

**Parsha Plug: Pesach Edition**

Haggada Barech	הגדה ברך
<p><i>Pour the cup of Eliyahu, open the door. Pour your wrath upon the nations that did not know You and on the kingdoms that did not call upon Your Name! Since they consumed Yaakov and laid waste his habitation (Psalm 79:6-7). Pour out Your fury upon them and the fierceness of Your anger shall reach them (Psalm 69:25)! You shall pursue them with anger and eradicate them from under the skies of God (Lamentations 3:66).</i></p>	<p>מוזגים כוס של אליהו ופותחים את הדלת. שפך חמתך אל־הגוים אשר לא ידעוך ועל־ממלכות אשר בשמך לא קראו. פי אכל את־יעקב ואת־גוהו השמו. שפך־עליהם זעמך וחרון אפך ישיגם. תרדף באר ותשמידם מתחת שמי ה'.</p>

Mishnah Berurah 472:11:38	משנה ברורה תעב:יא:לח
<p>It's a mitzvah to seek red wine (if white wine is not better). <i>For red wine is more valued and also to remember the blood of B'nei Yisrael that Pharaoh slaughtered. But in places where the non-Jews spread false libel, we abstain from red wine.</i></p>	<p>מצוה לחזור אחר יין אדום (אם אין הלבן משובח ממנו) (טור): האדמימות מעלה וחשיבות ועוד זכר לדם שהיה פרעה שוחט ב"י ובמקומות שמצויין הגוים להעליל עלילות שקרים נמנעים מליקח יין אדום:</p>

Aish Kodesh, Purim 1942	אש קודש פורים שנת תש"ב
<p>Psalm 102: "A prayer for the afflicted when he is wrapped, pouring his plaint before God." The meaning is this: When a person suffers light pains, God forbid, he may be able to hide his pain within himself. Because it is not so great, he can therefore wrap himself around it, encompassing it within him. However, when the pain increases, reaching a point where he can no longer surround and contain it within himself, he may no longer be able to keep it hidden, and so is forced to reveal it in words, in crying, or with screams. Should the pains continue increasing, God forbid, the sufferer may reach the point where the pains surround him, and he becomes wrapped up in them, as in: "He encompasses me with bitterness and frustration." (Lament. 3:5) This is the meaning of Psalm 102, "A prayer for the afflicted." When the afflicted one's whole being is wrapped in distress and pain, he is compelled to pour out his plaint before God. His whole self is poured out in prayer, as it says in Psalm 22:15: "God, my God, why have You forsaken me? I am spilt like water." The exact opposite occurs in the event of a reprieve from pain. When God rescues someone from a desperate plight, the person may contain his salvation. However, when the salvation is much greater than the person needs, then</p>	<p>אבל הפסוק אומר 'תפילה לעני כי יעטוף ולפני ה' ישפוך שיחו' (תהלים קב:א), כי כשבאים יסורים מעטים על האדם חס וחלילה, אז יכול להסתירם קרבו, מפני שהם קטנים ממנו והוא מקיף אותם, וכשמתרבים יותר כבר אינו יכול להסתירם רק מוכרח לגלות אותם בדיבור או בבכיה או צעקה, מפני שנתרבו עד שאינו יכול להקיפם, משא"כ כשמתרבים חס וחלילה עוד יותר אז הם מקיפים אותו וכולו מעוטף בהם בבחינת 'ויקף ראש ותלאה' (איכה ג:ה). 'תפילה לעני כי יעטוף' את עצמו בהעניות וצרות, לכן 'לפני ה' ישפוך שיחו', ששופך את כל עצמו, וכמו שאמר במזמור 'קלי קלי למה עזבתני' (תהלים כב:ב) 'כמים נשפכתי' (שם טו). וכן להיפך כשה' עוזר לאיש רק ישועה קטנה כפי צרכותיו אז הוא מקיף את הישועה שבאה לו, משא"כ כשעוזר לו הרבה יותר מכפי צרכותיו אז הישועה מקפת</p>

redemption encompasses the person, and he is enveloped by it. Thus we refer to the month of Nissan as the month "encompassed by salvation."	אותו כמו שנאמר על חודש ניסן ש'הישועות בו מקיפות' (יוצר לפרשת החודש).
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**Rabbi Chaim Jachter, *Gems from Rav Soloveitchik on the Haggadah***

Many wonder why Chazal included the plea of Shefoch Chamatcha in the Haggadah. The Rav explains that it is an introduction to the prayer of Nishmat that is recited soon after we say Shefoch Chamatcha, at the end of Hallel. In the Nishmat prayer, we pray for the arrival of the Mashiach, when the soul of all people will call out to Hashem. This is appropriate for the Seder since Hashem introduced himself to Moshe Rabbeinu and Am Yisrael as "Ekyeh Asher Ekyeh," "I will be who I will be" (Shemot 3:14). Rashi (ad loc.) explains this phrase to mean "I am with them during this period of misfortune and I will be with them in future periods of misfortune." The Rav explains that Hashem promised Moshe Rabbeinu that just as He will redeem Klal Yisrael from Egypt, so too He will redeem us from future difficulties. As such, we ask Hashem at the Seder to fulfill His promise made on the eve of the redemption from Egypt that He redeem us from our current difficulties and send the Mashiach.

**Rabbi Jonathan Sacks, *The Jonathan Sacks Haggada: 'Pour out Your rage'***

This passage, not part of the earliest Haggadot, was added during the Middle Ages during one of the darkest periods of anti-Jewish persecution. It began with the First Crusade (1096), in which, on their way to the Holy Land, the Crusaders stopped to massacre Jewish communities in Worms, Speyer, and Mainz. It was the beginning of centuries of persecution in the name of religion...What is notable about this addition to the Haggada is its restraint. For centuries, Jews suffered a series of devastating blows-- massacres, pogroms, forced conversions, inquisitions, confinement to ghettos, punitive taxation, and expulsions, culminating in the very heart of 'enlightened' Europe in the Holocaust. Yet these verses, two from Psalms, one from the Book of Lamentations-- are almost the only trace left by this experience on the Haggada, the night we recall our past...Judaism is a religion of justice. It is also a religion of love, compassion, forgiveness, generosity, and peace. But from the beginning, it has wrestled with the question of how to bring the Divine Presence down to earth, in the instructions and institutions of society. The precondition is justice. Once that exists there is room for the many other virtues that humanize our world. But without justice, something fundamental is missing. 'Pour out Your rage' is not a call for vengeance. It is not a call to human action at all. It is rather a prayer for Divine justice...In one manuscript from Worms, 1521, there is a unique addition to the Haggada alongside 'Pour out Your rage'. It is a prayer of thanks for the righteous gentiles throughout history, who rather than persecuting Jews, befriended them and protected them at times of danger: *Pour out Your love on the nations who have known You, and on the kingdoms who call upon Your name. For they show loving-kindness to the seed of Jacob, and they defend Your people Israel from those who would devour them alive. May they live to see the sukka of peace spread over Your chosen ones, and participate in the joy of Your nations.*