



Ateret HaShaviyah

A Yearly Letzanus Publication from the Geniuses of Mesivta Ateres Yaakov
Ruth & Hyman Simon High School

מסכת צו
שושן פורים
ט"ו אדר ז' תשס"ה
March 26, 5002

Candle Lighting:	5:55
Shacharis:	eh
זמן קריאת שמע:	8:20
Real קריאת שמע:	8:55
Kiddush Club	banned
Latest שחרית:	9:57
Earliest הַבְּדֵלָה:	7:00

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THE SPECIAL SIMCHAS PURIM FOR BNEI TORAH

Rabbi Yaakov Feitman,
Kehillas Bais Yehudah Tzvi, Cedarhurst NY

It is well known that Purim occupies a dual place on the Jewish calendar and in Jewish history. We celebrate the miraculous salvation from Haman and Achashveirosh, but we also commemorate a special Kabbolas HaTorah. Chazal tell us "*Hadar Kibluha bimei Achashveirosh*" (Shabbos 88a), meaning that there was a second commitment to the Torah after the miracle of Purim. What distinguished the second from the first? Rashi says that Purim's Kabbolas HaTorah was "Me'ahavas Hanes" which seems to mean "out of the love of the miracle". However, this translation is difficult because a miracle usually results in awe, fear, trepidation or even gratitude. Why "*ahavah*".

The Radomsker Rebbe *zt'l* in his *sefer Tiferes Shlomo* explains that Klal Yisrael in that generation felt unworthy of a miracle. They knew that they had sinned at Achashveirosh's party and were alienated from Hashem, so they did not expect a miracle on their behalf. When the miracle did in fact occur, they were so overwhelmed with Hashem's expression of love that they committed themselves to the Torah out of pure love as well.

The Yismach Yisrael makes a similar point, with a unique twist. Although Klal Yisrael was totally unified at *Mattan Torah* (Rashi, Shemos 19:2), the Jews worked so hard to prepare for the Torah, grew so much and changed so radically, they thought they merited the Torah because of their new-found greatness. However, at the time of Purim they had no time for elaborate preparations. All they had going for themselves was the unity they

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HEY BUDDY, CAN YOU SPARE A SHEKEL? Moshe Golombeck, 9th Grade

In Maseches Megilla [13:], Reish Lakish tells us that one of the many reasons for the *machatzis hashekel* was to counteract Haman's future offer of ten thousand *Kikar* of silver that he offered Achashveirosh to wipe out Bnei Yisrael. Later on in the gemara [17:], Tosfos says that the ten thousand *Kikar* of silver offered was the same amount of silver that Bnei Yisrael donated for the *adanim*; the sockets for below the *krushim* in the Mishkan. It seems that Haman's action of offering 10,000 *Kikar* of silver to Achashveirosh had a spiritual effect that required an action of Klal Yisrael, hundreds of year earlier, to merit not being annihilated. It also required the yearly donation to the Beis Hamikdash to counteract that action. The question is why was Hashem worried about Haman giving this money to Achashveirosh? What difference does this make?

Reb Sholom Schwadron *zt'l* says over the following answer. The Medrash in Parshas Terumah tells us that Haman's entire fortune consisted of 10,000 *Kikar* of silver. This means that he was so dedicated to the cause of killing the Jewish nation that he was willing to give up everything he owned to succeed at his task. The lesson we must learn from this is that anything can be accomplished through *mesiras nefesh*. The Satan approaches Hashem and says, "Haman is willing to give up everything [to destroy the Jews]. What are the Jews willing to give up for you?" Hashem answers the demand of the Satan and he says, "My Children are willing to give up for me. In fact, they have given me the silver sockets for the

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TALES OF TZADDIKIM

by Abe Liebermacher

Rav Yankif Moishe Shtinkenbergerstein *shmit"á*; The AdeRabbe Rebbe, is known throughout the world as a great talmid chacham and an even greater *Baal Mofes* (miracle worker). There is a story told during his time in Yugoslavia, Poland, where a decree was . . . decreed against the Jews, stating that nobody would be allowed to fast that year on Yom KIShushan Purim. In fact, anyone who was caught fasting would be sentenced to three years in a University. All the Jews were in an uproar as to what to do, and ran directly to their beloved Rebbe.

The AdeRabbe Rebbe sat calmly in his seat, and as he held onto the Rebbe's *gartel* he began to hum a soft tune with his eyes closed but his mind fully open. The Chassidim glared at their Rebbe with awe, as they could see a special glow emanating from his face. They finally realized that the Rebbe was choking on a piece of talking gefilte fish that got stuck in his throat, which is why he was humming – to get his chassidim's attention. When everything was taken



The AdeRabbe Rebbe *shmit"á* preaching to the *Oilam*

Jewish Shtetle of Yugoslavia, Chicago – specifically the Chulent Bar - he realized their evil plot to outsmart his declaration. "How dare those *Yiddin* attempt to overthrow my kingdom! I will show them who's in charge around here!"

The following day while in the midst of learning, the town was bombarded with sounds of galloping horses and screaming soldiers. Everyone became filled with fright, and immediately rang out with cries of *tehillim*. The official 'shul talkers' were still talking, even after being admonished by their fellow townspeople to stop their disgusting behavior. "How can I *not* talk now?" the shul talkers replied with vengeance. "Our talking shows our comfort in Hashem's home! But most importantly, we are filled with such fear, that we can only do in a shul what we know to do best!" (continued on page 4)

MOSHE GOLOMBECK (continued from page 1)

Mishkan, and continue to give half a shekel every year. When someone is totally dedicated to a cause, he automatically receives *Seyata Dishmaya* to succeed. That is why once Haman showed his commitment and his willingness to do anything to destroy the Jews, Klal Yisrael had to counteract it by showing their complete dedication to Hashem in building his house, the Mishkan.

Why did Hashem choose the commandment of the *machatzis hashekel* to counteract Haman? Why not the donations to build the entire Mishkan, which was certainly a greater amount, than half a shekel per person? Let us just compare what Haman was willing to give up to what the Jews gave up, and give up yearly. Haman was willing to give up everything to kill the Jews. That shows a dedication, zeal and a passion for his cause. The Jews, on the other hand gave no more than half a Shekel for this Mitzvah. Why is that the response to the fervor and *mesiras nefesh* shown by Haman?

The Gemara in Maseches Kiddushin tells us

that one who is commanded to do a Mitzvah, is greater than one who is not commanded to do the Mitzvah but does it anyway. At first, one would think the opposite is true. One who is not obligated to do a mitzvah and does it anyway, shows a greater love for Hashem by doing the Mitzvah than one who is obligated to perform the Mitzvah. The Gemara is telling us that this is not so. Tosfos explains the reason for this is that when a person is obligated to do something, the Yetzer Harah tries desperately to dissuade the person from doing the mitzvah. However, when a person does a mitzvah without being obligated to do so, he has very little standing in his way. After all, he wants to do this because he thinks it's right. He is doing what he desires. Knowing this, the answer is simple. Haman was so dedicated to his cause, that he was willing to give up everything to get what he wanted. To counteract this action Hashem showed that the Bnei Yisrael could also perform an act that was equally meaningful and equally powerful. That act was the giving of the *machatzis hashekel*. The act

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achieved (Megillas Esther 4:16) and therefore they remained humble about their status. Thus, they appreciated and understood the importance of *achdus* more than at the original *Mattan Torah*.

The *Sefas Emes* on Shavous adds an important element. The first *Mattan Torah* on the sixth of Sivan 2448 was replete with open miracles and a complete suspension of nature. Bnei Yisrael thought that the world remained in this state of the supernatural. When the universe reverted to the apparent rule of nature, their commitment was incomplete because they did not realize that Hashem is manifest in what appears to be nature as well. After Purim they came to the realization that Hashem's greatness can be equally seen in his hidden ways as well. Thus, heightened awareness resulted in a new love of Hashem because it increased manifold our awareness of his presence.

These thoughts may answer a powerful question posed by many Meforshim (see, for instance, Ze'ev Yitraf, volume II Purim, page 1). The Gemara (Megillah 14a) teaches "Forty eight prophets prophesied in Klal Yisrael and did not diminish or add to the Torah except for the reading of the Megillah". The question is, what about all the other additions of the Rabbanan such as Oneg Shabbos, Aravah, the fast

days etc.? Why are they not considered "additions"? The answer seems to be that only Megilah adds an entire *sefer* to Tanach which must be studied, publicly read and becomes an integral part of the eternal Torah.

So why indeed is Purim the only mitzvah d'rabbanan added in this way? Perhaps the answer is that a new *kabbalas Hatorah* must in fact give birth to a new part of the Torah as well. Purim constitutes both a mitzvah and Torah, and as such it produced something which becomes part and parcel of the Torah itself. Such is the power of a renewed Kabbala.

For Bnei Torah, Purim provides an annual opportunity to reaccept the Torah. Yet even more than that, the opportunity to accept it out of absolute love, knowing that Hashem is with us every moment - even when he does not seem to be there. He is there in every Rashi and every Tosfos, every *sevara* uttered and every exciting new *chiddush*. As the Nefesh Hachaim teaches, that is the essence of our Avodas Hashem. Finally, learning with a chavrusa in the company of others *together*, a Ben Torah can feel the *achdus* we achieved at the time of Purim which helped us to be saved and defined our greatness until *Moshiach* comes *bimheirah biyameinu*.

TIPS FOR GUYS COLLECTING ON PURIM

Here are some tips for the bachurim going around this Purim to collect for the Yiddishe Velt. Hopefully by following these guidelines to the utmost degree, everyone will come out very successful and really enjoy the expedition.

- Be sure to order the biggest limo you can. The bigger the limo, the more money you can fit into the trunk.
- As you ride down the streets, make sure at least two people squeeze through the sunroof, with Lipa's 'Gelt' blasting at maximum volume.
- If after ringing the doorbell you realize there is no *mezuzah* - wait for the guy to come to the door and start singing 'Vinohapochu'.
- Everyone in the group should make sure to wear a *bekesha*, *streimel* and long payis flying in all directions. It gets funnier every year! Trust me, the more Purims in a row you dress like a chassid the funnier your costume gets.
- Always sing at top of your lungs, especially at night since nobody's sleeping at 1:00 in the *morgin*'.
- Consume a large quantity and wide variety of *hamantashen*. My cousins uncle's Rebbe once heard there's no such thing as a '*shemor es nafshoseichem*' (to watch your weight) on Purim. In fact, I heard it's a big *segula* for growing a mustache (moostache, as they say in Italy) - I've tried it and it does wonders.
- Interestingly enough, the *gematria* for 'Haman' is 'Hanhala'. Pass this by any Rav's house you go to and wait for an appreciative reaction.
- Even if you don't drink anything on Purim, pretend you're drunk anyways - it's cool.
- When you start to '*tantz*' in someone's house, pull the guy's kid into the circle and offer him a *l'chaim*. The guy will be flattered.
- Remember to have a great *Lichtig Purim* - *uber nisht too lichtig!* *Freileichin Peeeerrim Yeedin!*



by Dr. Ich Bin Sarcastic



In honor of Purim, I would like to go through something that is very appropriate. The gematria of the word Achashveirosh equals the words 'Ki Sisa' – plus ninety. To get ninety, one can multiply 30 x 1 x3; or א, נ, ל. Once put together, you get כִּי תִּסָּא [ל:א:ג]. This pasuk is in reference to Betzalel, and states, "And I will fill him with the spirit of Hashem; in knowledge, wisdom and ruach hakodesh, and with all of the work (of the Mishkan)." This concept has absolutely nothing to do with Achashveirosh, which is why the gematria works out beautifully for this joyous holiday.

Towards the beginning of the Megillah, Achashveirosh is upset with Vashti and asks his advisors for advice as to how to punish her – or if to punish her at all. One of the advisors, Memuchan, piped up and gave Achashveirosh advice as to what to do with her, encouraging either her exile or death (this is a machlokes among the Poskim).

The Rokeach states that the gematria of Memuchan is equal to זה המן (it doesn't work out, but he says it, so how can I argue?). Why was it that he was first known as Memuchan and later as Haman? Reb Chaim Kanievsky shlit"a explains that the Medrash says that once Achashveirosh became sober, he ordered to kill the advisors for their causing Vashti's punishment. Memuchan decided to change his name, knowing that this would somehow stop him from the king's hand. This is why he changed his name to Haman – but we still defeated him no matter what his name was.

TALES OF TZADDIKIM (continued from page 2)

All the Jews in the Shtetle of Yugoslavia, Iraq, ran outside to see the Sultan's army surrounding the Chulent Bar, together with the local Poritz. "I'm not quite sure what I'm doing here," stated the Poritz. "But I appear in every story and this one is no exception!" The Sultan called for silence, and barked out in a voice of supremacy, "I hereby declare that because of your disgusting Kutzpah, I will have to do something that you Jews will dread for a long time." The crowds were shushed as everyone moved in closer to hear the dreadful verdict of the Sultan. "It is at this time," declared the Sultan. "That I officially reduce the hechsher on the Chulent Bar from the ® to that of the Oy Va!"

The masses gasped. The women fainted. The children shrieked. The sky was blue. The entire town of Yugoslavia, United Kingdoms, changed on that day, and went into a state (or city) of depression. The Sultan smirked at his apparent success. "Now those Jews know who's in charge around here!" People were left wondering when the protection of their beloved AdeRabbe Rebbe would come into fruition. Even Klonimus, the Chulent Bar

macher was forced to remove his weekly advertisements from the 'Shtetle HaShavau™', and place them in the 'Devarim HaNichnas' and 'Yugoslavia Times' – 'All the news they fit they print'. People began looking for the local shikkar that appears in every story, who usually ends up being Eliyahu HaNavi and saves the gantza oilam. Unfortunately, the only shikkar anyone could find was busy drinking himself into a pig's eye, and was in no condition to create mofsim.

After a few days time, the chochmah of the AdeRabbe Rebbe's advice surfaced. Since the Jews weren't eating at the Chulent Bar anymore, the local goyim were making their central 'fressing' place in a bowl of this rare delicacy. They became so enthralled with its unique taste, that the goyim ate nothing but chulent, and after a while became increasingly weak. It seems that the goyishe boich couldn't handle the inimitable kedusha that emanates from the beans, potatoes and meat (especially when some of us can't stomach it either!). Even if the Sultan went through with his decree, there would be

(continued on page 5)

Learn Yiddish Today!

When to be...

When not to be...

Doo hust a Groisa Board
(You have a big beard)

... Said: upon meeting a Rebba with a big beard

... Said: meeting your shidduch date for the first time

Vus is a mikva?
(What is a mikva?)

... Said out loud: The first time you hear the word 'mikva'

... Said out loud: At a Chassideshe Tisch squished and surrounded by 5000 people

Ich Bin Ah Mahn
(I am a man)

... Shouted: Upon completing your Bar Mitzvah parsha and realizing you're 13

... Shouted: While sitting in the main shul of Kiryas Yoel, and realizing your sitting in the wrong section

by Jacob Ozzy Sonnenshtick

MOSHE GOLOMBECK (continued from page 2)

of being told, "You must give half a shekel; no more and no less" This action was one that showed Bnei Yisrael's dedication to Hashem and his Mitzvos. The will power needed to overcome one's natural inclination not to want to give what one is obligated to give, is more difficult than giving up 10,000 *Kikar* of silver.

Now everything makes sense. In anticipation of Haman's dedication to the cause of annihilating the Jews, Hashem in his mercy gave us the Mitzvah of *machatzis hashekel*. This allowed us to demonstrate our dedication to him by giving the half a shekel to the Mishkan. By serving Hashem, we show our dedication and allegiance. When we truly overcome our own natural instincts and accept Hashem's will upon ourselves, we show the utmost *mesiras nefesh* and greatest loyalty to Hashem and His Mitzvos.

TALES OF TZADDIKIM (continued from page 4)

nobody around to enforce the Jew's eating, since everyone was officially 'out of commission'. The *Yiddin* would now be able to fast on Yom KiShushan Purim! The town was filled with joy, the people were filled with ecstasy, and the Rebbe's table was filled with *kvittlach*s. The Sultan realized that he had lost the battle, but declared that he will not lose the war.

At that point the Sultan rode on his royal carriage to the Chulent Bar, got out, and walked into the Bar. As he got off the floor and dusted himself off, he went through the doorway and screamed, "I give up! You Jews are just too much for me! I hereby upgrade your *hechsher* from the *Oy Vai* back to the ® - just don't give us any more of your chulent!" Just at that moment, The AdeRabbe Rebbe *shmit"a* appeared out of nowhere (it was actually somewhere, but it's more dramatic this way), and replied with an acceptance of the Sultan's offer. "But now there's another problem!" stated the Sultan. "How can I run a kingdom full of sick people? What good are they to me if

all they can do is moan, groan and feel ill at home?" (The Sultan was actually a poet, you just didn't know it.)

The Rebbe thought for a moment, and then replied, "I will make you a deal. If you promise never to harm the Jews again, I will give you the antidote which will heal all of your citizens." The Sultan was eager to accept this simple trade, and immediately signed the official document (that we didn't mention before), complying with this conformity. At that moment, the Rebbe reached into his *bekeshe* and pulled out a bottle of Pepsi-Bismol. "Everyone should take two of these and call me in the *morgin*." stated the Rebbe. The Sultan was enraged at the Rebbe's action, and screamed out in anger, "How insulting! I could have also done the same thing if those pills were invented already! I may have agreed not to harm your people - but not you!" The Sultan then jumped out at the Rebbe in attempt to harm him, but the AdeRabbe Rebbe was prepared for this. He quickly clicked the heels of his leather boots together three times and in a flash found himself in the mikva - unfortunately the 'bachur discount' didn't apply to the Rebbe.

The Sultan was so embarrassed that he let the Rebbe slip away so easily, that he never bothered or contacted the Jews again. The exception to this, of course, was when there was a *kiddush* in the palace and they needed good '*heimishe*' catering. The *Yiddin*, on the other hand, were now able to live out their days in peace and delve into their learning and davening. Sadly, the Rebbe realized that his kabbalah was out of practice (maybe he needs to take lessons from Esther), for when he walked out of the mikva he found himself in Yugoslavia, Magic Kingdom. You might not think that's so bad, but it is, since he was originally in Yugoslavia, Poland. The AdeRabbe Rebbe comprehended that this must have been *bashert* (unlike his third wife), and decided to set up a yeshiva there. The Rebbe called his yeshiva 'Nisht Torah' after the wisdom possessed by his beloved father, and then dedicated the next edition of 'Shtettle HaShavua™' in his memory. Being that we must always follow the wisdom of our leaders, we encourage everyone to follow in the ways of the AdeRabbe Rebbe. That's right; contact us to start your own yeshiva in memory of a loved one - but in the mean time - *Phreillichin Peerim!!*

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אמת ליעקב

Weekly Insights from Moreinu HoRav Yaakov Kamenetzky zt"l

ויאמר המלך לאסתר במשתה היין מה שאלתך
וינתן לך ומה בקשתך עד חצי המלכות ותעש

After risking her life by going before the king, Esther asks Achashveirosh if he and Haman will come to a feast that she will make for them that night. Achashveirosh agrees, and at the feast, he once again asks Esther what she wants. The language that Achashveirosh uses on both occasions is very strange. He says, "What is your request and it will be given to you? What is your petition and it will be done?"

An obvious question is asked. What is the difference between a *שאלה* and a *בקשה*? Why was it necessary for Achashveirosh to use a double *lashon*?

Two answers are offered. The first answer, from the *Yalkut Me'am Loez* explains the double *lashon* as follows; Achashveirosh knew that anyone who came before the king came for one of two reasons: Either they were asking for someone's life to be saved, or they were coming to ask the king for money. In this case, Achashveirosh was sure that both might be true, as Esther had asked to meet with the king, the only person that could save their lives, and Haman who was in charge of the king's money. Achashveirosh therefore asked Esther which one it was. Was she asking for someone's life, or for money? Therefore, Achashveirosh used a different *lashon* for each request.

A second *pshat* is offered by the Vilna Gaon. He explains that a *שאלה* is a personal request, and a *בקשה* is a request on behalf of someone else. This fits in very well with the later *pesukim*. At the second feast, when Esther finally beseeched the king to spare Klal Yisroel, she says, "תנתן לי נפשי בשאלתי ועמי בבקשתך." Esther's *שאלה* was a personal request, for her own life; however, her *בקשה* was on behalf of the entire Klal Yisroel.

A story is told of HaRav Yaakov Kamenetzky zt"l. When Rav Yaakov was living in Toronto, a person once told him that schnapps should be drunk at every Jewish activity. He based this on a *pshat* that he had heard on our *pasuk*. Esther's request to save Klal Yisroel was answered at a feast with wine. Therefore, if we want our *tefillos* answered, we should also drink. Rav Yaakov answered with his own *pshat* on this *pasuk*. We know that whenever the Megillah says the word 'HaMelech', it refers not only to Achashveirosh, but also to Hashem. We also know that when the Megillah says the word Esther, it refers to Klal Yisroel as well. A feast that combines Hashem and Klal Yisroel can in truth refer only to the learning of Torah. Thus, it must be that the way to have our *tefillos* answered is through *limud haTorah*.

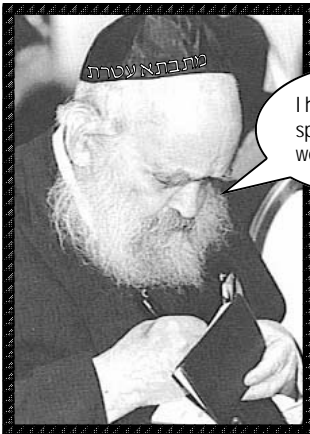
May we be *zoche* to grow in our *limud haTorah*, and through this merit to have all of our *tefillos* answered, like those of Klal Yisroel in the Megillah, and may we be *zoche* for future generations to say about us, "יהודים היתה אורה" ויקר "ושמחה וששון ויקר".

Once upon completing a most inspired *Birchas Hamazon*, Reb Eliyahu Lopian zt"l beautifully expressed the relationship between man's actions and Hashem's gifts. He reflected, "In our *bentching* we daven, '... ונא אל תצריכנו. . . please let us never be in need of the gifts or loans of men. Let us subsist only from Your full, open and holy hand. . .'

The question begs to be asked, that if Hashem's 'hand' is in fact full and open, why are there so many people who are lacking the basic necessities of life? The answer is to be found right there in the words of *bentching* - His hand is full, open and *holy*. If someone has no connection whatsoever with holiness, how can he hope that Hashem's bounty might reach him?"

On this very joyous Yom Tov, the opportunity to grasp *kedusha* is all around us. This is especially so; with all the usually mundane activities on this day being transformed into opportunities to grow higher. Let us use all the opportunities around us, and truly merit to rise to greatness and prominence. Have a *Freilichin Purim* and *Chag Kosher V'Sameach!*

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