

*Wishing You A Happy Purim!*

# The Kustanowitz Kronikle

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Special Purim Edition

March 9, 2001

## ***MIDEAST CRISIS ENDS WITH BIG LAND SWAP; CLINTON TO RAMALLAH, ARAFAT TO HARLEM***

*Palestinians Declare State, Get Sovereignty in Chappaqua;  
Hillary, Suha Get Their Freedom; Sharpton Is Pardoned*

Special to the Kustanowitz Kronikle

RAMALLAH, March 9 — The seemingly unsolvable Mideast crisis that had Israelis and Palestinians fighting each other for more than 50 years came to a sudden end today in a sweeping land-swap agreement that was accepted by both sides and their advisers.

The key architects of the agreement were Hillary Clinton and Suha Arafat, who, working away from the influence of their husbands and the world diplomatic community, negotiated the terms during the closing weeks of the Clinton administration.

The agreement stipulates that former president Bill Clinton, who has had a difficult time deciding where to establish his new office, will relinquish the floor that he had leased in a new Harlem office building and give it to Yasser Arafat, who will establish his headquarters there. Clinton will set up shop in a new office building to be constructed in downtown Ramallah, where he will write his memoirs and plan his new career far from the prying eyes and criticism of the American media.



**Hillary and Suha exult over the diplomatic and personal victories that they achieved.**

### **It's Oscar Time! The Kronikle Presents**

#### **ESTHER'S & SIMMY'S PICKS FOR THE 2000 ACADEMY AWARDS**



**ALMOST SHAIMOS:** A Disney animated movie about the adventures of a new siddur that is mistakenly buried with old, torn prayer books.

**TRAFFIC:** An overturned tractor trailer on the Long Island Expressway on Friday afternoon causes a group of unlikely roommates to check into a hotel together for Shabbat.

**WONDER GOYS:** A group of non-Jews are fascinated when they realize just how many holidays there are in September and October.

**SNOW FALLING ON CEDARHURST:** A major winter storm hits only one of the Five Towns, while Hewlett, Inwood, Lawrence, and Woodmere are miraculously spared.

**THIRTEEN DAYS:** A fanatical man insists on keeping his house free of chametz five days after Pesach is over. The drama escalates as his wife and children pelt him repeatedly in the head with leftover macarons, pack him in a box with the Pesach dishes and store him in the basement.

**CASTAWAY:** The animated tale of a roll and his search for meaning after being torn into pieces and tossed into a river for Tashlich.

**ERRIN' BROKOWITZ:** The story of a Mohel named Shlomo Brokowitz who tries and tries, but just can't quite get it right.

**CROUCHING SHOCHET, HIDDEN CHICKEN:** A martial arts saga of a shochet with Samurai training who tries to outsmart an evasive chicken.

**SAVE THE LAST DANCE:** Anticipation builds at a shul dinner in Silver Spring, Maryland, for the rabbi to leave so that mixed dancing can begin.

He will also be 5,800 miles from Hillary. Suha will continue living in France, 3,600 miles from her husband.

Former President Clinton, still hoping to leave a legacy of peace in the Middle East, agreed to sell the man-

sion that he and Hillary purchased last year in the quiet suburban Westchester community of Chappaqua, New York, to the Palestinian people. The Palestinians surprised their religious leaders by abandoning claims to Jerusalem in exchange for a new life in America.

The new Israeli government, headed by Prime Minister Ariel Sharon, was only too happy to release the \$50 million in taxes that it has been withholding from the Palestinians pending cessation of hostilities. The Clintons will split the payment with the town of Chappaqua, which will use its half of the funds to construct housing and a new mosque.

Arafat immediately claimed sovereignty over Chappaqua and declared it to be a new state, to be called Chaplestine.

With their \$25 million, the Clintons will build two mansions, one in Ramallah for Bill and another in Washington, DC, for Hillary. The Chappaquanian Palestinians will let Hillary live with them during her infrequent trips to New York to maintain her New York State residency requirement.

Arafat's move to Harlem is not without controversy. The Rev. Al Sharpton is worried about losing press coverage because of Arafat's presence. But he is expected to accept the situation since it has come to light that, before leaving the White House in January, Clinton pardoned him for any past offenses. Congress is investigating.

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**Volume I: Masechet Nappin** — *The laws of taking Shabbat afternoon naps*

**Volume II: Masechet Fressin** — *The laws of preparing and partaking in a shul kiddush*

**Volume III: Masechet Shmoozin** — *The laws of talking in shul*

**Volume IV: Masechet Meetin** — *The laws of proper conduct at shul meetings*

**Volume V: Masechet Imahot** — *Ethics of the Mothers, the long-rumored missing companion volume to Masechet Avot, Ethics of the Fathers*

We are proud to present a few sample chapters for you to see the scholarship of the great sages whose dialogues form the basis of these magnificent works.

### MASECHET NAPPIN

**MISHNA:** It is incumbent on every male in Israel to nap for 3 hours every Shabbat. As it is written, *V'shinantam l'vanecha*. *V'shinantam* refers to *Shaynah*—sleep, and it also means teaching. Therefore, you should also teach your son to sleep on Shabbat.

Since this is a mitzvah dependent on a fixed time, women are exempt from napping until their oldest child reaches the age of Bar or Bat Mitzvah.

**GEMARA:** The *Etzba BaAf* asks: Are the 3 hours in the morning or the afternoon? The *Regel BaPeh* replies: In the afternoon, after kiddush and a full meal. The *Etzba BaAf* asks in the name of the *Erev Rav*, If one naps in synagogue during the Rabbi's sermon, does this count toward the 3 hour minimum? The *Regel BaPeh* replies in the name of the *Sonay Chinam*, that the ideal situation would be to nap at least 3 hours in addition to any napping during the Rabbi's sermon, but in an emergency, a sermon nap may be counted. The *Rodef Kessef* agrees, but only if the nap is long enough to allow an elephant to cross the Euphrates and shake himself dry.

The *Regel BaPeh* asks: How long is that?, and the *Rodef Kessef* replies: About twice as long as it takes a tiger to cross the Tigris.

### MASECHET FRESSIN

**MISHNA:** From what time is it permissible to begin preparations for kiddush? The *Groisser Fresser* says, from the time the Torah is taken out of the Ark. The *Punkt Farkert* says from the time the Chazzan completes the recitation of the Shemona Esrei.

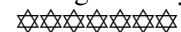
**GEMARA:** The *Etzba BaAf* asks: Why from the time the Torah is taken out of the Ark? To allow enough time for the proper presentation of the chulent, and thereby to give honor to the congregation.

The *Regel BaPeh* agrees with the *Punkt Farkert* who says that preparations may not begin until the Chazzan completes the Shemona Esrei. Why? To prevent the Chazzan from smelling the chulent, deriving pleasure, and filling his mind with impure thoughts. Why impure thoughts? The *Regel BaPeh* brings a proof from the *Ohf Hagadol* that the beans used in Babylon are so potent that inhalation of a microscopic amount can trigger unexpected physical manifestations, which will not give honor to the congregation.

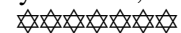
Is it permissible for men to assist with the preparation of the kiddush? The *Grobber Yung* answers: Yes, because the gematria (numeric value) of kiddush is 410, the same value as Kirk, the captain of the Starship Enterprise, whose motto is "To boldly go where no man has gone before." — and where else could this be but the kitchen?

### MASECHET IMAHOT *Ethics of the Mothers*

Studying Torah and being occupied with worldly things should not prevent a man from washing dishes and taking out the garbage, for the energy used keeps sinful thoughts away.



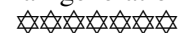
The more you study, the more you know; the more you know, the more you can forget; the more you can forget, the less you know; so why study?



He who wears warm clothes, eats lots of vegetables, and puts on galoshes on a rainy day will earn his share in the world to come.



She who puts chocolate in the lunchbox invites jealousy and hatred. She who keeps all forms of chocolate on the table is held in the same esteem as the righteous of all generations.



Children who write home from camp will be blessed with many gifts. Children who don't will be plagued with guilt for all eternity.



***Akedah's First International Conference  
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- A-3 Sheitel or Farcheilke? Which is more tsniusdik?
- A-4 Do chocolate chip cookies violate the law of kil'ayim?
- A-5 Kol Ish: When is it permitted?
- A-6 Are half-sour pickles the first step on the road to Reform?
- A-7 I'm OK, You're OU. How can this relationship succeed?
- A-8 Halachic approaches to black hat personalization

**smart scroll press**

**Presents the latest in a series  
about the lives of sages of ages past**

We have learned much from the pages of the Talmud Baghdadi, but few of us know the sages behind the pages. This wonderful book gives you a look into the lives of the sages quoted in the excerpts from Tractate Fressin (see page 2 of this issue). Here are some examples:

**The Groisser Fresser** was one of the biggest of the sages, literally. His positions were strict, but he tended to be more lenient in his opinions whenever they served to permit the consumption of more food.

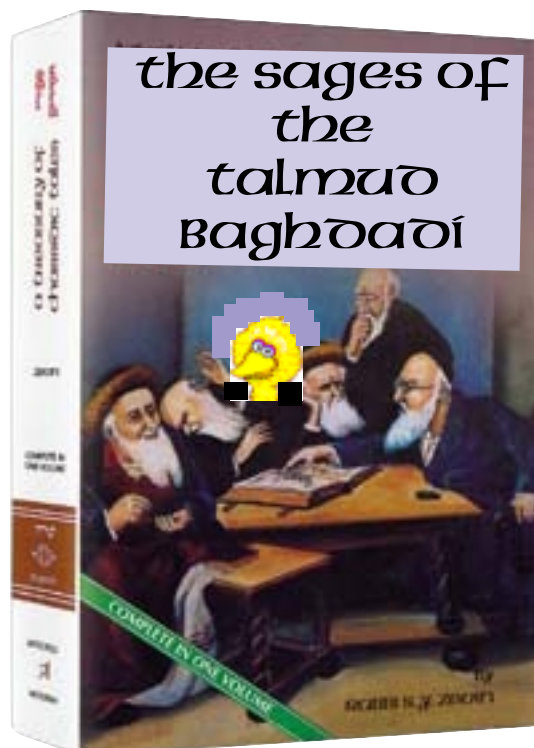
**The Punkt Farkert** was a regular opponent of the Groisser Fresser, and took great pleasure in refuting every one of his arguments.

**The Etzba B' Af** was widely known for his penetrating analysis, but did not have many friends because of a lack of personal hygiene.

**The Regel BaPeh** had an uncanny ability to offer soundly reasoned arguments, but somehow tended to use them to undermine his own position.

**The Ohf Hagadol**, always one to seek compromises and find peaceful solutions, was the tallest of the sages, but his skin had a yellowish cast, with an almost feather-like texture.

**The Grobber Yung**, as wide across as the Ohf Hagadol was tall, made his mark by barging in to discussions among the more revered sages, punctuating his remarks with obscure references.



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