

MATZA BEFORE PESACH

Can I feed my children matza on erev Pesach?

After the fourth hour on erev Pesach, *chametz* is forbidden. At the same time, the Yerushalmi teaches us that it is forbidden to eat matza anytime on erev Pesach (from dawn), and one who does is like a man who takes his fiancée before their marriage. (An added custom is to refrain from eating matza for thirty days before Pesach.)¹

This prohibition applies specifically to matza with which one can fulfill the mitzva, and not to “flavored” matza (i.e., *matza ashira*) with an altered taste (e.g., egg matza). Though such matza is generally avoided out of *chometz* concerns, it may be eaten on the morning of erev Pesach.

Various reasons are provided for this prohibition: (1) To distinguish the matza eaten in the evening;² (2) just as the *korban Pesach* isn't eaten until the night;³ (3) as hinted in the words *ba'erev tochlu matzos* — specifically in the evening;⁴ (4) to ensure one will eat it with appetite (*l'teiavon*).⁵ Based on the last reason, some also minimize eating matza on the first day to preserve their appetite for the second seder, (regarding the ingredients of *maror* and *charoses* - see issue 455).⁶

While it is forbidden to feed a child of any age forbidden foods (*lo saachilum*), eating permissible foods at a forbidden time is allowed (as children are allowed to eat before *kiddush*).⁷ Thus, very young children can be fed matza on erev Pesach.⁸

However, children who can understand what they are being told at the Seder may not be fed matza earlier. The *possuk* says, “You shall tell your children on that day, ‘It is for the sake of this...,’” and Chazal interpret the word “this” as referring to the matzah and maror before the person. If the child had already ate matza during the day, it wouldn't be as special anymore, and it would compromise the parent's obligation to impress his child with the *haggada*.⁹

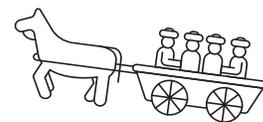
1. ירושלמי פסחים פ"ה ה"א. רמ"א ס' תע"א ס"ב. שו"ע"ר שם ס"ד. שלושים יום - אג"ק ח"ח ע"י ש"ט.
2. רמב"ם חמץ ומצה פ"ו ה"ב.
3. רוקח ס' ר"פ.
4. בה"ג פסח רפ"ב.
5. מאירי פסחים יג ע"א.
6. רמ"א ס' תע"א ס"ב. שו"ע"ר שם ס"א.
7. ולהעיר משהמ"נ ח"ב ד' ע"י 37 לגבי המינים של מרור וחירות (מבוקר ע"פ עד אחרי כורך של סדר השני").
8. שו"ע"ר ס' שמג ס"ז.
9. ראה שו"ע"ר ס' תע"א ס"י.
9. מג"א ס' תע"א ס"ז. שו"ע"ר ס' תע"א ס"י.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

DEDICATE AN ISSUE

in honor of a *simcha* or *yahrtzeit*

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R. MORDECHAI LIEPLER

R. Mordechai Liepler was one of the early chassidim of the Alter Rebbe. Originally from the town of Liepli, he was a wealthy man who held Russian government contracts and lived primarily in S. Petersburg. When the Alter Rebbe was imprisoned, he played an important role in securing his release, and it was to R. Mordechai's home that the Alter Rebbe asked to be taken upon his release.

Chassidim would say that R. Mordechai was able to withstand the temptation to sin thanks to his pride. When his Yetzer HaRa would try to incite him to do something wrong, he would stand up tall and shout, “!?! – the chossid of the Alter Rebbe, the wealthy *lamdan* and *maskil* (who learns Chassidus in depth), should do an *aveira*?!?”

That is not befitting for me!”

(תו"מ ח"י ע' 58)

Once, R. Mordechai made a successful business deal which earned him a huge sum of money. On his way home, R. Mordechai stopped in Liozna for Shabbos, where the Alter Rebbe invited him for the day *seuda*. During the meal, the Alter Rebbe said, “Well, if we'll say the truth as it is, without humility, I am merely a *beinoni*.”

R. Mordechai, who was close to the Rebbe and felt especially comfortable now that he was wealthy, said to the Rebbe, “Now, I don't consider myself a *rasha*, but if you're a *beinoni*, what am I?” The Alter Rebbe told him, “*Beinoni* is an entire 'world'...” (in which there are many levels).

(בית רבי מהדו"ח ע' 220)

A Moment with The Rebbe

לזכר נשמת מרת חווה לאה בת ר' שמשון הכהן ע"ה



SHIRA V'ZIMRAH

Leil Shmini Atzeres 5738, the Rebbe suffers a heart attack. 770 quickly empties out, the Rebbe concludes *hakafos*, and goes to his holy room.

Dr. Moshe Feldman, who was then in the Rebbe's room, relates:

At one point, the Rebbe asked me how things were going. I understood that the question wasn't about his own physical status; he probably knew more about his cardiac condition than I did. I told him how there were still people singing and dancing in the streets.

The Rebbe looked at me, smiled, and nodded.

Chof Zayin Adar 5752, the Rebbe suffers a stroke at the Ohel.

“As with any stroke, it took several hours for the signs and symptoms to become manifest in the Rebbe's speech,” recalls Dr. Feldman. “When the Rebbe was first brought back to 770, accompanied by the *mazkirus*, I walked over. The Rebbe looked up at me and said, quite clearly, “*Shira v'zimrah*.”

At first, I thought I hadn't heard correctly, and some people present offered other ideas for what the Rebbe meant. But the Rebbe shook his head, repeated the phrase, and kept looking at me while he said it.

Then I was reminded of how the Rebbe had smiled, when I reported about those chassidim dancing in the streets, fifteen years earlier.

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס

נפטרה כ"ה אדר"ר תשפ"ד