



Dear Morai V'Rabbosai,

There is a singularly appropriate Chinese קללה, which roughly translates as "You should live in interesting times". We unfortunately qualify as Chinese victims twofold (תרתי משמע) But everything that the Ribono Shel Olam sends us has a purpose, and ultimately is for our good, both individually and collectively. For one thing, if this is the lead into להגאל עתידן, which we all hope is the case, when that happens בעז"ה we will see this all in retrospect as a minor inconvenience, and as a small price to pay for what we and our forebears have davened for over the past 2,000 or so years. If חו"ש it's not that time, when we do get back to our Batei Medrashos, Knesios and schools we will fully appreciate בעז"ה what we have, and hopefully treat those מקומות הקדושים with the full respect they deserve. Our עבודה is a privilege given to us by הקב"ה, not a right or onerous burden חו"ש, as we may have felt in the past. When there are events like what we are going through now, it is incumbent upon us to view them as messages both collective and individual from הקב"ה. In this case we must recognize that similarly to סוכות, when we cannot sit in the סוכה on the first night because of rain, which חז"ל describe as if a king was spitting in the face of those who serve him, a similar dynamic is at work here as well. KB"ח is telling us in the words of עמוס הנביא in Perek ה' where he wrote ולא אריח חגיכם, שנאתי, מאסתי חגיכם, ולא אריח חגיכם, שנתתי, מאסתי חגיכם, ולא אריח חגיכם, שנתתי, מאסתי חגיכם, ולא אריח חגיכם. בעצרתכם. The מלבי"ם writes on this Pasuk that הקב"ה was telling ישראל, כלל, that he no longer wanted their טובים and the קרבנות that come with them. The מצודות adds I won't be מרוצה from all your עולות as well. In other words, because of the חטאים of ישראל, כלל, was rejecting their עבודת ה'. We too, must consider our inability to daven, learn and be עובד ה' in his מעט as a similar statement from הקב"ה as well. Without a doubt, we must in the privacy of our homes be pained at this loss, and resolve to improve and rectify our עבודה, so that it be worthy of return to our התפילה!

That said מו"ר, we must prepare for Pesach, with the assumption that these conditions will persist, at least for the near future. The shul will remain closed until authorities indicate that the מגיפה is under control, and it is safe to reopen. These are some items regarding יו"ט that we need to discuss now:

1. מכירת חמץ: Please be advised, that even if in years past you did not sell חמץ גמור (such as pasta, dough etc). Please do so this year! We have no idea what will be with food supplies post יו"ט, and מכירה works the same way for all חמץ! Because we must practice social distancing, we have created a new שטר הרשאה to be used this year, it will be attached to this email. Please print it out (or fill it out online, it is in fillable PDF format) and fill it in. When it is complete, call me at 914-420-6714, and I will make you an "appointment " at the shul (which was recently cleaned and disinfected). You will go there alone and find an envelope and pen awaiting you there on a table with the מכירת חמץ sign. You will pick up the pen having in mind, to make me your שליח. Put the שטר and whatever else in the envelope- seal it and put it into the box next to the envelopes and pens. In this way we will be able to collect all the הרשאות without endangering anyone. (Anyone who cannot leave their homes, I will make alternate arrangements for them, please call me)

2. Kashering: as many of us had plans to be elsewhere for יו"ט, that have now been disrupted, let me remind the olam of several important points. The number one halachic principal in any type of kashering situation, Pesach or otherwise is כבלעו כך פולטו - absorbed food is expelled in the same fashion that it was absorbed in the first place. So, surfaces and כלים which were cooked in need cooking in water to remove the חמץ. Those surfaces that had food splashed upon them, need to be splashed with boiling water. So, in general (and please call for specifics) countertops need thorough cleaning (as a rule after cleaning one should wait 24 hours before kashering and use) and ערוי or splashing of boiling water upon them. Ovens require thorough cleaning (24 hours) and the self-cleaner to run a full cycle. Stoves need thorough cleaning (24 hours) and you can generally splash the in-between areas and put the grates in the oven when you self-clean it. Any areas you plan to be in on Yom Tov, clean thoroughly. You must make a בדיקה in the whole house, but you can technically begin now by turning each room into a מקום שאין מכניסין בו חמץ by cleaning it, and it will only need a per functionary inspection, if at all erev Yom Tov.

There are services springing up around Monsey to do your shopping for you. I know of one and I am including their information here now: (this is taken from their ad)

["Home Delivery Service!](#)

[We deliver anything you need from anywhere. Just text us at 845-587-1197.](#)

[Leave your name, address, what you ordered and from where or if needed a list of what you need and we will get it for you and to you.](#)

[Hours 10 am to 5 pm](#)

[We bring it to your door](#)

[Grocery shopping and delivery under \\$100 is \\$15](#)

[From \\$100 to \\$300 is 15%](#)

[Higher amounts will be discussed](#)

[Takeout delivery: from any restaurant to your home is \\$10, random pick up is \\$10"](#)

Please use them or anyone like them and stay home! Safety First!

I will see about setting up a remote shiur, or at least question and answer period over the phone regarding הלכות פסח if there is an interest and it is feasible (it will serve as the replacement for the שבת הגדול דרשה.)

I am מתפלל and I hope you all are too that הקב"ה should send the גאולה this ניסן in line with the מאמר חז"ל of להגאל בניסן עתידים להגאל חז"ל. And that we are all זוכה to be מקבל the גואל צדק in wonderful health and with the greatest of שמחה!

חג כשר ושמח

E. Pessin