’elim were leaving Gilad and their camels were carrying spices, balsam, and lotus to bring down to Mitzrayim.” Why did the Torah tell us what the Yishma’elim were carrying? Rashi explains – Yishma’elim usually transport foul smelling cargo. Hashem deliberately caused them to be transporting pleasant smelling cargo so that Yosef should not have to be transported in a foul-smelling caravan. What is Rashi telling us? Yosef was just sold as a slave. He went from being on top of the world, the apple of his father’s eye, to being sold as a slave. Does it really matter if he was going to be in a caravan with foul smelling or pleasant-smelling items?

The Yivanim went into the Bais Hamikdash and made all of the oil *tamei*. Klal Yisroel only found one flask of oil, which at most should have burned for one night. The Ribbono Shel Olam performed a miracle, and the oil burned for eight nights. Why was the nes of finding the one flask of oil, and its burning for eight days, necessary? The *halacha* is *tumah hutra b’tzibbur*. The Yidin could have lit the Menorah with *Tamei* oil. The whole *nes* of Chanukah is that the Ribbono Shel Olam showed His love for Klal Yisroel. The Yidin could have lit with *tamei* oil, but Hashem wanted them to have the hiddur of *shemen tahor* – pure, holy oil. Hashem made a *nes* that should have lasted for one day and instead lasted

for eight days to show Klal Yisroel that He loves us. Hashem takes care of all our needs in the optimal fashion. (– פני יהושע) – מסכת שבת כ"א

Klal Yisroel are *banim*, children, to the Ribbono Shel Olam. He is always watching over us, even when we don’t see it. When we are *zoche*, Hashem shows us signs that He is here and helping us in everything that we do. Times may look bad to us, but we do not see where it is leading us. Yosef Hatzaddik was going through a very difficult period in his life. He was thrown into a pit with *nechashim v’akravim*, snakes and scorpions, by his own brothers, sold as a slave, and then thrown into jail. Things were not looking very good for Yosef. However, because Yosef was worthy, he was constantly receiving signs from the Ribbono Shel Olam that He is with him. He was in a pit with *nechashim v’akravim* and came out alive. He was sold as a slave, and was placed on a caravan. That caravan normally would have had foul smelling cargo on it. Hashem showed Yosef a sign that He is with him. He made the caravan have pleasant smelling cargo. The *nechama* was not that he had pleasant things to smell, but rather that Hashem was with him.

On Chanukah, Hashem showed us that even after we do aveiros, if we do *teshuvah*, Hashem will let us see with our own eyes the *nissim* that He does for us. Hashem is with us. There is a light ahead, but we need to do our *hishtadlus* to be *zoche* to be able to see that light. May we be *zoche* to see the true light – to see *yeshuos* for all of Klal Yisroel, and be *zoche* to see the building of the Bais Hamikdash *אמן בימינו*!

### Let go and let Hashem in

Some *bochrim* in a yeshiva outside of Toronto decided that they were going to play a psychological trick. In a zany but calculated move, they brought three scared little goats to the building at night. They labeled the goats before they released them. The first one they inscribed in big characters, the number 1. The second animal got a big 2 on his body and the third – got the number 4. The goats were scared so they hid in the oddest of places – but everyone in the yeshiva knew they were there, because they left a trail.

And so the search started – but the other *bochurim* could not find little goat number 3 as much as they tried. After a day and night of overturning every possible hiding place, they gave up, halting their search.

They could not find the goat that simply never existed!

We have just completed the beautiful *yomtov* of Chanuka – the Chashmonaim searched for a container of pure oil with which to light the menorah. They searched and searched and finally they found the purity they knew existed.

We can all learn a valuable life lesson from this search. When it comes to *ruchnius* – to matters of the spirit – don’t

give up! But when we wish for *gashmius* – we need to do the *hishtadlus*, but not until the end. Let Hashem in. Let’s not look for something that may not be there at all, as the *bochurim* in the yeshiva in Toronto did.

Even more so: we may be searching for something too perfect, while neglecting to appreciate what we have right in front of us. The richest man is the one who is satisfied with what he has at the moment. Don’t push the hour. When the *yeshua* is supposed to arrive, it will be there in full force for us. Just as Yosef was rushed out of prison, into a high position of power in only one day – we too will receive the reward we need when the right time arrives!

Even though we would all love to see our challenges solved right away, Hashem has a better plan, custom made for us. Only when the dark skies clear up will we realize that it was all for the good, and the timeline was right on the money. May Hashem hear our prayers and bring all of *klal Yisroel* the *yeshuos* we need!

RABBI BEN ZION SNEH







# The Sfas Emes and the Soldier

At the beginning of the 20th century, there was a war between Russia and Japan. Sadly enough, many young Jewish people were drafted. They all came to the *heilige* Sfas Emes, the deepest of the deep. And they asked him for his blessing. He blessed everyone that a miracle should happen, and they should not have to go to the war. There was one man, so *eidel* [gentle], so holy; really, he was not fit to be a soldier.

The Sfas Emes said to him, "Wait a minute." The Rebbe went into his room, and came back with a book. It was a little manual on how to do circumcisions, how to make a *bris*. The Rebbe said to him, "Here, learn how to make a *bris*, and I bless you, even when you go to the army, you should come back *beshalom* [peacefully], and with joy." The boy began crying, and said, "Rebbe, please bless me that I shouldn't have to go to the war." But the Sfas Emes was already talking to somebody else. The boy gets drafted and goes to basic training. Without saying anything bad, all those Russian and Polish peasants are just so dirty, their officer is ashamed of them. They don't shine their shoes, they don't take care of their rifles. Suddenly a general comes to look at the basic training, at the new soldiers, and the officer tells him. "I'll tell you the truth, I'm not so proud of all the other soldiers, but there is one Jew here. He is very clean and he looks very well-kept." So he is introduced to the general. The general says, "I want to talk to you in private." He takes him to his office, takes a pistol in his hand and says, "Is it true that you only eat Kosher food?" The young soldier says, "Yes."

He holds the pistol to his heart and he says, "Hey, you are a soldier of the Czar of Russia, and the Czar doesn't want you to be hungry, the Czar wants you to eat all the food you can get your hands on. So, I'm ordering you to eat *treif* food."

The boy answers says, "I'm sorry, I'm a servant of G-d, not of the Russian Czar." The general walks up and down the room and then he comes up to him again and says, "I heard you keep Shabbos." He answers, "Yes." He says, "You are crazy! You are a soldier in the army of the Russian Czar, and you keep Shabbos!? The Czar needs you to work everyday."

*Mamish*, this young man knew that this is the test of his life. He says, "I'm sorry, I'm a servant of G-d." The general was holding the pistol against his heart. Suddenly he smiles and puts down the pistol and says to him, "Listen to me, nobody knows, but I'm Jewish. My wife just had a baby and I need a *mohel* to do the *bris*. I'm not religious, but one thing I know: A *mohel* has to keep Shabbos and eat kosher food. So I just wanted to test you to see if you really eat kosher and if you really keep Shabbos. But now that I see that you do, I'll tell you what I'll do for you. I'll sign you out from here and say I need you and take you with me. And after you do the *bris*, after you circumcise the baby, I will give you civilian garments and you can just run home."

# Yosef the Tzaddik



Rabbi Shimshon David Pincus, zt"l

"Your G-d and the G-d of your father gave you a hidden treasure in your sacks. Your money came to me." (43:23)

Why did Yosef return their money, putting it in the mouths of their grain sacks? Ostensibly it was just to cause them consternation, and was part of the process Yosef was putting them through until he revealed his true identity. Because here they are, trying to return the money to him, and, as we see from the continuation of the story, he could very well have accepted it, and given it back to them at a later point.

Why did he insist on refusing the money, offering a strange and untruthful excuse? He told them, "Your G-d and the G-d of your father gave you a hidden treasure in your sacks. Your money came in to me." This is such a bizarre claim. The money in your hands must have fallen from Heaven; I already received your payment.

Yosef really went out of his way not to take money back from them so he must have had a good reason for this.

Chazal call Yosef by the name of *Yosef Hatzaddik*. *Tzidkus* is his special trait. Chazal say about the *tzaddik*: The whole world stands on one pillar, and it is called "*tzaddik*," as it says: וצדיק יסוד עולם – "The *tzaddik* is the foundation of the world."

It says also about Noach that he was a *tzaddik*: נח איש צדיק – "Noach was a righteous man." He supported and fed the whole world on his own during the *Mabul*. It seems that Yosef had a similar desire. He wanted to uphold his special *midah* and support the whole world. Noach, who was a small *tzaddik*, supported a small world, within the *teivah*. Yosef, who was a great *tzaddik*, supported and fed the whole wide world.

However, as long as Yosef sold food to people for money, it was not really the act of a *tzaddik*. Only when the whole world ran out of money, as Chazal say, and he still supported and fed them, then it was truly the act of a *tzaddik*.

Yet, the trait of *tzaddik* was still incomplete, because his brothers came to him with money to buy grain. This is why it was important to Yosef to return their money to them. He wished to fulfill his role and trait of צדיק יסוד עולם

Just so you should know...



# If You Have It, Don't Flaunt It

Rabbi Yissochar Frand



One of the overriding themes of the book of Bereishis is the concept that “the actions of the athers foreshadow events that will happen to their descendants”. In other words, the book of Bereishis is like a blueprint for a building. Our Patriarchs instructed us how to act in future times through their actions and deeds, as described in these parshiyos [weekly portions].

As Yaakov is about to send his sons down to Egypt, he says, “Why should you show yourselves?” (*Iamah Tis'ra-u*) [Bereishis 42:1]. There are a number of interpretations of this expression. Rashi says that Yaakov was telling them that they should not make themselves appear “full” to the children of Eisav and Ishmael.

The entire world was starving. Yes, Yaakov and his family may have had food, but it was not appropriate to give the appearance that they had more than everyone else. That would not be a smart thing to do.



The *Kli Yakar* explains the verse [Devorim 2:3] “it is enough for you dwelling by this mountain, begin traveling towards the north (*penu lachem TZAFONA*)” by teaching us that the word *TZAFONA* comes from the root *TZAFON* (as in *tzafoon* in the *hagaddah* on Pesach), meaning hidden. If you achieve some degree of material success, you should hide it from the view of Eisav. In other words, “If you’ve got it, don’t flaunt it!”

The *Kli Yakar* continues and says that Eisav has a long memory and always believes that if Yaakov achieves wealth — money, real estate, nice clothing — it is all because Yaakov stole the blessings from him. That mentality remains with the descendants of Eisav. Eisav has never forgiven Yaakov.

The *Kli Yakar* concludes that unfortunately in his generation, Jews did not learn this lesson. If they had wealth, they did indeed flaunt it.

This, my friends, is something that we must never forget. Living in the United States people do indeed forget it. We live in a country that is so unbelievably liberal and so unbelievably good to us that sometimes we think that we do not live in the Exile anymore! This is not true. We are living in exile, and it is not worthwhile to flaunt wealth. One doesn’t need to listen too intently to hear rumblings about “New York bankers,” and more explicit references to a “Jewish conspiracy.”

This is a lesson that Jews have failed to learn time and time again in the various countries in which we have found ourselves. Whenever Jews have had a little money they ensured that everyone knew about it. That was a tragic mistake.

This is the “action of the forefathers” that is advice to the children: Yaakov our Patriarch told his children “Why do you show yourselves?” Why should others have to think that we have more than enough? It is not only stupid; it is even dangerous as well.



## TO FERGIN OR FORGET Rabbi Yochanon Zweig

...seven cows of beautiful appearance and robust flesh...” (41:2)

Pharaoh dreams that as he is standing over the Nile seven cows “*y’fos mareh*” – “of beautiful appearance” and “*briyos bassar*” – “robust flesh” emerge from the river. Subsequently, seven other cows, ugly and gaunt, emerge and consume the beautiful and robust cows. Yoseif interprets that the first seven cows represent seven years of abundance, which are to be followed by seven years of famine, represented by the second set of cows.

Most of the commentaries see a correlation between the cows and the Egyptian economy. Being an agricultural society, Egypt’s economic wellbeing is defined in terms of their livestock; abundance results in well-fed animals while famine results in malnourished animals.

However, Rashi chooses to explain the symbolism in a different manner. Rashi’s comment on the expression “*y’fos mareh*” – “of beautiful appearance” is that it alludes to the years of “*sovah*”, when people will view each other favorably. Clearly, Rashi is teaching that the cows represent the people and not the livestock owned by the Egyptians. What prompts Rashi to interpret the verse differently than most of the other commentaries? If, according to Rashi, the cows represent the people’s attitudes towards one another, how do we interpret the latter half of the verse “*briyos bassar*” – “robust flesh”?

The term used by the Torah for the years of plenty is “*sova*”. Rashi

understands that “*sova*” does not only refer to abundance, but contentment as well. Contentment is not gauged by the state of the economy alone; it is a state of mind. If a person is able to view another’s success favorably, then he is truly content. Many people have more resources than they will ever need, but still begrudge others their success. They become so consumed with the success of others, that they forget their own accomplishments and are therefore unable to find satisfaction in the fruit of their labor.

Therefore, Rashi identifies the “*sova gadol*” – “a time of great contentment” as a time when people are able to view each other favorably. This concept is alluded to by the seven cows “*y’fos mareh*” – “of beautiful appearance”. Rashi’s interpretation is corroborated by the comments made by the Midrash on the end of the verse “*vatirenah b’achu*” – “and they were grazing in the marsh”. The Midrash comments “*ahava ve’achva ba’olam*” – “it is a time of love and brotherhood in the world”. One person can view another favorably only if he sees himself in a healthy light. Self-respect coupled with the ability to gauge ourselves by our own accomplishments allows us the security to share in the happiness and success of others. This is alluded to by the description of the cows “*briyos bassar*” – “robust flesh”, for they have a healthy disposition. If a person does not have self-respect and can only gauge his own accomplishments in terms of others’, he will be forever threatened by their success, and therefore never rejoice in his own.

## *The Great Reward of Not Letting a Strong Wind Prevent One from Learning Torah*

Rabbi Moshe Meir Weiss once related the following extraordinary story. In Tunisia, there was a much beloved chief rabbi named Rav Tzemach Tzorfasi, zt"l, who was a great Tzaddik and masmid, and was extremely diligent in his Torah study. Each night he would get up at midnight, sit on the floor and say Tikun Chatzos and mourn the destruction of the Bais HaMikdash, and then he would learn Torah until Shacharis.

One night as he started his learning, a gust of wind came suddenly and blew out his candle, leaving him in complete darkness. He searched the entire house for an ember to relight the candle but he could not find one. Distraught that he would lose out on a night of learning, he remembered that the town bakery was open throughout the night, and surely they would have a fire going!

He decided he would go there and get a torch so he could reignite his candle. Rav Tzemach headed to the bakery and he knocked loudly on the locked door, waking the night watchman who had fallen asleep. The startled man came to the door and upon seeing that it was the chief rabbi who was knocking, he hurriedly opened the heavy beam that bolted the door.

Rav Tzemach asked him for a fire so he could light his candle to learn Torah, and the guard pleasantly gave him a torch and wished the Rabbi a good night. Rav Tzemach started to head home when another sudden gust of wind blew out his torch! Undeterred, he turned right back to the bakery and once again, he knocked and woke up the guard. With a little reluctance, the guard lifted the heavy beam and opened the door for the Rav.

Rav Tzemach apologized and explained that the wind blew out his fire, so the guard relit the torch and bid him a good night. Once again, the Rav headed home, and once again, just before reaching his home, another wind blew out the fire! For the third time, Rav Tzemach went back to the bakery. This time, the guard ignored the knocking, and reasoned that it was almost morning anyway.

However, the Rav persisted, determined not to lose a night's learning, and finally, the guard came to the door. He said through a hole, "Rabbi, it's the middle of the night and this beam is very heavy to lift!"

Rav Tzemach apologized profusely and told the guard that for lifting the heavy beam so many times to help him study Torah, he should be blessed with as much gold as the weight of the heavy beam! The blessing stirred the guard because Rav Tzemach was known throughout the town for his powerful blessings, and he quickly opened the door, relit the torch, and escorted the Rabbi to his home.

On the very next day, a well-dressed man came into the bakery and approached the guard. This man said he had heard that the watchman had a reliable reputation, and he asked the guard how much money he makes each day. He answered, five riel (the currency at that time in Tunisia), and the visitor told him that he needed a reliable man's help for a few days and offered to pay him 25 riel per day! The guard promptly accepted.

The visitor took out a handkerchief and told the guard that he would need to be blindfolded, because the place he needed help was in a secret location, and the watchman agreed. They proceeded to travel several hours until the guard had the blindfold removed, and he found himself in front of a rickety cottage. When they entered, he saw a room filled with pictures on the walls. The well-dressed man walked over to one of them and moved it away, and revealed a small hidden door from behind the frame. They walked through the door, and the guard gasped in amazement at what he saw.

There were sacks and sacks of gleaming gold coins. The man told him, "See those wooden chests in the corner? I need you to fill each of them with a certain amount of gold coins from the sacks." The guard worked efficiently for five days and packed all the gold up as he was instructed. When he finished the job, he was paid very generously and was given a generous tip. Then he was blindfolded once again and brought back to the bakery.

A few weeks later as he was working in the bakery, he heard a community officer announcing in the street that someone had passed away and left no relatives, and his small house was up for public auction. When he heard this, a far-fetched thought crossed the guard's mind. Could it be that the house being auctioned was none other than that the small cottage? Could this be the fulfillment of the Rabbi's blessing?

He attended the auction and to his incredulity, it was indeed the rickety cottage that he worked in just a few weeks before! He proceeded to buy it with the money he had just earned when he packed the gold in the chests, and he hurried over to see the cottage. He entered the small room, moved the picture that was hiding the doorway, and entered the secret room. He stepped in and saw before him all the gold packed away in all the chests, now belonging entirely to him!

You might wonder how we know the details of this story. Towards the end of his life, Rav Tzemach moved to Eretz Yisroel. On his journey there, he stopped in Istanbul, and while resting, an Arab ruler passed by. He looked very intensely at Rav Tzemach and then suddenly fell to his feet and started kissing the Rav. He exclaimed, "Rav Tzorfasi! I am the night watchman from the bakery! Because of your blessings I am now a ruler and have my own palace!" He brought the Rabbi to his home and told him the entire story, and in gratitude, he gave Rav Tzemach enough money to live comfortably for the rest of his life in Eretz Yisroel! Rav Weiss explained that the moral of this incredible story is the great reward that awaits people who help and maintain Torah study to continue!

*From Torah U'Tefilah: A Collection of Inspiring Insights compiled by Rabbi Yehuda Winzelberg.*





## Change of Clothes

Rabbi Winston

"Paroah sent and called for Yosef. They rushed him from the pit. He shaved, and changed his clothes and came to Paroah." (Bereishis 41:14)

And changed his clothes ... Here there is an allusion to the rabbi's statement that Yosef went out from jail on Rosh Hashanah, since the gematria of "and he changed his clothing" is equal to the "first of Tishrei." (*Da'as Z'kainim m'Ba'alei Tosfos*)

The truth is, the night of Paroah's dream was itself Rosh Hashanah, because that's when G-d determines whether the world will enjoy surplus or suffer famine (Rosh Hashanah 10b). Perhaps this is why the chief butler shaved Yosef (in order to stand before Paroah), and Yosef didn't shave himself, for he had kept the laws of the Torah even while away from home, and shaving is certainly not permissible on Yom Tov.

However, what is more fascinating is the clothes Yosef changed into:

"An angel brought him clothes from Gan Aiden and put them on him." (*Sifsei Kohan*)

In fact, even though the *posuk* implies that Paroah called Yosef and requested his presence to interpret his dreams, the Zohar says that it was the Shechina—the Divine Presence—that actually called Yosef. The fact that G-d called Yosef and instructed him to stand before Paroah, and that his new clothes came from Gan Aiden courtesy of an angel must have tipped Yosef off to the fact that something special was up, and that he was the center of all of it. And the fact that it all happened on Rosh Hashanah must have made Yosef feel a sense of awe about all that was transpiring.

In a way, it is really a parable for every Jew on every Rosh Hashanah. Current history and its problems may demand that we stand before the leaders of the world and bargain for our security, but deep inside we must never lose sight of the fact that it is really G-d that hearkens us. History is just another "mask" that G-d wears to conceal how He works to bring the Jewish people closer to spiritual perfection. If, as a nation, we're spiritually on-track, then history works in our favor; if not, then history often works against us, forcing us to do *teshuvah*.

And when we do that *teshuvah*, then we change our spiritual clothes, and we don new ones that come from Heaven, so-to-speak. Perhaps this is why on Rosh Hashanah we make a big deal about wearing our special Yom Tov clothing; perhaps it is symbolic of our spiritual change of clothing, in advance of standing before the real King—the King of Kings.

It is not far a stretch of the imagination to use Yosef and his situation as example of such ideas. Later on, in Parshas Vayigash, when Yosef reveals himself to his brothers with the words, "I am Yosef," the Midrash is quick to say:

That is the way it will be on the final Day of Judgment. G-d will only have to say, "I am G-d," and like Yosef's brothers, we will be speechless when we realize how what we took as "accidental" and simply a matter of "nature," was in fact the hand of G-d guiding us through life.



## Yosef the Mohel?

Rabbi Yitchok Adlerstein

*The people cried out to Paroh for bread. Paroh said to all of Egypt, "Go to Yosef. Whatever he tells you, do."*

Rashi: What prompted Paroh do issue this instruction? It was the people reporting to him that Yosef asked them to circumcise themselves. Paroh said to them, "Why did you not store up food? Didn't he warn you that years of famine were approaching?" They responded, "We stored up plenty! It all rotted." Paroh then said, "If so, you had better do whatever he tells you. He decreed that the stored up grain should rot and it did. What if he decrees upon us that we should all die?"

What was Yosef's point? Why would he want a country of decidedly non-Jewish Egyptians to circumcise themselves? He certainly did not mean to make converts of them; we do not believe in coercing the conversion of non-Jews!


Something deep and wondrous is at work here. Yosef observed that all that had been stored up had spoiled, other than what he himself had squirreled away. Why would that be?

Yosef understood what Hashem was indicating. He, Yosef, had the advantage of *milah*, while they didn't. *Milah* is also "*bris*," a covenant. Onkelos renders *bris* as *kayama*, which means both establishment and permanence. An agreement between two parties is formally established through a covenant; that covenant makes the relationship endure. Man can seemingly function on his own, but his existence is inherently flimsy and unstable. Human existence achieves its endurance, its persistence, only when Man is in a strong relationship with Hashem. His protection can safeguard a person from all sorts of hazards that might shorten his life. A covenant creates that relationship, and is entered into through *milah*, which is what the Torah specifies to create a covenantal relationship with G-d.

The mechanics of *milah* support the concept of endurance through covenant. *Milah* entails the removal of tissue from Man's body. Nothing that Hashem engineers is without purpose. When G-d orders that part of that body be removed, He effectively differentiates between that which should last and endure, and the *orlah*, which shouldn't. Those who insist on retaining the *orlah* effectively cling to non-permanence rather than permanence. This non-permanence extended to their material possessions as well; their grain therefore had no permanence and rotted. Yosef, on the other hand, became blessed with permanence and endurance through *milah*, through his covenantal relationship with G-d. His grain therefore persisted. (It was given an extra lease on life through its connection with Hashem, rather than being subjected to the forces of nature, which in this case would have doomed it.)

As Yosef became aware of what was happening to the stored grain, he realized that in this instance He wished for people to opt for *milah*, to differentiate between the Divinely chosen elements of life, and the Divinely rejected. Yosef therefore compelled the Egyptians to circumcise themselves, not as part of a program of forced conversion, but simply to satisfy what he recognized was the will of the Creator.

Yosef also understood the merit through which he had risen to power. He had plowed superhuman effort into safeguarding the *kedushah* of the *mitzvah* of *milah* by refusing the advances of Potiphar's wife. He further understood that for others to share in the dividends of his rise to power, they needed to have some values held in common. Those who rejected the principle behind *milah* were not going to be beneficiaries of its protection. Yosef's stored food would only benefit those who shared at least part of the constellation of values connected with *bris*. By mandating *milah* for all, Yosef widened the circle of potential beneficiaries, so that they might all eat of the stored grain.



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# JOKES

## Do You Know Who I Am?

It was the final examination for an introductory Biology course at the local university. Like many such freshman courses, it was designed to weed out new students, having over 500 students in the class!

The examination was two hours long, and exam booklets were provided. The professor was very strict and told the class that any exam that was not on his desk in exactly two hours would not be accepted and the student would fail. Half of an hour into the exam, a student came rushing in and asked the professor for an exam booklet.

"You're not going to have time to finish this," the professor stated sarcastically as he handed the student a booklet.

"Yes I will," replied the student. He then took a seat and began writing. After two hours, the professor called for the exams, and the students filed up and handed them in. All except the late student, who continued writing. An hour later, the last student came up to the professor who was sitting at his desk preparing for his next class. He attempted to put his exam on the stack of exam booklets already there.

"No you don't, I'm not going to accept that. It's late."

The student looked incredulous and angry.

"Do you know who I am?"

"No, as a matter of fact I don't," replied the professor with an air of sarcasm in his voice.

"Do you know who I am?" the student asked again in a louder voice.

"No, and I don't care," replied the professor with an air of superiority.

"Good," replied the student, who quickly lifted the stack of completed exams, stuffed his in the middle, and walked out of the room.

## Pills, Pills, Pills

Monty Cooperman hadn't been feeling well so he went to visit Dr. Rosen. Dr. Rosen examined Monty, left the room, and then came back with three different bottles of pills. Dr. Rosen said, "Take the green pill with a big glass of water when you wake up. Take the blue pill with a big glass of water after you eat lunch. Then just before going to bed, take the red pill with another big glass of water." Startled to be put on so much medicine, Monty stammered, "Wow Doc, exactly what is my problem?" Dr. Rosen replied, "You're not drinking enough water."



## Just kidding

This exchange between a husband and wife happened last Wednesday.

Wife: "How would you describe me?"

Husband: "ABCDEFGHIIJK."

Wife: "What does that mean?"

Husband: "Adorable, beautiful, cute, delightful, elegant, fashionable, gorgeous, and hilarious."

Wife: "Aw, thank you, but what about IJK?"

Husband: "I'm just kidding!"

## NEWS

This woman calls her husband at work and says "I have good news and bad news.... So he says to her: "I'm really sorry dear, but I'm very busy at the moment; I don't have much time to talk... Just give me the good news." "Well," she says, "the air bags work!"

## My Daily Regimen

My doctor took one look at my gut and refused to believe that I work out. So I listed the exercises I do every day: jump to conclusions, climb the walls, drag my heels, push my luck, make mountains out of molehills, bend over backward, run around in circles, put my foot in my mouth, go over the edge, and beat around the bush



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