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PRE-PESACH 5786 • MARCH 27, 2026

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לזכות רפואה שלמה לר' חיים יצחק בן חנה מינדל

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The Fifth Cup

We are all familiar with the obligation to drink four cups of wine at the Seder. However, there is a fascinating mystery surrounding a potential fifth cup.

Notably, the *Shulchan Aruch* makes no mention of a fifth cup, despite extensive discussion in the *Tur* and *Beis Yosef*. The source of this debate lies in the Gemara, which records two opinions regarding which portion of Hallel should be recited over a fifth cup. However, according to Rashi and Rashbam—or at least the versions of the text they had—this passage refers to reciting Hallel over the **fourth** cup, leaving no clear source for a fifth.

The Rambam (*Hilchos Chametz U'Matzah* 8:10) writes: “One pours a fifth cup and recites Hallel over it. This cup is not obligatory like the other four cups.” This ambiguous formulation leaves room for interpretation.

One approach, cited by **Rav Menachem Mendel Schneerson** (*Chidushim U'Burim* 2:28 and *Likkutei Sichos*, Vol. 27, p. 48) in the name of Rabbeinu Manoach, understands that the fifth cup is not an independent obligation. Rather, it provides a mechanism to permit additional drinking after the fourth cup. Since one is generally prohibited from eating or drinking after completing the four cups, the Rambam is teaching that if one wishes to

continue drinking, he may do so by pouring a fifth cup and reciting Hallel over it. Thus, “one pours” is not a requirement, but an option.

A second approach interprets the Rambam differently. The Rif cites a passage in *Pesachim* 118a in which Rabbi Tarfon states that over the fifth cup, one recites the “Great Hallel.” The question is whether Rabbi Tarfon is disagreeing with the earlier opinions mentioned there. If he is, then we follow the majority view of four cups, and since we do not drink after the fourth cup, we cannot actually drink a fifth.

According to this approach, the Rambam’s phrase “one pours” may be understood as obligatory—but only symbolically. We pour the fifth cup to acknowledge Rabbi Tarfon’s opinion, yet we do not drink it, in deference to the majority ruling.

Centuries later, this fifth cup came to be known as “Eliyahu’s Cup.” Interestingly, while the obligatory four cups remain simply numbered (the first cup; the second cup etc.), this uncertain cup is given a distinguished name, associated with one of the greatest prophets.

Every one of our traditions and nicknames has mystical concepts behind it. What could be this one?

ר' מנחם מנדל צ"ר לוי יצחק שניאורסון

אי ניסן תרס"ב - ג תמוז תשנ"ד
R. Menachem Mendel Schneerson (1902-1994). Born in Nikolayev (present day Mykolaiv, Ukraine) to his father R. Levi Yitzchak (1878-1944), a fifth generation direct descendant of the third Lubavitcher Rebbe, R. Menachem Mendel (1789-1866), known as the *Tzemach Tzedek*. In 1909, the family moved to Yekaterinoslav (currently Dnipro, Ukraine) upon R. Levi Yitzchak’s appointment as the Rav. In the autumn of 1928, R. Menachem Mendel married Chaya Mushka Schneerson (1901-1988), the daughter of the sixth Lubavitcher Rebbe R. Yosef Yitzchak (1880-1950). The couple spent the next decade in the Western European capitals of Berlin and Paris. Faced with the Nazi conquest of France, the Schneersons fled to the United States in 1941 (where R. Yosef Yitzchak had reestablished his court the previous year.) In 1951, on the first Yahrzeit of R. Yosef Yitzchak, R. Menachem Mendel assumed the role of the seventh Lubavitcher Rebbe, transforming what had been a Russian-centric Chassidus into a global empire. He gained a reputation for receiving supplicants well into the night, and never leaving his Crown Heights headquarters. R. Menachem Mendel was a prolific author: apart from edited editions of his public addresses and personal letters, he also edited many classic 18th and 19th century Chabad works issued by the Kehos Press.

The Vilna Gaon explains that Eliyahu HaNavi will ultimately resolve all unresolved halachic questions—*teiku*. Here too, the cup symbolizes that Eliyahu will determine whether Rabbi Tarfon's view should be accepted.

Rav Menachem Mendel further notes that the Alter Rebbe discusses the fifth cup and Eliyahu's Cup in separate contexts, implying that they are not identical. Accordingly, he understands the Rambam's fifth cup in line with Rabbeinu Manoach—as a practical allowance for additional drinking—while Eliyahu's Cup serves a distinct symbolic role.

A practical difference emerges from this distinction: the fifth cup, in theory, could be placed before each individual who wishes to continue drinking, whereas Eliyahu's Cup is placed as a single, central cup for the entire Seder.

May we merit the arrival of Eliyahu HaNavi, who will resolve all our uncertainties and usher in the final redemption.

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לז"נ משה יהואל בן יבלחטור"א חיים דניאל

Michael Zauder was born November 12, 1981. Michael was born with an Ashkenazi disease called Familial Dysautonomia. At that time, little was known about the disease. Against the doctors' advice, his parents took him home and raised him with love, *simcha*, and *mesirus nefesh*. Michael spent his life determined to help others, including volunteering for every possible study to help other FD patients live fuller, healthier lives. FD patients famously do not produce tears, and to Michael's family this symbolized his purpose in life, which was helping others to be happier.

He had a heart of *chessed* and was blessed to receive *chessed shel emes* from the Jewish community of Amsterdam. Shortly before Pesach 2010, Michael and his parents were en route to Eretz Yisrael when the plane made a scheduled stopover in Amsterdam. Once there, Michael stopped breathing. They thought they were being stranded in a foreign country, where they did not know a single person, with a terminally ill child. Yet after a couple of phone calls from across the ocean in the middle of the night, those thoughts were proven false. Although it was right before Pesach, the entire Amsterdam community sprang into action. As morning broke, visitors poured into the hospital, food materialized, and the Zauder family was made to feel like family. Food for Shabbos Haggadol and Yom Tov was

provided free of charge from the local market.

Michael passed away on Erev Pesach. When the family left the hospital as Pesach was beginning, they found their hotel room set with a full Seder. Without even being asked, Rabbi Yaakov Spiero, the local Chabad *shaliach*, had made arrangements with the hotel manager. On the hardest day of their lives, feeling the great absence of a child missing from the Seder table, Rabbi Spiero helped them fulfill the mitzvah of *v'higadeta l'vincha* in a way few ever do.

On the first day of Chol Hamo'ed, when it was time to bring Michael to *kever Yisrael* back in Toronto, dozens of Amsterdam *kehillah* members, many of whom were strangers the family had never met, came to escort Michael on his final journey.

Michael is deeply missed by his parents and siblings, who feel blessed to have been part of his life, and feel that the time spent in Amsterdam was part of that blessing.

The family states: We have eternal *hakaras hatov* to the *malachim* of Amsterdam. When our hearts were broken, they helped to take away our tears, just like Michael. *Yehi zichro baruch*.