

HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

SERIES 2: 56 - EATING MATZA ALL 7 DAYS OF PESACH OU ISRAEL CENTER - SPRING 2023

- Eating matza on seder night is the one remaining positive Torah mitzva¹ to eat a specific food².
- But is there a continuing mitzva to eat matza throughout all 7 days of Pesach? And, if so, what type of mitzva is that?

A] THE TORAH VERSES

- The Torah contains no less than 10 verses commanding us to eat matza!

1. שבעת ימים מצות תאכלו אף ביום הראשון ותשביתו שאר מבתיתכם כי פלאכל חמץ ונכרתה הנפש ההוא מישראל מיום הראשון עד יום השבעי.

שמות יב:טו

We are commanded here (parashat Bo) to eat matza for 7 days and this is linked with the prohibition to eat chametz for 7 days.

2. בראשון בארבעה עשר יום לחדש בערב תאכלו מצות עד יום האחד ועשרים לחדש בערב.

שמות יב:יח

We are separately commanded to eat matza on the night after 14 Nissan ('Chag HaPesach', when the korban Pesach is brought.) This mitzva appears to extend also to eating matza until the end of 21 Nissan.

3. שבעת ימים תאכל מצות וביום השביעי חג לה'.

שמות יג:ו

Later in Bo we are again commanded to eat matza for 7 days and that the 7th day is also a Chag.

4. מצות יאכל את שבעת הימים ולא יראה לה חמץ ולא יראה לה שאר בכל גבלה.

שמות יג:ז

The following verse again states that matzot are to be eaten for 7 days and adds the prohibition that chametz may not be seen in our property throughout Pesach.

5. את חג המצות תשמר שבעת ימים תאכל מצות כאשר צויתך למועד חדש האביב כיבו יצאת ממצרים ולא יראו פני ריקם.

שמות כג:טו

In parashat Mishpatim the command to eat matza for 7 days is repeated together with a wider awareness of Yetziat Mitzrayim as 'chodesh haAviv' (Nissan), and the obligation to bring a korban on the Chag.

6. את חג המצות תשמר שבעת ימים תאכל מצות אשר צויתך למועד חדש האביב כי בחדש האביב יצאת ממצרים.

שמות לד:יח

In parashat Ki Tisa the obligation to eat matza for 7 days is again repeated.

1. There are other Torah mitzvot to eat, such as on Erev Yom Kippur and in the succah on first night Succot. But these do not pertain to a specific food item. In a sense they relate to the 'gavra' - the person who must eat, and not the 'cheftza' - the object which must be eaten.

2. There used to be MANY more Torah mitzvot to eat specific foods - korbanot, ma'aser sheni, neta revai, teruma for the Cohanim etc.

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7. וּבַחֲמִשָּׁה עֶשְׂרֵי יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמַּצּוֹת לֶה' שִׁבְעַת יָמִים מַצּוֹת תֹּאכְלוּ.

ויקרא כג:

In parashat Emor the Chagim are again listed, together with the obligation to eat matza for 7 days.

8. וּבַחֲמִשָּׁה עֶשְׂרֵי יוֹם לַחֹדֶשׁ הַזֶּה חַג שִׁבְעַת יָמִים מַצּוֹת יֹאכַל.

במדבר כח:

In parashat Pinchas the Chagim are again repeated, together with the obligation that matzot are to be eaten for 7 days.

9. וּזְבַחַת פֶּסַח לֶה' אֱלֹהֶיךָ צֹאן וּבִקֵּר בַּמָּקוֹם אֲשֶׁר-יִבְחַר ה' לְשִׁכְן שְׁמוֹ שָׁם. לֹא-תֹאכַל עָלָיו חֲמִיץ שִׁבְעַת יָמִים תֹּאכַל-עָלָיו מַצּוֹת לֶחֶם עֲנִי כִּי בַחֲפוּזוֹן יִצְאֶתָּ מֵאֶרֶץ מִצְרַיִם לִמְעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ.

דברים טז-ג:

In parashat Re'eh the mitzva of eating matza for 7 days is connected with the korban Pesach.

- So far, all the commandments have been very similar - to eat matza for 7 days. However, the final mention changes everything!

10. וּבִשְׁלֹתָ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בַבֶּקֶר וְהִלַּכְתָּ לְאֹהֲלֶיךָ: שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׂבִיעִי עֲצַרְתָּ לֶה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה.

דברים טז-ז:

The Torah repeats the mitzva of eating korban Pesach and staying until morning. It then requires matza to be eaten for 6 days and the 7th day is a Chag!

B] PSHAT AND PARSHANUT

- How do the the mefarshim explain the sudden change (after 9 previous mentions) from a mitzva of 7 days to 6 days!?

11. וּפְנִיתָ בַבֶּקֶר - לִצְקָרוֹ שֶׁל שְׁנֵי מַלְמַד שְׁטֵטוֹן לִינֵה לַיִל שֶׁל מוֹלָאֵי יוֹם טוֹב. (שְׁפַתֵי חַכְמִים ג) - דְּאִין לומר לִצְקָרוֹ שֶׁל רֵאשׁוֹן דְּיוֹם טוֹב הוּא וְאִסּוּר לֵאמֹר חוֹן לַתּוֹסֵס. וְעוֹד יֵשׁ לומר דְּאִין לומר לִצְקָרוֹ שֶׁל רֵאשׁוֹן שְׁבֵרֵי חַיִּיב צִיּוּם רֵאשׁוֹן לְהַצִּיא עוֹלוֹת רֵאִיב (...)

רש"י דברים טז:

Rashi on Chumash³ explains that the mitzva to stay overnight mentioned in verse 16:7 means until the morning of the second day of Pesach (16 Nissan). Siftei Chachamim explains that one could not leave on the morning of the 15th: (a) since it is Chag and one may not travel out of the techum; and (b) since one has an additional obligation to bring the korban olat re'iyah on the day of the 15 Nissan.

12. (ח) שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת - ... לַעֲלֵי קֹאֵי וְה"ק - וּפְנִיתָ בַצֶּבֶק וְהִלַּכְתָּ לְאֹהֲלֶיךָ וְכָל הַשָּׁשָׁה יָמִים הַנִּשְׁאָרִים מִשָּׁם וְחִיךְ תֹּאכַל מֵלוֹת. וְצִיּוּם הַשְּׂבִיעִי לְיוֹם רֵאשׁוֹן קֹאֵי.

חזקוני דברים טז:

Chizkuni explains⁴ that the Torah requires us to stay in Yerushalayim until the 2nd day of Pesach (as we saw in Rashi above) and then, once we are back home, to eat matza for the six remaining days of Pesach⁵.

3. Rashi on Rosh Hashana 5a (s.v. ta'un lina and s.v. u-fanita ba-boker) and so too in Succah 47a (s.v. ve-lina) gives the same explanation. However, Rashi in Pesachim 95b states: "The first Pesach requires spending the night [in Jerusalem] - the first night he must sleep in Jerusalem; from then on he is permitted to dwell outside the wall within the limit. This is the meaning of 'to your tents' - to the tent outside the wall, but not to his actual house, for it is a festival day." According to this explanation, 'You shall turn in the morning' refers to the morning of the fifteenth.

4. R. Saadya Gaon give the same explanation, although the Chizkuni will not have seen this. Much later, R. Shimon R. Hirsch, the Ketav Vehakabala and R. David Tzvi Hoffman give the same explanation.

5. See <https://www.etznet.org.il/en/holidays/pesach/eating-matza-seven-days-festival-matzot> where R. Elchanan Samet explains that the Torah needed to add this important detail of keeping Pesach when we are back home. Up until this point, the prohibition of chametz and mitzva of matza have been closely connected to bringing the korban Pesach and being in Yerushalayim. A person may have thought that these did not apply once they left Yerushalayim and went home, so this verse stresses that point. So too, the Torah stresses that the final Chag still applies even when the person has gone back home. R. David Tzvi Hoffman explains Devarim (Tel-Aviv, 5720, pp. 264 and 269): "The book of Devarim... does not repeat this [the prohibitions of work on the days of the festivals] in a specific manner, with the exception of the seventh day of Pesach, because according to the plain sense of 16:7, the people of Israel were not obligated to appear before God on that day, and it falls out during the period of the harvest, and therefore they could have erred and thought that work is permitted then."

C] DRASH AND DARSHANUT**C1] SIX DAYS PLUS ONE - MITZVA vs OPTIONAL EATING**

13. תניא.... 'שֵׁשֶׁת יָמִים תֹּאכְלֵם מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לָהּ' אֶלְהִידָךְ. מה שביעי רשות אף ששת ימים רשות. מאי טעמא - הו' דבר שהיה בכלל ויצא מן הכלל ללמד, לא ללמד על עצמו יצא אלא ללמד על הכלל כולו יצא. יכול אף לילה הראשון רשות. תלמוד לומר (במדבר ט"א) 'עַל-מַצּוֹת וּמִרְהָיִם יֹאכְלֶהוּ'. אין לי אלא בזמן שבית המקדש קיים, בזמן שאין בית המקדש קיים מניין? תלמוד לומר (שמות יב"ח) 'בְּעֶרְבַת תֹּאכְלֶוּ מַצּוֹת' - הכתוב קבעו חובה.

פסחים קכ.

The Gemara in Pesachim gives a different explanation for the statement that matzot are to be eaten for 6 days. It identifies these 6 as the FIRST 6 days of Pesach, thus excluding the 7th day from the 'klal'. It then applies one of the 13 Interpretative Principles of R. Yishmael - that when a specific is removed from the general category, the new detail that this teaches applies not only to the specific but back onto the whole general category. So too here, since the Torah teaches that the obligation to eat matza is 6 days, implying that on the 7th there is no obligation but it is optional - 'reshut', so too for all 7 days it is also optional. If so, is there any actual obligation to eat matza? The Gemara answers yes - but only on the Seder night, whether or not the Temple is standing.

C2] ONE DAY PLUS SIX - YASHAN vs CHADASH MATZOT

14. רבי שמעון בן אלעזר אומר, כתוב אחד אומר: 'ששת ימים תאכל מצות', וכתוב אחד אומר: 'שבעת ימים מצות תאכלו'. הא כיצד? מצה שאי אתה יכול לאוכלה שבעה מן החדש, אתה יכול לאוכלה ששה מן החדש.

מנחות סו.

A completely different drasha is brought in Menachot. This approach sees the 6 days mentioned in the verse as the LAST six days of Pesach. It learns that for the first day of Pesach (15 Nissan) matzot must be made from Yashan (the old crop of grain) but for the remaining six days they may be made from Chadash (the new crop).

15. כתוב אחד אומר ששת ימים תאכל מצות - צסוף ערצוי פסחים (פסחים קג) דריש מייכה - מה שביעי רשות אף ששה רשות... ושמה תרתי שמעת מייכה

תוספות שם

Tosafot ask how we can learn two entirely different things from this juxtaposition (6 vs 7 days)⁶ and suggests that 'maybe' we can learn both here.

D] THE HALACHA

• The halacha is undisputed. The obligation to eat matza is on Seder night only. For the rest of the week of Pesach eating matza is permitted ('reshut') but not obligated.

16. מצות עשה מן התורה לאכול מצה בליל חמשה עשר שנאמר (שמות יב) 'בְּעֶרְבַת תֹּאכְלֶוּ מַצּוֹת'.... אבל בשאר הרגל אכילת מצה רשות - רצה אוכל מצה רצה אוכל אורז או דוחן או קליות או פירות. אבל בליל חמשה עשר בלבד חובה ומשאכל כזית יצא ידי חובתו.

רמב"ם חמץ ומצה פרק ו הלכה א

The Rambam rules that matza must be eaten on Seder night. After the first night, eating matza is permitted - reshut - during the Chag, but not obligated.

17. אין חיוב אכילת מצה אלא בלילה הראשון.... ואף בלילה הראשון יוצא בכזית.

שולחן ערוך אורח חיים הלכות פסח סימן תעה סעף ז

The Shulchan Aruch also rules this way - the obligation to eat matza is only on the first night of Pesach.

6. It is unusual to learn two separate things through drash from the same detail in a verse. This is especially true here were they identify a different 6 days as the focus of the drash.

18. (מד) אלא בלילה הראשון - דכתיב בערב תאכלו מצות. אבל שאר כל הלילות וכל הימים אינו מוזכר אלא שלא לאכול חמץ. ואף דמחוייב לאכול פת ציום טוב כדמוכח צסי' קפ"ח יכול ללאת במלח עשירה דהיינו שנילושה צמי פירות, אבל לחם עוני אינו מחוייב מן התורה כ"א בלילה הראשון.

משנה ברורה סימן תעה ס"ק מד

The Mishna Berurah⁷ rules that there is of course a separate (rabbinic) obligation to eat 'pat' to celebrate on the days of Chag, but this can theoretically be done by eating matza ashira⁸, which is not suitable for Seder night.

E] IS THERE AN ADDITIONAL 'MITZVA KIYUMIT' BASED ON THE PSHAT

19. (טו) שבעת ימים מצות תאכלו - וזכר לאכילתם בלחמכם ממלרים ... והשבעת ימים בלחמכם מלאת אכלו עד שטבע פרעה ציום השבעי ... והנה הזכיר על הפסח שבעת ימים תאכלו ... מצות - חיוז על דרך הפשט

אבן עזרא שמות יב:טו

The Ibn Ezra explains that we eat matza just as they did in Egypt. On the first night we eat because the Jews were commanded to eat matzot with the korban Pesach. On the 7 days of Pesach we eat matza because the Jews ate it (since they had not had time to make bread) while they ran from Paro. As such, the Ibn Ezra describes this as an 'obligation according to the pshat'.

20. שבעת ימים תאכל מצות - כמו חג הסוכות תעשה לך שבעת ימים (דברים טז:יג) והנה הוא חיוז

אבן עזרא שמות כג:טו

Here again, the Ibn Ezra writes that there is an 'obligation' to eat matza for 7 days just like the obligation of dwelling in the Succah for 7 days.

21. If, however, the eating of the unleavened bread would only last for one day, we would not take notice of it and its meaning would not be made clear. For man often eats one kind of food for two or three days. Accordingly, the meaning of [the eating of unleavened bread] only becomes clear and the account with which it is connected only becomes generally known through its being eaten for a complete period.

Maimonides - Guide of the Perplexed 3:43

Maimonides also gives a reason why the eating of matza should be for a whole week, although he does not express this in the language of 'obligation'.

22. אלא ע"י דוחק י"ל יש לך דברים שמקבלים שכר בעשייתם ועונש כשאין עושים אותם - כגון מלח בלילה הראשון. ויש לך דברים שאין מקבלים שכר בעשייתם ועונש כשאין עושים אותם - כגון מלח מליל ראשון ואילך. ומ"מ מלית 'שבעת ימים מצות תאכלו' כתיב - כלומר אם אכל מלח כל שבעת הימים קיים הפסוק זה של שבעת ימים מצות תאכלו.

חזקוני שמות יב:יח

The Chizkuni⁹ is perhaps the most famous classic presentation of this concept. He write that, although there is no obligation to eat matza for the full 7 days, someone who does so has 'fulfilled the meaning of the verse'¹⁰. Nevertheless, the Chizkuni states that one receives 'no reward' for doing so¹¹. So is there a benefit? Does he mean literally 'no' reward, or just not the same reward as for an obligatory mitzva.

23. וכל העושה דבר שאינו מצווה עליו לעשותו אין שכרו כשכר המצווה שעשה אלא פחות ממנו

רמב"ם הלכות תלמוד תורה פרק א הלכה יג

The Rambam rules that anyone who fulfills a voluntary mitzva receives a reward in Olam HaBa which is less than that for an obligatory mitzva¹².

7. Following the Magen Avraham (474:16) and other acharonim.

8. Ashkenazi practice is not to eat matza ashira (baked with fruit juice or egg) throughout Pesach unless there is a specific need (eg for older or sick people).

9. R. Chizkiah b. Manoch - 13C France.

10. Also, the simple fact that the whole 7 day chag is called 'Chag HaMatzot', clearly associates matza with all the days of the chag.

11. Some Rishonim have a different girsa in the Chizkuni which reads ארתה עונש כשאין עושים אותה. This is the girsa of the commentary of the Riva (14th century) on Shemot 12:18, quoting the Chizkuni. This would align the view of Chizkuni with that of the Gra and is the girsa used by R. Yehuda Cooperman in his Peshuto Shel Mikra (Second Edition 2007 Vol 1 p.39).

12. The Maharal explains that to be 'commanded' puts places a person's actions in step with the rest of creation which operates through God's Will and command. To accept a voluntary practice, while praiseworthy, remains outside the system. On the other hand, is there any real difference between 'less' and 'more' in an infinite reward.

24. בן נח שרצה לעשות מצוה משאר מצות התורה כדי לקבל שכר, אין מונעין אותו לעשותה כהלכתה ...

רמב"ם הלכות מלכים פרק י הלכה י

*According to the Rambam, even a non-Jew may perform a Torah mitzva to receive reward!*¹³

25. בראשון בארבעה עשר יום וגו' הכתוב קבעו חובה: עד יום האחד ועשרים לחדש בערב. מה ת"ל? לפי שהוא אומר שבעת ימים מצות תאכלו, אין לי אלא ימים. לילות מניין? ת"ל עד יום האחד ועשרים וגו' לרבות את הלילות.

מכילתא דרבי ישמעאל בא - מסכתא דפסחא פרשה י

However, the Chizkuni also continues by quoting the Mechilta which is a strong textual support from Chazal that indicates an ongoing mitzva through the whole of the Chag.

26. וכבר ידעת שהמצוה אין חיובה כל שבעה אלא לילה הראשון בלבד הא שאר הימים כל שאינו אוכל חמץ אוכל מה שירצה ...

בית הבחירה למאירי מסכת פסחים דף צא עמוד ב

The Meiri¹⁴ disagrees with the Chizkuni and rules that there is no mitzva of eating matza at all after the first night.

27. קפה שבעת ימים תאכל מצות - כל שבעה מצוה, ואינו קורא לה 'רשות' אלא לגבי לילה ראשונה שהיא חובה - ומצוה לגבי חובה רשות קרי לה. אעפ"כ מצוה מדאורייתא הוא. וכן פירשו יום טוב אינו צריך 'אות' - פסח במצה סוכות בסוכה ועוד כמה ראיות. והיה מחבב מאד מצות אכילת מצה כל שבעה, וביו"ט אחרון היה אוכל סעודה שלישית אף על פי שלא היה אוכל שלש סעודות בשאר י"ט מפני חביבת מצות אכילת מצה שזמנו הולך לו.

מעשה רב הלכות פסח קפ"ה

The Vilna Gaon famously rules that there IS a Torah mitzva to eat matza all 7 days of Pesach, albeit no obligation to do so. Nevertheless, he appears to disagree with the Chizkuni's statement that there is no reward for this optional mitzva. On the contrary, the Gaon went to great lengths to eat matza as much as possible for all 7 days, including adding a Seuda Shelishit onto the last day of Pesach so as to eat a final piece of matza while it was still a mitzva.

- One of the proofs brought by the Gaon is the fact that we do not wear tefillin during Chol HaMoed Pesach.¹⁵
- Nevertheless, other poskim rule that tefillin ARE worn on Chol HaMoed¹⁶.

28. בחוה"מ גם כן אסור להניח תפילין מהטעם הזה בעצמו, שימי חול המועד גם הם אות. כגה: וי"א שחול המועד חייב בתפילין (ג"י בשם הרא"ש). וכן נוכחין בכל גלילות אלו להניחם צמועד ולכרך עליהם, אלא שאין מצרכים עליהם צקול רם צבהכנ"ם כמו שאר ימות השנה.

שולחן ערוך אורח חיים הלכות תפילין סימן לא סעיף ב

The Mechaber in the Shulchan Aruch rules that tefillin are prohibited on Chol Hamoed but the Rema rules that they are required!

29. (ו) גם הם אות - צפסח אכילת מלה וצסוכה ישיבת הסוכה. והי"א ס"ל כיון שמוותרין צעשיית מלאכה מן התורה ליכא אות.

משנה ברורה סימן לא ס"ק ו

The Mishna Berura explains the psak of the Mechaber in accordance with the approach of the Gra - that matza is the 'ot'. He explains the position of the Rema to be that an 'ot' on Shabbat/Chag is only the Torah prohibition of melacha and, since melacha is permitted by the Torah (although often rabbinically prohibited) on Chol HaMoed, it cannot be an 'ot'.¹⁷

13. In truth, the Rambam only states that we can allow the non-Jew to perform the mitzva if he wishes to receive reward, in contrast to Shabbat and learning Torah for which the Rambam rules (in the previous halacha) that they are not permitted to do. Rambam does not state explicitly that they actually do receive reward in the Next World, although that seems a reasonable reading. The Rambam does state clearly (Hilchot Teshuva 4:5) that non-Jews DO potentially have a plan in Olam Haba, although that could be through performing their own 7 mitzvot.

14. This is also the position of the Sefer HaMichtam (Succah 27a). The Meiri and the Michtam were also both from Provence. This reflects an interesting machloket between the authorities in Provence, with the Ba'al HaMaor and the Chizkuni holding that there IS a mitzva of matza all 7 days and the Meiri and the Michtam holding that there is NOT.

15. This is based on a kabbalistic idea (also in Menachot 36b) that there are three mitzvot in the Torah which are called an 'ot' - sign: tefillin, Shabbat and mila. Since two witnesses are needed to establish a truth, men are required to carry two of these three with them at all times. During the week they have mila and tefillin, and on Shabbat they have mila and Shabbat. A third 'witness' could imply a deficiency in one of the other two, and so is undesirable. Therefore we may not wear tefillin on Shabbat. The Gaon explains that, on Succot, the third 'ot' is the mitzva of Succah and on Pesach it is the mitzva of matza for all 7 days. As such, he rules that we may not wear tefillin on Chol HaMoed. This psak of the Gra is strictly followed in Eretz Yisrael. Note that Tosafot (Menachot 36b) suggests that the 'ot' of Pesach is not the mitzva of matza but the prohibition of chametz. But in Moed Katan 19a Tosafot suggests that it is indeed the mitzva of matza. Shu't Rosh (23:3) also brings this as the position of the Geonim.

16. According to them, one would argue that there is NO 'ot' of matza on Chol Hamoed since there is no mitzva to eat it then.

17. One could explain the position of the Mechaber without following the Gra, on the basis of those poskim who rule that melacha on Chol HaMoed is in fact prohibited deoraita. As such the 'ot' of Chol HaMoed would not be matza/succah but the prohibition of melacha. This approach would depend on whether the Mechaber holds the prohibition of melacha

• Do we find any other examples of mitzvot based on the 'pshat' of pesukim, even though the Gemara appears to rule that they are not required?¹⁸ Some possibilities could include:

- wearing the talit katan on top of one's clothes, or at least leaving the tzitzit out, so that the tzitzit are visible.¹⁹
- obtaining aravot that actually grew by the river.²⁰

• The concept of 'mitzva kiyumit' is however widespread - ie when a mitzva action is not an obligation ('chiyuv'), but a persons who chooses to perform it fulfills ('mekayem') a mitzva. Examples include:

- where women chose to fulfil a mitzva in which they are not obligated - eg +ve time bound mitzvot (succah/lulav etc), having a baby.
- living in the Land of Israel²¹
- to give ma'aser behema to a Cohen²²
- to give terumot and ma'aserot from regular fruit²³

• Once the approach of the Gra became widespread, many commentators looked for sources or at least hints in the Gemara for the concept that there is a mitzva to eat matza for all 7 days, other than the Mechilta cited above. Many were found, including:

(a) Pesachim 28b where R. Shimon argues that the prohibition of eating chametz (which was not destroyed) AFTER Pesach must be rabbinic since the prohibition of chametz parallels the mitzva of matza, which is only for 7 days. The Pnei Yehoshua understands that R. Shimon's position is that the mitzva of matza lasts all 7 days.

(b) Pesachim 38b which teaches that one may not fulfill the mitzva with matza baked for a korban Todah since one must have matza which could be eaten all 7 days²⁴.

(c) Pesachim 38a where Rabbi Meir teaches that a matza or an etrog of ma'aser sheni cannot be used for the mitzva since it does not belong to the person but is property of the Divine ('mamon gavoha'). The wording of the beraita is - 'matza for the obligation of Pesach' but and 'etrog for the obligation of Yom Tov'. R. Yosef Engel suggests that this indicates that the Torah mitzva of matza is all 7 days, while etrog is only 1 (outside the Mikdash).

(d) Pesachim 40a which teaches that the mother of Mar son of Ravina would fill a whole trough with wheat to be used for the matza. The Netziv debates whether this is in an indication of preparing large quantities for the mitzva²⁵.

F] THE CUSTOM NOT TO EAT MATZA AFTER THE FIRST NIGHT

30. אם יש מקום לחומרא שלא לאכול מצה כל ימי הפסח מלבד בליל הסדר.

... אם יש מקום ואחיה להחמיר על עצמו שלא לאכול מצות כל ימי הפסח משום חשש חימוץ או מטעמא אחרתא מלבד בליל הסדר באשר מסופר ונשמע על כמה וכמה חסידים ואנשי מעשה שנהגו ונוהגים ככה.
(א) לפענ"ד אין כל מקום לחומרא זאת, ... ועל הנוהגים ככה משום חסידות מחששא הנ"ז אפשר לקרוא עליהם ולומר: ואותן חסידים אין רוח חכמים נוחה מהם (עיין שבת קכ"א). ומלבד שעוברים עי"כ על החיוב לאכול כל יום פת כדפוסק המג"א בס' תע"ה ס"ק ט"ז, ומה גם בשבת וי"ט. חוץ מזה ... דאם חוששים משום חשש חימוץ איך אוכלים מזה בלילה הראשון? וכבר מחי להו אמוחי ושפך עליהם מרורות הגאון ממונקאטש ... ובדבריו מזכיר גם מהשיטות דסברי דאיכא מצוה באכילת מצה כל ז' ולא נקראת רשות אלא לגבי לילה הראשונה שהוא חובה ומצוה לגבי חובה רשות קרי לה וסומך א"ע בסמיכה בכל כחו על שיטת רבינו הגר"א ז"ל ...

on Chol HaMoed to be deoraita or derabbanan. See Shulchan Aruch O.C. 530:1 and the Biyur Halacha (ibid) who brings different views in the Rishonim on this issue and concludes that the position of the Mechaber is unclear on this issue.

18. On the different purposes of pshat see R. Yehuda Cooperman's extensive 3 volume work 'Peshuto Shel Mikra'.

19. See Shulchan Aruch O.C. 8:11, based on the pshat in the verse which requires us to see the tzitzit. Halachically, this defines the time for tzitzit as day and not night. But the pshat meaning is described by the Shulchan Aruch as 'ikar mitzva'.

20. Since they are described in the Torah as 'arvei nachal'. See Tur O.C. 647 who brings different views in the Rishonim as to whether there is any lechatchila requirement for the mitzva to use willows which actually grew by water.

21. This is a machloket. According to R. Moshe Feinstein, living in the Land of Israel is a *mitzva kiyumit* (and indeed one of the biggest of all mitzvot) but not an obligation in these times. According to other poskim, living in the Land of Israel is an obligation even in these times and one requires a halachic 'heter' to live in chu'l.

22. The Torah requires the 10th of every kosher domesticated animal to be taken to the Mikdash and brought as a korban. But there is no mention of it being given to a Cohen and the owner could decide to eat it for themselves. Some mefarshim consider it a *mitzva kiyumit* to give it to a Cohen.

23. The position of the Rambam is that regular fruit (ie not the 7 minim) is obligated in terumot and ma'aserot. However, the Ra'avad rules that such fruit is exempt, but if the owner decides to separate terumot etc, this has the status of teruma on a Torah level.

24. Unlike the matza of the korban Todah which becomes prohibited as notar after the first night. R. Yechezkel Abramsky points out this source in Chazon Yechezkel.

25. R. Menachem Kasher (Haggada Sheleima pp. 159-166) has an extended essay on this issue in which he brings many more indications in Shas and Rishonim for the idea of a mitzva of matza all through Pesach. He concludes that there are 5 positions: (i) an obligation to eat matza all 7 days to fulfil the pshat; (ii) a mitzva kiyumit to fulfil the pshat; (iii) 'chivuv hamitvot' - to show one's love for the mitzva by finishing off the remaining matza; (iv) a fulfillment of 'not eating chametz' through eating matza; (v) no concept at all of a mitzva to eat matza after Seder night.

(ג) והוא זה אולי כדי להוציא מדעת הכת הקראית הארורה שדברי חז"ל ודרשותיהם לא נראה בעיניהם ונוהגים כפי שמבינים פשוט דקרא שמצוה וחובה לאכול מצה כל שבעת הימים. הגם שזה מוזר לחשוב בכזאת, ובפרט שלפנינו כמה וכמה מגדולי הראשונים והפוסקים האחרונים דקסברי שבאמת איכא מצוה לדין לאכול מצה כל ז' וזה שחז"ל קוראים לזה רשות הוא מפני שמצוה לגבי חובה של לילה הראשונה רשות קרי להו.
(ה) והטענה של לא נתנה תורה למה"ש ראיתי בספר זכרון יהודא ולא היה דעתו נוחה במה שנוהגין שלא לאכול מצה כלל בימי הפסח אמנם הוא אמר כי לא נתנה תורה למלאכי השרת והאדם צריך לזהר במה שבכח /שבכחו/ ויכלתו ולא ימנע משמחת יום טוב עכ"ל.

ש"ת ציץ אליעזר חלק יג סימן סה

The Tzitz Eliezer cites the custom of some not to eat any matza after Seder night for fear of chametz. He strongly criticizes the custom as being inappropriate and inconsistent. He brings a number of reasons: (i) There is a mitzva to wash for 'pat' on Shabbat, Yom Tov and according to many every day of Chol Hamoed; (ii) If there is real concern about chametz, how can they eat the matza for Seder? (iii) Some suggested that the matza should not be eaten after the first night since the Karaites would eat it for 7 days in accordance with the 'pshat' meaning. This is also dismissed since there are also valid Torah opinions that matza should be eaten for 7 days, in accordance with the pshat; (iv) The Torah was not given to melachim. We can only be as careful about chametz as is reasonably possible and this must not prevent our simchat haChag.

G] BIRCAT HAMITZVA ON MATZA DURING THE 7 DAYS OF PESACH?

- We make a special bircat hamitzva - 'al achilat matza' - on Seder night.
- According to the Gra, eating matza for the whole of Pesach is also a Torah mitzva.
- So why would he not require a beracha - 'al achilat matza' - throughout Pesach? Additionally, the Gra compares matza to succah (both are a special 'ot' on the Chag) and we DO say 'leishev basuccah' each time we eat in the succah throughout the Chag!
- On the other hand, how can one say the word 'vetzivanu' - who commanded us - on a mitzva kiyumit which is not obligatory²⁶?

31. ויש ששואלין באכילת מצה מה טעם אין אנו מצרכים עליה כל ז' כמו שמצרכים על הסוכה כל ז'. דהא גמרינן מהדדי שלילה הראשון חובה מכאן ואילך רשות בין צמא בין צסוכה כדאיתא בפרק הישן. ויש להשיב לפי שאדם יכול בשאר ימים לעמוד צלא חכילת מצה ויהיה ניזון באורז ודוחן וכל מיני פירות. משא"כ צסוכה שאין יכול לעמוד צלא שינה ג' ימים והוא חייב לישן צסוכה ולטייל בה זהו טעם שמצרכין על הסוכה כל ז' ואין מצרכין על מצה כל שצעה וטעם נכון הוא.

בעל המאור פסחים כו:

The Ba'al HaMeor asks this question and answers that the beracha on Succot is on living in the Succah²⁷, including sleeping. Since we cannot avoid this, it is necessary²⁸ and requires a beracha. However, even if eating matza all 7 days is a mitzva²⁹, it is not an obligation and we could eat other foods. Therefore, since eating matza does not become necessary, there is no beracha.

- However, other commentators point to the fact that there is no special beracha on matza throughout Pesach as proof that there is NO mitzva to eat it.

32. ומסתברא צסוכה כי צעי למיכל צסוכה איכא עליו מ"ע דצסוכות תשצו. אצל גבי מצה כי צא למיכל ליכא עליו מ"ע דמצה אלא לאו דצבל תאכל חמץ, ואין מצרכין אלאו.

ספר העיטור עשרת הדיברות - הלכות מצה ומרור דף קלה טור ב

The Itur³⁰ understands that there is NO mitzva to eat matza after seder night, only a mitzva not to eat chametz. Further, we never make a beracha on a negative mitzva.

33. מה שאין מצרכין על מצה כל ז' היינו משום שאין מצוה באכילתו אלא שאין חובל חמץ, משא"כ צסוכה (מהרי"ט) ע' צלצוש ומט"מ.

מגן אברהם סימן תרלט ס"ק יז

This is the psak of the Magen Avraham and early Polish acharonim.

26. This is the reason that Sefardi women do not make a beracha on mitzvot in which they are not commanded. Ashkenazi women DO however make a beracha. Many mefarshim explain that 'vetzivanu' there means 'God commanded us, the Jewish people', as in Bircat HaMazon where women also say 've-al beritecha shechatamta bivsarainu'.

27. Our minhag today is to delay the beracha on the succah until we eat, but meikar hadin the beracha is not on eating but on living in the succah.

28. Does this mean that it effectively becomes an obligation and thus requires a beracha - 'vetzivanu'.

29. Avnei Nezer 377 and R. Yosef Engel (Gilyonei HaShas Pesachim 38) understand from this that the Ba'al Hameor also ruled (like the Chizkuni after him) that eating matza on Pesach was a mitzva kiyumit.

30. R. Isaac ben Abba Mari of Marseilles, 12th century France.

- But the Gra was lenient on a number of berachot³¹. Would he justify a beracha on the matza?

34. שאלתו היות שנהגו שם כמה אנשים על פי הנהגת א' המכונה בשם צדיק שישב שם איזה זמן לברך כל ז' ימי פסח על אכילת מצה ור"מ ערער ע"ז והביא מסימן תע"ה או"ח ס"ז וחק יעקב בשם כלבו.
הנה באמת שגם במג"א או"ח סוף סימן תרל"ט הביא כן בשם מהר"ל, ובתשו' ח"ס יו"ד סימן קצ"א באמצע התשובה הביא בשם חזקוני דס"ל דכל ז' איכא מצוה אלא שאינו חובה. ומכל מקום כתב שאין לברך על אכילת מצה. ובמעשה רב להגר"א ז"ל כתב גם כן שכל ז' איכא מצוה ולא חובה וכ"ה באבן עזרא פ' בא וע' בד"ש עה"ת פ' ראה. וכה ראיתי בשדי חמד מער' חו"מ סימן י"ד אות י' שהביא בשם ס' יפה ללב שהמליץ בעד הנוהגים לברך כל ז'. והוא דחה דבריו והביא בשם כמה גדולים שהסכימו עמו. ואני מצאתי בתשו' הריב"ש סי' קנ"ט במפורש דאינו אלא רשות ולא מצוה כלל. ע"ע ברוקח סי' רצ"א בשם ירושלמי דמצוה כל ז' לאכול מצה אבל מ"מ הדבר פשוט שאין לברך על אכילת מצה.
ולכן אותו צדיק וחסידיו אין רוח חכמים נוחה מהם ויש לבטל המנהג. וחוף חשש ברכה לבטלה איכא הפסק בין ברכת המוציא לאכילה ואוכלים בלא ברכה. והנלע"ד כתבתי.

שו"ת מהרש"ם חלק א סימן רט

R. Shalom Mordechai Shavdron (19th century Poland) quotes the practice of a certain 'so called tzadik' who did make a beracha 'al achilat matza' all through Pesach. Although he brings a number of authorities who agree with the Gra that eating matza IS a mitzva all through Pesach, he quotes the view of many poskim³² who rule that, even so, a beracha may not be said.

35. אבל אין ראי' דמצוה לאכול לחם מצות איך שהוא לא שמענו לברך בכל ימי הפסח. ומכ"מ מסופקני אם יש בזה משום ברכה לבטלה כמש"כ בשאילתא דפורים סי' ס"ז אות ג'. ובזה יתיישב טעמא דרב סעדי' גאון לענין ברכה על טבילה בערב יוהכ"פ שהביא הרא"ש וטור או"ח סי' תר"י.

שו"ת משיב דבר חלק ב סימן עז

The Netziv agrees that a beracha should not be made but questions whether the beracha would be considered levatala. He cites the ruling of R. Saadya Gaon concerning mikve on Erev Yom Kippur.

36. ואמר רב סעדיה צעלייתו מלטבול מצדך על הטבילה ואין דבריו נראין כזו. שלא מלינו כה"ס רמז לטבילה זו ואין לה יסוד נביאים. ולא מנהג נביאים.

רא"ש מסכת יומא פרק ח סימן כד

The Rosh quotes the ruling of Rav Saadya Gaon for a man to make a beracha after the tevila on Erev Yom Kippur. He disagrees on the basis that we do not make a beracha on a mitzva that is not mentioned in Shas, nor an ancient custom³³.

37. **שאלה: מצות אכילת מצה כל שבעה**
.... ונראה עוד שבלילה ראשונה כשמברכים על אכילת מצה כלול בתוכן כל המצוות של לילה ראשונה ושל כל שבעה [שיש מצוה קיומית באכילת מצה כל ז' וכמ"ש] שאין לה הפסק, משא"כ בסוכה כיון שהיא מצוה חיובית כעין דירה לכן תיקנו כל פעם שנכנס או אוכל. ולכאורה ראוי הדבר ונאה לכוון בלילה ראשונה על כל מצות שאוכל בימי הפסח שאז המצוה קיומית היא בברכה ועדיף, וכעין שמבואר באחרונים בפורים לכוון בשהחיינו ביום גם על מתנות לאבינוים ומשלוח מנות ביום שעדיף בברכה, גם כאן מכוון על כל המצות ועדיף. וא"ש בזה נוסח הברכה על אכילת מצה ולא לאכול, שאין הכוונה רק על המצוה שעומד עכשיו לקיים אלא במשך כל החג ושפיר שייך הנוסח על אכילת מצה ולא לאכול מצה.

תשובות והנהגות כרך ב סימן רלג

R. Moshe Sternbuch advises that when we make the beracha al achilat matza on seder night we should have kavana that this also applies to ALL the matza we will eat through Pesach, since this is also a mitzva according to the Gra. Rav Sternbuch suggests that this may be why the beracha is 'al achilat matza' which may imply a mitzva done over a longer period of time, rather than 'le'echol matza', which implies an immediate fulfillment.³⁴

31. Such as ב'א"י אל ההודאות at the end of borei nefashot, and ב'א"י חי העולמים at the end of Modim DeRabbanan.

32. In particular, this is the ruling of the Chatam Sofer YD 191 and the Sde Chemed Vol 8 Chometz U'matzah 14:10).

33. We do however make some berachot that are neither mentioned in Shas nor ancient customs, such as 'she'asani kiretzono' which women say every day. It is not clear where that custom came from and some suggest that it was innovated by women during the Middle Ages. Consider also the minhag for Ashkenazi women to say a beracha on mitzva in which they are not commanded. This is also not mentioned in Shas and it is not clear when this started - likely also during the Middle Ages and perhaps also innovated by women.

34. This is not fully compelling since the beracha on maror is also 'al achilat'. Also, the determinant of when we say 'al' and when we say 'le' is exceptionally complex and there do not seem to be hard and fast rules - see <https://rabbimanning.com/wp-content/uploads/2021/03/The-Wording-of-Bircot-HaMitzva.pdf>

38. (ו) ואודות השיטות דקסברי דאיכא מצוה לאכול מצה כל ז' הימים של ימי הפסח, כתבתי מזה בספרי שם בח"י סי' כ"ז, קחנו משם. ויעוין מ"ש בזה גם בספר יפה ללב בח"ב, ומראש מביא שם כמה דיעות דסברי שלא רק בלילה הראשון יש חיוב לאכול כזית מצה כי אם גם ביום הראשון ישנו ג"כ חיוב כזה. ולאחר מיכן מביא השיטות דקסברי שאיכא מצוה כל ז' הימים עד שעלה בדעתו שיש גם לברך על כך כל ז' הימים, ורק נרתע מזה לאחר שראה לכמה מגדולי הפוסקים שכתבו מפורש שאין לברך יעו"ש.... והגם שביטל דעתו נגד דברי הפוסקים וכתב שאין לברך, בכל זאת לא נחה דעתו עד שהתקין לעצמו נוסח של לשם יחוד: הנני בא לקיים וכו'. שהיה אומרה לפני כל סעודה בכל ז' ימי הפסח יעו"ש....

שו"ת ציץ אליעזר חלק יג סימן סה

The Tzitz Eliezer brings views that there may be a special mitzva to eat matza during the whole of the first day of Pesach. According to those who hold there to be a mitzva all 7 days, even though the consensus is that we do not make a beracha 'al achilat matza', some would innovate a special 'leshem yichud' before they ate matza all through Pesach.

HJ] EATING MATZA ALL 7 DAYS - NEW MITZVA OR EXTENSION OF SEDER?

• If indeed there is a mitzva to eat matza throughout the 7 days of Pesach, is this conceptually a continuation of the original mitzva on Seder night or is it a new mitzva?

H1] MATZA ON SEDER NIGHT - KEZAYIT OR MORE

39. מצות עשה מן התורה לאכול מצה בליל חמשה עשר שנאמר בערב תאכלו מצות..... ומשאכל כזית יצא ידי חובתו.

רמב"ם הלכות חמץ ומצה פרק ו הלכה א

The wording of the Rambam implies that every piece of matza eaten at Seder is a fulfillment of the mitzva of eating matza. He does not say that one has an obligation to eat a kezayit of matza, but that the obligation is to eat matza, and once a person has finished a kezayit³⁵, they are yotzei.³⁶

H2] HALACHIC IMPLICATIONS

• The conceptual question as to whether the mitzva to eat matza throughout Pesach is a new one or a continuation of Seder night may have halachic implications:

- Does a beracha need to be made? If it is a continuation from Seder, then maybe the later matza is covered.
- Does matza after Seder have to be Shemura? If it is a continuation from Seder then maybe it does³⁷.
- Does matza after Seder have to be Lechem Oni³⁸? If it is a continuation from Seder then maybe it does³⁹. If not, matza ashira would suffice⁴⁰.
- Women' obligation - are women exempt only from time bound obligatory mitzvot or also from time bound voluntary mitzvot? If the mitzva all 7 days is a continuation, then would women be obligated like they are on Seder night?⁴¹
- Does the mitzva after Seder night require eating a whole kezayit? If it is simply a continuation, maybe it would not⁴².

35. Maharal also suggests that this is the implication of Mishna Pesachim 10:1 which states that a waiter on Seder night who took a moment to eat a kezayit of matza is 'yotzei'. The Maharal understands this wording to imply a bedevied fulfillment since ALL the matza eaten on Seder night is part of the Torah mitzva.

36. In contrast, the wording of the Rambam for korban Pesach is לאכול כזית. It seems that the mitzva of korban Pesach is to eat a kezayit.

37. The Gra WAS particular to eat shemura matza all through Pesach (Ma'aseh Rav 186). But the reason there is a concern to protect against any possibility of chametz, not because there is a mitzva of matza. See also Netziv Shu't Meishiv Davar 2:77.

38. See Shu't Moadim U'Zmanim of R. Sternbuch 1:90.

39. The practice of Ashkenazim is not to eat matza ashira during Pesach due to concerns of chametz. However, the issue of the mitzva may be another reason to stick to Lechem Oni. Note the wording of the verse - לאֲתֹאכַל עֲלֵיךָ חֻמֵץ שִׁבְעַת יָמִים תֹּאכַל-עֲלֵיךָ מִצֹּרֶת לֶחֶם עֲנִי - which sounds like Lechem Oni is required all 7 days.

40. Matza ashira is still considered halachically to be 'matza'. We see this from the fact that it is prohibited on Erev Pesach (Magen Avraham 471:5).

41. On the other hand, the positive mitzva to eat matza connects with the negative prohibition on eating chametz. As such, since this connection obligates women to eat matza at Seder it should continue to obligate them for all 7 days, irrespective of whether the mitzva is continuous.

42. On the other hand, maybe any halachic 'eating' requires a kezayit. Many of these arguments are explored in *Eating Matza all Seven Days of Pesach*, Rabbi Ezra Schwartz - https://www.yutorah.org/togo/pesach/articles/Pesach_To-Go_-_5771_Rabbi_Schwartz.pdf

H3] HASHKAFIC IMPLICATIONS

- The Lubavitcher Rebbe⁴³ writes that, although the Alter Rebbe rules⁴⁴ that there is no ongoing mitzva to eat matza on the rest of Pesach, there is still a special segula to matzot after the Seder. In kabbala, matza is called the 'bread of faith'. While matzot mitzva at Seder strengthens one's faith, it is due to an obligation. But the matza of the rest of Pesach strengthens one's faith voluntarily, which is a higher level.

40. How are we to understand the presence of these two mitzvos as defining elements of our Pesach experience? What is the true relationship between them, and how does that dynamic serve as a transformational context for our internalization of the values of Pesach?

Redemption is a complex reality. Yetzias Mitzrayim was an extraordinary moment of overt and revealed redemption for the Jewish people, and Seder night generates an obligation to re-experience that defining moment of our history. The consumption of matzah on that night facilitates the internalization of the emancipating moments of yetzias Mitzrayim. The intentionality and specific character of the matzah, as well as the compelling obligation to engage it, all coalesce to create a spectacular moment affirming our personal connection to the extraordinary story of our redemption.

However, Pesach does not end there. The notion of geulah lives within the historical and living consciousness of the Jewish people well beyond the overt moments of yetzias Mitzrayim. The paradigm of Pesach instills within us a capacity to recognize more subtle moments of geulah, even within the context of compromised circumstances of history.

Not every redemption in life is as grandiose and transformative as yetzias Mitzrayim. Recognizing the presence of G-d in the momentum and flow of Jewish history, and the personal circumstances of our own lives, is the echoing lesson of Seder night. The remainder of Pesach asks of us not to recreate the majesty of yetzias Mitzrayim, but to embrace the ordinary moments of life and choose to discover the kiyum of matzah within that context as well. Devoid of the fanfare of Seder night, and its accompanying elevated halachic requirements, we eat the simplest piece of matzah and internalize its redemptive properties as a manifestation of our recognition that G-d's presence and providence is experienced in all moments of our journey.

.... there is a recognition that Pesach and geulah are not just about the great moments of miraculous redemption. They are also about discovering G-d's presence and guidance in all of our experiences in life. There is great sanctity to the remaining days of Pesach. These are days that also host a mitzvah of matzah. But it is the matzah of choice. The choice to see the expressions of redemption that are manifest in so many facets of our lives. The choice to recognize and acknowledge G-d's presence in our lives. The choice to live as Jews of redemption, with the confidence and sense of historical responsibility, even in eras that lack the overt expression of G-d's presence in our lives. This is our matzah kol shiva (matzah for seven days). Our optional, but extraordinary quest to rediscover the sparks of redemption, which can be seen and internalized even in the darkest moments of our lives. To bring the redemptive world of matzah into the concealed world of reality.

The Mitzvah To Eat Matzah All Seven Days of Pesach, R. Yaakov Glasser⁴⁵

43. Likutei Sichot Vol 7, p. 275, Vol 22, p. 33.

44. Shulchan Aruch HaRav 475:32.

45. https://download.yutorah.org/2022/1053/Pesach_To-Go_-_5782_Rabbi_Glasser.pdf