

# Eating Matza all Seven Days of Pesach

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The gemara teaches that unlike the first night of Pesach where there is a mitzvah to eat matza, during the rest of the holiday, consuming matza is an option rather than an obligation.

*A beraisa supports [the opinion of] Rava: "Six days you shall eat matza and on the seventh day it shall be a resting for Hashem your God" just as on the seventh day [eating matza] is not obligatory, so too the first six days [eating matza] is not obligatory ... Can it be that even the first night [eating matza] is not obligatory? It was learned from "on matzos and maror it shall be eaten"*

**Pesachim 120a**

תניא כוותיה דרבא: (דברים טז)  
ששת ימים תאכל מצות וביום  
השביעי עצרת לה' אלהיך, מה  
שביעי רשות - אף ששת ימים  
רשות ... יכול אף לילה הראשון  
רשות - תלמוד לומר על מצת  
ומררים יאכלהו.  
פסחים דף קכ.

This conventional understanding is challenged by the GRA of Vilna.

*Eating matza all seven days is considered a mitzvah, and is only referred to as not obligatory in relation to the first night [of Pesach] on which there is an obligation [to eat matza]. This mitzvah [to eat matza all seven days] is from the Torah.*

**Maaseh Rav 185**

כל שבעה מצוה ואינו קורא לה רשות  
אלא לגבי לילה ראשונה שהיא חובה  
ומצוה לגבי חובה רשות קרי ליה  
אעפ"כ מצוה מדאורייתא הוא.  
מעשה רב קפה

The GRA teaches that there is a Biblical mitzvah to eat matza all seven days of Pesach. Even though the gemara limits the obligation to eat matza to the first night of Yom Tov, one who chooses to eat matza all seven days fulfills a mitzvah and will be duly rewarded.<sup>60</sup> We will endeavor to properly understand this famous comment of the GRA.

## Fulfilling Peshuto Shel Mikra

The simplest understanding of the GRA is that the mitzva to eat matza all seven days is simply a restatement of the simple meaning of the passuk.<sup>61</sup> Although Chazal understand the Torah's

<sup>60</sup> The position of the GRA is cited by the Mishna Berura 475:25 and 639:24 in the context of Sukkot. Interestingly, Aruch HaShulchan 475:18 cites a tradition that one fulfill a mitzvah by eating matza all seven days of Pesach, but does not attribute this tradition to the GRA.

<sup>61</sup> There are many Rishonim who understand the simple meaning of the Pasuk as teaching that one who eats matza all seven days of Yom Tov fulfills a mitzvah. See Ibn Ezra Shmos 12:15. Chizkuni Shmos 12:18 clearly writes that

directive to consume matza for seven days in the passive sense, namely, one should not consume food that is chametz, nevertheless the GRA contends that the pasuk is instructing us that one who eats matza all seven days of Pesach has fulfilled a mitzvah.<sup>62</sup> If so, the GRA is arguing that the simple meaning of a pasuk, even when that verse is understood differently by Chazal, conveys a mitzvah d'oraisa.

There seem to be a number of other instances where there is a mitzvah d'oraisa to follow the simple reading of the pasuk although Chazal understand the pasuk differently. A case in point is the mitzvah to wear a talis katan on top of one's garments so that he can always see the tzitzis and remember all the mitzvos of Hashem.<sup>63</sup> It seems that this is a fulfillment on the level of d'oraisa akin to the GRA's comment regarding matza. Similarly, the Tur (647) cites opinions that one should obtain aravot that grew on the side of a river. This seems to be a fulfillment of the simple meaning of the pasuk.

## *Mitzvos Hareshus*

In effect, the GRA is teaching that there is an optional mitzvah to eat matza for all seven days of Yom Tov. This notion of an optional mitzvah seems to be puzzling at first glance. Mitzvos are commandments; we are obligated to do them and our reward comes from the fact that we listen to G-d's directive. Earning reward for something that is not required seems to run afoul of some of the fundamental beliefs of Judaism.<sup>64</sup> Even so, there are a number of instances where we see precisely this idea. Rabbi Schachter in his introduction to the *Sefer Mipnenei HaRav* lists a number of these cases. This list includes the mitzvah to live in the Land of Israel, the mitzvah to give maser beheima to Kohanim and the mitzvah to separate terumos and maasros from fruits.<sup>65</sup> In all of these cases there is no Torah obligation yet one who performs these acts will merit the reward for performing a mitzvah d'oraisa.

## Source

What remains unclear however is the source for this novel insight of the GRA. The GRA proves his position from the discussion in Rishonim regarding wearing tefillin on Chol haMoed. We know that tefillin are not worn on Shabbos because Shabbos is an "os" and there is, hence, no need for the additional "os" of tefillin. The question of wearing tefillin on Chol haMoed hinges on what the precise definition of the "os" is. If the "os" of Shabbos refers to the prohibition of melacha, it would then seem that on Chol haMoed, when certain melachos are permitted, and

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the simple meaning of the pasuk is that one should eat matza all seven days of Yom Tov. However, in his formulation, there is no reward granted to someone who eats matza all of Pesach in accordance with the pasuk. Although many assume that Chizkuni is saying the same as the GRA, it seems to me that they disagree as to whether one who fulfills *peshuto shel mikra* merits a reward. This point requires more clarification.

<sup>62</sup> The conventional understanding of the pasuk is expressed most clearly by Ritva in his commentary to Pesachim 36a - ואע"ג דכי כתיב לחם עוני בשבעת ימים כתיב כתב הר"י ז"ל דשבעת ימים אלא תאכל עליו חמץ כתיב.

<sup>63</sup> See Shulchan Aruch 8:11 and the acharonim there.

<sup>64</sup> See Rabbi Avraham Shapiro, *Minchas Avraham* vol. 1 no.44 who raises this objection.

<sup>65</sup> To this list may be added the mitzvah for non-kohanim to be blessed by the kohanim as explained by *Sefer Chareidim* and amplified by the *Teshuvos Dvar Avraham* Vol 1 no. 31 and the cases of tzitzis and arava mentioned earlier.

even those which are forbidden may only be forbidden by rabbinic rather than Torah decree, then tefillin should be worn. However, if the “os” of Shabbos and Yom Tov is the mitzvos that one performs, one should be exempt from tefillin on Chol haMoed since the mitzvah to sit in Sukka and to eat matza extends throughout Chol haMoed as well. GRA assumes that the “os” referred to is the mitzvah of eating matza all seven days of Pesach. Consequently, tefillin are not worn on Chol haMoed.<sup>66</sup>

## Bracha

It is interesting to note that the GRA does not cite proof to his position from the extensive literature in the Rishonim as to whether one who eats matza all seven days of Pesach should recite a bracha. Virtually all poskim write that a bracha should not be recited. The primary source cited in this context is the statement of Baal HaMaor at the end of Pesachim.

*Some ask why we don't make a bracha on eating matza during the seven days of Pesach just as we make a bracha on sitting in the Sukkah all seven days of Sukkos, since we do base the halachos of one on the other, such as the status of the first night being obligatory for both and not obligatory during the rest of the holiday? The answer is that a person can go through the rest of the days of Pesach without eating matza, and be sustained on other food, whereas it's impossible to not sleep all seven days of Sukkos and one is required to sleep in the Sukkah and spend time in the Sukkah.*

**Baal HaMaor Pesachim 26b**

ויש ששואלין באכילת מצה מה טעם אין אנו מברכים עליה כל ז' כמו שמברכים על הסוכה כל ז' דהא גמרינן מהדדי שלילה הראשון חובה מכאן ואילך רשות בין במצה בין בסוכה כדאיתא בפרק הישן ויש להשיב לפי שאדם יכול בשאר ימים לעמוד בלא אכילת מצה ויהיה ניזון באורז ודוחן וכל מיני פירות משא"כ בסוכה שאין יכול לעמוד בלא שינה ג' ימים והוא חייב לישן בסוכה ולטייל בה ... זהו טעם שמברכין על הסוכה כל ז' ואין מברכין על מצה כל שבעה וטעם נכון הוא.

**המאור הקטן מסכת פסחים דף כו:**

Baal HaMaor asks why we do not recite a bracha on matza all seven days while we do recite a bracha on Sukka throughout the Yom Tov. He answers that whereas it is possible to go through the entire Yom Tov of Pesach without eating matza and subsist on other foods, it is impossible to go without sleeping during Sukkos. Avnei Nezer 377 understands Baal HaMaor to mean that eating matza all seven days of Pesach constitutes a mitzvah, albeit not an obligatory one.<sup>67</sup>

Many other Rishonim, however, offer different answers to the question of why no bracha is recited on matza all seven days of Pesach. R' Yitzchak ben Abba Mari of Marsailles explains that in fact there is no mitzvah to eat matza all seven days of Pesach. The entire mitzvah on the last days of Pesach amounts to refraining from chametz. Consequently a bracha is not recited.

*It's logical to say that when one needs to eat in the Sukkah one fulfills the positive mitzvah of the Torah "in sukkos you shall dwell" whereas when one eats matza there is no positive mitzvah one fulfills, rather just the fulfilling of not violating the prohibition of eating Chametz, and there is no bracha on [avoiding]*

ומסתברא בסוכה כי בעי למיכל בסוכה איכא עליו מ"ע דבסוכות תשבו אבל גבי מצה כי בא למיכל ליכא עליו מ"ע דמצה אלא לאו דבל תאכל חמץ ואין מברכין אלאו:

<sup>66</sup> See Biur HaGra O"H 31:3.

<sup>67</sup> Rav Yosef Engel (Gilyonei Hashas Pesachim 38) also infers this from Baal HaMaor

prohibitions.

**Sefer HaItur Aseres Hadibros Hilchos Matza U'Maror  
135a**

ספר העיטור עשרת הדיברות -  
הלכות מצה ומרור דף קלה.

Similar ideas are expressed in the Teshuvos HaRashba (vol 3 no. 287) and in the Orchos Chaim (Hilchos Leil Pesach no. 29). This same idea, that no bracha is recited on matza throughout Pesach, since there is no true mitzvah to consume matza all Yom Tov, finds its way to the page of the Shulchan Aruch.

*The reason there is no bracha on eating matza all seven days is because there is no mitzvah to eat it but rather one is not violating the prohibition of eating chametz, which is not the case with Sukkah.*

**Magen Avraham 639**

מה שאין מברכין על מצה כל ז' היינו  
משום שאין מצוה באכילתו אלא שאין  
אוכל חמץ משא"כ בסוכה (מהרי"ל):  
מגן אברהם סימן תרל"ט

It is clear from the presentation of the Magen Avraham that the reason no bracha is recited on matza after the first nights of Yom Tov is that there is no mitzvah to eat matza throughout the holiday.<sup>68</sup>

Many entertain the notion that according to the GRA perhaps a bracha should be recited whenever one eats matza during the Pesach holiday. In fact, Teshuvos Maharsham (vol 1 no. 209) refers to a "tzadik" who recited a bracha on matza all seven days of Pesach. He notes however that this "tzadik" was actually acting against the halacha and should desist from his practice. Sdei Chemed (vol. 8 chametz umatza no. 14, 10) cites much discussion of this question. The consensus opinion seems to be that a bracha is not recited even according to the GRA.<sup>69</sup> However the Netziv in his Teshuvos Meishiv Davar (Vol. 2 no. 77) writes that perhaps one who recites a bracha on an optional mitzvah has not violated the prohibition of *bracha levatala*. He suggests that this may be the reasoning behind the position of Rav Saadia Gaon cited by the Rosh at the end of Yoma that one recites a bracha when immersing in the mikva on erev Yom Kippur. According to the Netziv the practice of immersing in a mikva before Yom Tov is an optional mitzvah and one may recite a bracha when performing such a mitzvah. This position has not been accepted by the poskim.<sup>70</sup>

## Proofs From the Gemara

The GRA himself does not bring any proofs from the gemara that one who eats matza all seven days of Pesach performs a mitzvah. However, later seforim locate a number of gemaros that seem to prove the GRA's thesis. The gemara in Pesachim 28b discusses the prohibition to derive benefit from chametz after Pesach. Rabbi Yehuda is of the opinion that this is a Biblical prohibition. However, Rabbi Shimon assumes that the prohibition is only rabbinic in nature.

<sup>68</sup> See also Teshuvos Binyan Tziyon haChadashos no. 46.

<sup>69</sup> See Chasam Sofer Yore Deah 191 that no bracha is recited when one eats matza all Pesach even according to the Chizkuni that there is a kiyum hamitzva involved.

<sup>70</sup> See note 77 for some who maintain that a bracha is recited in some form.

*Rabbi Shimon said [to Rabbi Yehuda]: Can you say this? Does it not already say in the Torah “do not eat chametz, for seven days eat matza”, and if so, what is the meaning of “do not eat chametz” – when there is a mitzvah to eat matza there is a prohibition to eat chametz, and when there is no mitzvah to eat matza there is no prohibition of eating chametz.*

**Pesachim 28b**

אמר לו רבי שמעון: וכי אפשר לומר כן? והלא כבר נאמר לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות. אם כן מה תלמוד לומר לא תאכל עליו חמץ - בשעה שישנו בקום אכול מצה - ישנו בבל תאכל חמץ, ובשעה שאינו בקום אכול מצה - אינו בבל תאכל חמץ.

**פסחים דף כח:**

Effectively, Rabbi Shimon is arguing that the prohibition of chametz cannot exist after Pesach since at that time there is no mitzvah to eat matza.

*What does it mean to say “when there is no mitzvah to eat matza there is no prohibition to eat chametz” for there is no mitzvah to eat matza all seven days? Rather one must assume that even though there is no requirement to eat matza all seven days it’s still appropriate to use the terminology of having a mitzvah all seven days to eat matza, since the Torah explicitly writes “you shall eat matza all seven days”*

**Pnei Yehoshua on Pesachim 28b**

מאי קאמר ובשעה שאינו בקום אכול מצה אינו בבל תאכל חמץ דהא ודאי ליתא דהא בכל שבעת ימים אינו בקום אכול מצה לבר מלילה ראשונה דהוי חובה ובאינך רשות, וע"כ צריך לומר דאע"ג דאינן מצוה אלא רשות אפ"ה שייך לישנא דישנו בקום אכול מצה בכל שבעת ימים כיון דכתיב להדיא שבעת ימים תאכל עליו מצות.

**פני יהושע מסכת פסחים דף כח:**

Pnei Yehoshua asks how Rabbi Shimon can link the prohibition to eat chametz with the mitzvah to eat matza when the mitzvah to consume matza applies only the first night of Pesach, and not throughout the Yom Tov. It would seem from this gemara that Rabbi Shimon maintains, like the GRA, that one who consumes matza all seven days of pesach fulfills a mitzvah.<sup>71</sup>

Rabbi Yechezkel Abramsky, in his Chazon Yechezkel, cites another gemara that indicates that one fulfills a mitzvah by consuming matza all seven days of Pesach. The gemara in Pesachim 38b teaches that one does not fulfill the mitzvah of matza with the matza that was baked for the korban todah. The reason offered is only matza that can be eaten for seven days may be used to fulfill the mitzvah.

If eating matza for the duration of Pesach is an act devoid of spiritual merit, why would the gemara insist on matza that can be eaten for all seven days? Apparently, the gemara is teaching that the status of matza is relevant for all seven days of Yom Tov. This accords nicely with the position of GRA.

Rav Yosef Engel, in his Gilyonei HaShas, (Pesachim 38a) has a beautiful essay where he accumulates sources that eating matza all seven days of Pesach is a mitzvah.

*Matzos made from maser sheni, according to Rabbi Meir, cannot be used to fulfill the mitzvah on Pesach, and according*

מצות של מעשר שני, לדברי רבי מאיר - אין אדם יוצא בה ידי חובתו בפסח,

<sup>71</sup> Rabbi Shlomo Wahrman (Oros haPesach page 112) suggests that Rabbi Shimon in fact assumes that there is a mitzvah to eat matza all seven days of Pesach. This would go well with the position of the Zohar that tefillin are not worn on Chol HaMoed. As we know, the author of the Zohar was Rabbi Shimon.

to the rabbis can be used to fulfill the mitzvah on Pesach. An esrog of maser sheni, according to Rabbi Meir, can be used to fulfill the mitzvah on Yom Tov, and according to the rabbis, can't be used to fulfill the mitzvah on Yom Tov.

### **Pesachim 38a**

לדברי חכמים - יוצא בה ידי חובתו  
בפסח. אתרוג של מעשר שני, לדברי  
רבי מאיר - אין יוצא בו ידי חובתו ביום  
טוב, לדברי חכמים - אדם יוצא בו ידי  
חובתו ביום טוב.  
**פסחים דף לה.**

The gemara teaches that one does not fulfill the mitzvah of matza or esrog with an item of maser sheni. The reason as the gemara explains is both matza and esrog must belong to you, and Rabbi Meir maintains that maser sheni, with its heightened status of kedusha is *mammon gavoh*, the property of the Divine, rather than your own property. However, R' Yosef Engel notes that in the context of esrog, the gemara uses the expression Yom Tov, whereas in the context of matza the expression Pesach is used. R' Yosef Engel explains that this is because one who eats matza all the days of Pesach fulfills a Biblical mitzvah. However, the Biblical mitzvah of lulav applies only the first day of Yom Tov. Consequently the broader term Pesach is used with respect to matza and the more limited term Yom Tov is used with respect to esrog.<sup>72</sup>

The Netziv in his Teshuvos Meishiv Davar (vol. 2 #77) cites a fourth gemara that seems to indicate that one who eats matza all seven days of Pesach has fulfilled a mitzvah. The gemara in Pesachim 40a-b teaches that the mother of Mar, the son of Ravina, would fill baskets with wheat to prepare for the matzos of Pesach. The Netziv wonders, what was the need to prepare so much wheat for matzos? Apparently, there was a need for so much matza since the mitzvah to eat matza is not limited to the first night of Yom Tov alone. Rather, any matza consumed for seven days of Pesach fulfills this important mitzvah.<sup>73</sup>

## **Extension or Creation**

Upon further reflection, the proof text Netziv adduces for the GRA's position sheds much light on this mitzvah. According to Netziv, not only is there a mitzvah to eat matza all seven days of Pesach, but that matza must be shmura matza as well. Effectively, this means that the mitzvah to consume matza all seven days of Pesach is an extension of the mitzvah to eat matza on the Seder night.<sup>74</sup> As such, the same type of matza, shmura matza, which is required on the Seder night, is needed to fulfill this mitzvah of eating matza all seven days.<sup>75</sup>

<sup>72</sup> Tzitz Eliezer vol. 10 no 27 cites the commentary of Melech Shlomo on Pesachim chapter 2 mishna 5 who in one of his interpretations explains that the term "Pesach" refers to the matza that was eaten with the Pesach sacrifice, rather than to the entire Yom Tov. He offers another explanation that the Mishna is teaching that the Seder night one must eat matza made only of the five grains; however the rest of the holiday when consuming matza is not obligatory, one may eat matza made of other substances as well.

<sup>73</sup> See there, however, where Netziv argues why this proof is not compelling.

<sup>74</sup> GRA himself was careful to eat only shmura matza all seven days of Pesach. See maaseh Rav 186. However the reason mentioned there is not to be able to fulfill the mitzvah of eating matza all seven days but because of the concern for chametz.

<sup>75</sup> The proof cited by Rav Yosef Engel would also indicate that the same type of matza that is required the first night is required the entire Yom Tov. This is because the mitzvah to eat matza the entire Yom Tov is not a new commandment but an extension of the mitzvah to eat the first night.

This same point was also made by one of the great, though not popular gedolim of the past generation. Rav Michael Forshlager was a student of the Avnei Nezer who settled in Baltimore.<sup>76</sup> Rav Forshlager in his Sefer Toras Michael chapter 14 addresses a question posed by the Chelkas Yoav. Chelkas Yoav (Vol 1 #21) asks why we need a pasuk to obligate women in the eating of matza. If the GRA is correct that there is a mitzvas hareshus to eat matza all seven days of Pesach, then women should be obligated to eat matza without a special pasuk- since the exemption of women from time bound positive mitzvos applies only to obligatory mitzvos, not to optional ones. Rav Forshlager answers that the mitzvah to eat matza all seven days is an extension of the mitzvah from the Seder night. Consequently, in the absence of a pasuk, women would not have to eat matza the first night and despite the voluntary nature of the mitzvah the rest of the Yom Tov, they would be exempt all seven days, much as they are exempt from eating the first night. Rav Forshlager is arguing that because women are obligated to eat matza the first night, they fulfill a mitzvah with the matza they consume the rest of Pesach.

The argument continues that this can serve to explain, as well, why according to the GRA a bracha is not recited every time one eats matza throughout Pesach. After all, if eating matza is the fulfillment of a mitzvah, shouldn't a bracha be recited? Rav Forshlager explains that the bracha one recites at the Seder pertains to and serves to exempt all the matza consumed during Pesach. This logic has led some modern day poskim to posit that when one recites the bracha on matza at the Seder he should have in mind to exempt all the matza that he will eat throughout the Yom Tov.<sup>77</sup>

However, Rav Forshlager's assumption that the mitzvah to eat matza all Pesach is an extension of the Seder night is not entirely clear. In an article in the journal Torah She'Be'al Peh (vol 39, 1988), Rav Yosef Eliyahu Movshawitz shows that Pesachim 36a indicates that there is no mitzvah to eat the type of matza one eats at the Seder all seven days of Pesach.<sup>78</sup>

*The first day don't knead [matza] with honey,  
from then on, knead [matza] with honey.*

**Pesachim 36a**

יומא קמא לא תלושו לי בדובשא, מכאן ואילך - לושו  
לי בדובשא  
פסחים דף לו.

Rabbi Yehoshua ben Levi told his sons that on the first day of Pesach they should not knead matzos for him with honey, but the rest of Yom Tov they may do so. This statement may be understood in one of two ways. Either the gemara is taking issue with the statement of the GRA and assumes that there is no mitzvah whatsoever to consume matza all seven days of Pesach. Alternatively, the gemara assumes that there is a mitzvah to consume matza for all seven days of Pesach, but the substance of the matza that is consumed throughout Pesach need not be lechem oni- poor man's bread, and matza ashira would suffice. Rav Movshawitz believes that the second

<sup>76</sup> Information about Rav Forshlager can be found at [http://www.wherewhatwhen.com/read\\_articles.asp?id=753](http://www.wherewhatwhen.com/read_articles.asp?id=753). My father shlit" a tells me that Rav Forshlager was the one person whom the Rosh Yeshiva, Rav Y"Y Ruderman was scared to engage in a Torah conversation with. This was because of Rav Forshlager's unusual erudition and classical Polisher sharpness.

<sup>77</sup> See Rav Moshe Sternbuch, Teshuvos V'hanhagos vol. 2 no. 233.

<sup>78</sup> This same point was made by Rabbi Yaakov Luban in his April 2003 essay on this topic, Ohr HaMizrach vol 48, no. 3-4 page 81.

possibility is more correct. There is a mitzvah to consume matza all seven days of Yom Tov; however the matza one consumes the rest of Yom Tov need not be *lechem oni*.

The rationale for this position is the statement of Maharal of Prague cited in Magen Avraham (471:5) that one may not consume matza made with a combination of water and fruit juice on erev Pesach. Although such matza may not be used for the mitzvah of matza at the seder, as it does not constitute *lechem oni*, nevertheless it is considered matza and may not be eaten on Erev Pesach. Apparently, the term matza applies to *matza ashira* as well as to ordinary *lechem oni*. Consequently, Rav Movshawitz argues the GRA may hold that one fulfills the mitzvah of eating matza throughout Pesach with *matza ashira*. Others explain that matza represents two opposite notions- freedom and slavery. Slavery is commemorated on the first night of Yom Tov only. Consequently, only on the first night is there a mitzvah to eat *lechem oni*. The mitzvah that is fulfilled the rest of Pesach is a commemoration of freedom. Therefore, even *matza ashira* may be eaten.<sup>79</sup>

This position, as intriguing as it sounds, is actually quite difficult. The Torah writes:

*For seven days you should eat not eat chametz;  
rather you should consume matza, lechem oni.*

**Devarim 16:3**

ל' א ת' אכל ע'ליו חמץ שב'עת ימים ת' אכל ע'ליו מצות  
ל'חם ע'ני  
דברים טז:ג

It seems clear that one does not fulfill his mitzvah with matza ashira.<sup>80</sup>

The question of whether the mitzvah to eat matza all seven days of Pesach is an extension of the mitzvah from the first night or a new mitzvah has a number of applications. Does one need to consume a *kzais* of matza each day of Pesach to get the mitzvah? Does one merit more reward for each additional drop of matza that he eats?<sup>81</sup> These questions and others are worth pondering as we perform the mitzvah of eating matza all seven days of Pesach.

<sup>79</sup> See Rabbi David Falk, *Inyano Shel Yom*, Jerusalem 1989

<sup>80</sup> See Rabbi Luban's article pages 85-88 for an approach to answer this question.

<sup>81</sup> The fact that the GRA was careful to eat Shalosh Seudos on the last day of Pesach, while he was not careful to eat Shalosh Seudos on other Yomim Tovim indicates that he believed that each additional *kzayis* of matza that was eaten would constitute another mitzvah. He therefore went out of his way to eat an additional meal and thereby fulfill an additional mitzvah.