

Escape the Room: *Pesach* Edition



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I. Escaping Sodom:

<p>1. Rashi, Breishit 19:3 "And they baked Matzot" - <u>It was Pesach.</u></p>	<p>1. רש"י בראשית פרק יט:ג ומצות אפה - פסח היה</p>
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<p>2. Breishit, 19 (1) And the two angels came to Sodom at evening; and Lot sat in the gate of Sodom; and Lot saw them, and rose up to meet them; and he fell down on his face to the earth; (2) and he said: 'Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way.' And they said: 'Nay; but we will abide in the broad place all night.' (3) And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. (4) But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter. (5) And they called unto Lot, and said unto him: 'Where are the men that came in to thee this night? bring them out unto us, that we may know them.' (6) And Lot went out unto them to the door, and shut the door after him. (7) And he said: 'I pray you, my brethren, do not so wickedly. (8) Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; forasmuch as they are come under the shadow of my roof.' (9) And they said: 'Stand back.' And they said: 'This one fellow came in to sojourn, and he will needs play the judge; now will we deal worse with thee, than with them.' And they pressed sore upon the man, even Lot, and drew near to break the door. (10) But the men put forth their hand, and brought Lot into the house to them, and the door they shut. (11) And they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door. (12) And the men said unto Lot: 'Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place; (13) for we will destroy this place, because the cry of them is waxed great before HaShem; and HaShem hath sent us to destroy it.'</p>	<p>2. בראשית פרק יט (א) וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בַּעֲרֵב וְלוֹט יָשָׁב בְּשַׁעַר סְדֹם וַיֵּרָא לוֹט וַיִּקָּם לִקְרָאתָם וַיִּשְׁתַּחוּ אֲפִים אַרְצָה: (ב) וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם וְלִינוּ וּרְחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִי בְּרָחוּב גְּלִיוֹ: (ג) וַיִּפְצַר בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֵּה וּמִצּוֹת אֶפֶה וַיֹּאכְלוּ: (ד) טָרַם יִשְׁכְּבוּ וְאִנְשֵׁי הָעִיר אֲנִשֵׁי סְדֹם נָסְבוּ עַל הַבַּיִת מִנְעַר וְעַד זָקוֹ כָּל הָעָם מִקְצָה: (ה) וַיִּקְרְאוּ אֶל לוֹט וַיֹּאמְרוּ לוֹ אִיֵּה הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה וַיֹּצִיאֵם אֵלֵינוּ וְנִדְעָה אֶתָּם: (ו) וַיֹּצֵא אֵלֵהֶם לוֹט הַפֶּתַח וְהַדְּלַת סֹגֵר אַחֲרָיו (ז) וַיֹּאמֶר אֵל נָא אַחֵי תָרְעוּ: (ח) הִנֵּה נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא יָדְעוּ אִישׁ אוֹצִיאָה נָא אֶתְהוֹן אֵלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לְאֲנָשִׁים הָאֵל אֵל תַּעֲשׂוּ דָבָר כִּי עַל כֵּן בָּאוּ בְּצַל קִרְתִּי: (ט) וַיֹּאמְרוּ גֵשׁ הַלָּאָה וַיֹּאמְרוּ הָאֶחָד בָּא לָגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֵתָה נִרְעֵ לָךְ מֵהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׂוּ לְשֹׁבֵר הַדְּלַת: (י) וַיִּשְׁלַחוּ הָאֲנָשִׁים אֶת יָדָם וַיָּבִיאוּ אֶת לוֹט אֵלֵיהֶם הַבַּיִתָּה וְאֶת הַדְּלַת סֹגֵר: (יא) וְאֶת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת הֵכֵן בְּסַנּוּרִים מִקְטָן וְעַד גָּדוֹל וַיִּלְאוּ לְמִצַּא הַפֶּתַח: (יב) וַיֹּאמְרוּ הָאֲנָשִׁים אֶל לוֹט עַד מִי לָךְ פֶּה חָתָן וּבְנִיךָ וּבְנֵיֶיךָ וְכָל אֲשֶׁר לָךְ בְּעִיר הַזֶּה וְאֵת מִן הַמְּקוֹם: (יג) כִּי מִשְׁחַתִּים אֲנַחְנוּ אֶת הַמְּקוֹם הַזֶּה כִּי גְדֹלָה צַעֲקַתְּם אֶת פְּנֵי יְקוֹק וַיִּשְׁלַחַנוּ יְקוֹק לְשַׁחֲתָהּ:</p>
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(14) And Lot **went out**, and spoke unto his sons-in-law, who married his daughters, and said: 'Up, **get you out of this place**; for HaShem will **destroy** the city.' But he seemed unto his sons-in-law as one that jested. (15) And when the morning arose, then the angels **hastened** Lot, saying: 'Arise, take thy wife, and thy two daughters that are here; lest thou be swept away in the iniquity of the city.' (16) **But he lingered**; and the men **laid hold** upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; HaShem being merciful unto him. And they **brought him forth**, and set him without the city. (17) And it came to pass, **when they had brought them forth abroad**, that he said: 'Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be swept away.' (18) And Lot said unto them: 'Oh, not so, my lord; (19) **behold now**, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shown unto me in saving my life; and I cannot escape to the mountain, lest the evil overtake me, and I die. (20) **Behold now**, this city is near to flee unto, and it is a little one; oh, let me escape thither--is it not a little one? --and my soul shall live.' (21) And he said unto him: 'See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. (22) **Hasten thou**, escape thither; for I cannot do any thing till thou be come thither.' --Therefore the name of the city was called Zoar.-- (23) The sun was risen upon the earth when Lot came unto Zoar. (24) Then HaShem caused to rain upon Sodom and upon Gomorrah brimstone and fire from HaShem out of heaven; (25) and He overthrow those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground. (26) **But his wife looked back from behind him**, and she became a pillar of salt.

(יד) **ויצא** לוט וידבר אל חתניו לקחי בנותיו ויאמר **קומו צאו** מן המקום הזה כי **משחית** יקוק את העיר ויהי כמצחק בעיני חתניו: (טו) וכמו השחר עליה **ויאיצו** המלאכים בלוט לאמר קום קח את אשתך ואת שתי בנותיך הנמצאות פן תספה בעון העיר: (טז) **וימתמהמה ויחזקו האנשים בידו וביד אשתו וביד שתי בנותיו בחמלת יקוק עליו ויצאהו וינחהו מחוץ לעיר**: (יז) ויהי **כהוציאם** אתם החוצה ויאמר המלט על נפשך אל תביט אחריך ואל תעמד בכל הכפר ההרה המלט פן תספה: (יח) ויאמר לוט אלהם אל נא אדני: (יט) הנה נא מצא עבדך חן בעיניך ותגדל חסדך אשר עשית עמדי להחיות את נפשי ואנכי לא אוכל להמלט ההרה פן תדבקני הרעה ומתי: (כ) הנה נא העיר הזאת קרבה לנוס שמה והוא מצער אמלטה נא שמה הלא מצער הוא ותחי נפשי: (כא) ויאמר אליו הנה נשאתי פניך גם לדבר הזה לבלתי הפכי את העיר אשר דברת: (כב) **מהו** המלט שמה כי לא אוכל לעשות דבר עד באך שמה על כן קרא שם העיר צוער: (כג) השמש יצא על הארץ ולוט בא צערה: (כד) ויקוק המטיר על סדם ועל עמרה גפרית ואש מאת יקוק מן השמים: (כה) ויהפך את הערים האל ואת כל הכפר ואת כל ישבי הערים וצמח האדמה: (כו) ותבט אשתו מאחריה ותהי נציב מלח:

II. Escaping Egypt:

3. Shemot 12:

(1) And HaShem spoke unto Moses and Aaron in the land of Egypt, saying: (2) 'This month shall be unto you the beginning of months; it shall be the first month of the year to you. (3) Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household;

3. שמות פרק יב

(א) ויאמר יקוק אל משה ואל אהרן בארץ מצרים לאמר: (ב) **החודש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה**: (ג) דברו אל כל עדת ישראל לאמר בעשר לחודש הזה ויקחו להם איש שה לבית אבתו ללבוש:

(6) and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it **at dusk**. (7) **And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses** wherein they shall eat it. (8) And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. (9) **Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof.** (10) And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. (11) **And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste--it is HaShem's passover.** (12) For I will go through the **land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am HaShem.** (13) And the blood shall be to you for a token upon the **houses** where ye are; **and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.**

(21) Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb. (22) And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike **the lintel and the two side-posts** with the blood that is in the basin; **and none of you shall go out of the door of his house until the morning.** (23) For HaShem will pass through to smite the Egyptians; and when He seeth the blood upon **the lintel, and on the two side-posts,** HaShem will pass over the door, **and will not suffer the destroyer to come in unto your houses to smite you.**

(29) And it came to pass at **midnight**, that HaShem **smote** all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the **dungeon**; and all the first-born of cattle. (30) And Pharaoh rose up in the **night**, he, and all his servants, and all the Egyptians; and there was a great **cry** in Egypt; for there was not a **house** where there was not one dead.

(ו) וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשַׁחֲטוּ אֹתוֹ כָּל קֵהַל עֵדֶת יִשְׂרָאֵל בֵּין הָעֶרְבָיִם: (ז) וּלְקַחוּ מִן הַדָּם וּנְתַנוּ עַל שְׁתֵי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוּף עַל הַבָּתִּים אֲשֶׁר יֹאכְלוּ אֹתוֹ בָּהֶם: (ח) וְאָכְלוּ אֶת הַבָּשָׂר בְּלִילָה הַזֶּה צְלִי אֵשׁ וּמִצּוֹת עַל מַרְרִים יֹאכְלֶהוּ: (ט) אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשַׁל מִבִּשַׁל בְּמִים כִּי אִם צְלִי אֵשׁ רֹאשׁוֹ עַל כַּרְעָיו וְעַל קִרְבּוֹ: (י) וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְהִנְתַּר מִמֶּנּוּ עַד בֹּקֶר בְּאֵשׁ תִּשְׂרֹפוּ: (יא) וְכִכָּה תֹאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים נֹעֲלִיכֶם בְּרַגְלֵיכֶם וּמְקַלְכֶם בְּיַדְכֶם וְאִכְלַתֶּם אֹתוֹ בַּחֲפְזוֹ פֶּסַח הוּא לִיקוֹק: (יב) וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה וְהִכִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְקוֹק: (יג) וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אֲתֶם שֵׁם וְרֵאִיתִי אֶת הַדָּם וּפִסַּחְתִּי עֲלֵיכֶם וְלֹא יְהִי בְכֶם נֶגֶף לְמִשְׁחַת בְּהִכְתִּי בְּאֶרֶץ מִצְרַיִם:

(כא) וַיִּקְרָא מֹשֶׁה לְכָל זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵיכֶם וְשַׁחֲטוּ הַפֶּסַח: (כב) וּלְקַחְתֶּם אֲגֵדַת אֲזוּב וּטְבַלְתֶּם בְּדָם אֲשֶׁר בְּסֶף וְהִגַּעְתֶּם אֶל הַמַּשְׁקוּף וְאֶל שְׁתֵי הַמְּזוּזוֹת מִן הַדָּם אֲשֶׁר בְּסֶף וְאֲתֶם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר:

(כג) וְעִבֵר יְקוֹק לִנְגֹף אֶת מִצְרַיִם וְרָאָה אֶת הַדָּם עַל הַמַּשְׁקוּף וְעַל שְׁתֵי הַמְּזוּזוֹת וּפִסַּח יְקוֹק עַל הַפֶּתַח וְלֹא יָתַן הַמִּשְׁחַת לְבֹא אֶל בְּתִיכֶם לִנְגֹף:

(כד) וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּקְוֶה הַכֹּהֵן כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פְּרֹעָה הַיֹּשֵׁב עַל כִּסְאוֹ עַד בְּכוֹר הַשֶּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה: (ל) וַיִּקַּם פְּרֹעָה לַיְלָה הוּא וְכָל עַבְדָּיו וְכָל מִצְרַיִם וְתָהִי צַעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי אֵין בֵּית אִישׁ אֲשֶׁר אֵין שָׁם מֵת:

(31) And he called for Moses and Aaron by night and said: 'Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. (32) Take both your flocks and your herds, as ye have said, and be gone; and bless me also.' (33) And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: 'We are all dead men.' (34) And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

(39) And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

(לא) ויקרא למשה ולאהרן לילה ויאמר קומו צאו מתוך עמי גם אתם גם בני ישראל ולכו עבדו את יקוק כדברכם: (לב) גם צאנכם גם בקרכם קחו כאשר דברתם ולכו וברכתם גם אתי: (לג) ותחזק מצרים על העם למהר לשלחם מן הארץ כי אמרו כלנו מתים:

(לד) וישא העם את בצקו טרם יחמץ משארתם צרות בשמלתם על שכמם:

(לט) ויאפו את הבצק אשר הוציאו ממצרים עגת מצות כי לא חמץ כי גרשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם:

4. Yehezkel 20:

(6) In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: (7) Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. (8) But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. (9) But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

4. יחזקאל פרק כ

(ו) ביום ההוא נשאתי ידי להם להוציאם מארץ מצרים אל ארץ אשר תרתי להם זבת חלב ודבש צבי היא לכל הארצות: (ז) ואמר אלהם איש שקוצי עיניו השליכו ובגלולי מצרים אל תטמאו אני ה' אלקיכם: (ח) וימרו בי ולא אבו לשמע אלי איש את שקוצי עיניהם לא השליכו ואת גלולי מצרים לא עזבו ואמר לשפך חמתי עליהם לכלות אפי בהם בתוך ארץ מצרים: (ט) ואעש למען שמי לבלתי החל לעיני הגוים אשר המה בתוכם אשר נודעתי אליהם לעיניהם להוציאם מארץ מצרים

5. Ibn Ezra, Commentary to Shemot, 12

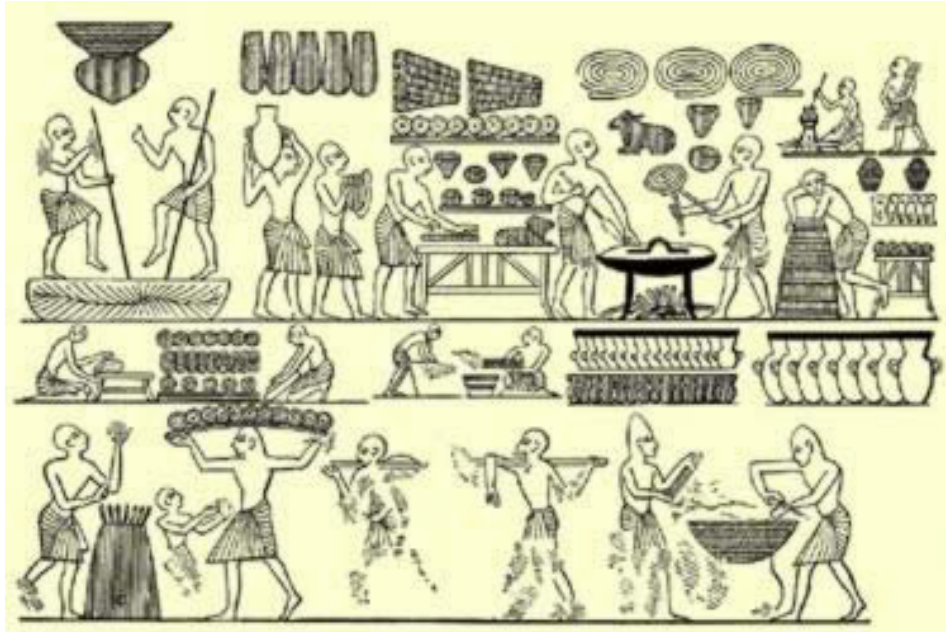
(7)... and many have said, putting the blood on the lintel and the two doorposts was to show that they had slaughtered the abomination of Egypt in public, since the Egyptians now feared them, and the Israelites were not afraid they would be stone. But if this were true, they would have done it in the courtyard. But, they only applied the blood secretly, as they closed the courtyard gate... But the reason the blood was placed on the lintel was for atonement for anyone eating in the house, and a sign for the destroyer to see.

5. אבן עזרא, שמות (הפירוש הארוך) פרק יב (ז) ... ורבים אמרו, כי נתינת הדם על המשקוף ועל שתי המזוזות, להראות שישחטו תועבת מצרים בפרהסיא, כי כבר נפל פחדם עליהם, ולא יפחדו שישקלום. ואילו היה כן, היה זה בשער החצר. והנה לא הושם הדם כי אם בסתר, שסגרו שער החצר... רק הטעם להיות הדם על המשקוף, להיות כופר בעד כל האוכל בבית, ויהיה סימן למשחית שיראנו.

6. Bread and Beer in Ancient Egypt

Ancient Egyptians, depending on their wealth and status, could have a varied diet, but central to their nourishment was bread and beer. From very early on, both were consumed at every meal, by everyone, and no meal was considered complete without them. Bread, nutritionally, provided protein, starch and trace nutrients, and it also played much the same role as beer in the Egyptian economy as well as in cult rituals.

Retrieved from: <http://www.touregypt.net/featurestories/bread.htm#ixzz2O90gBTC8>



Further Study:

- Rav Yoel Bin-Nun, "Lot's 'Pesach' and Its Significance": <https://www.etzion.org.il/en/lots-pesach-and-its-significance>
- Rabbi Menachem Leibtag, "Pesach and Chag Ha'Matzot": <https://tanach.org/shmot/bo/bos1.htm>
- Rabbi Chanoch Waxman: "'The House of Bondage: The Exoduses from Egypt and from Sedom": <https://www.etzion.org.il/en/house-bondage-exoduses-egypt-and-sedom>

	Escaping <i>Sedom</i>	Escaping Egypt
Linguistic Parallels	יֵצֵא, בֵּית, וַיִּתְמַהֲמֶהָ, וַיִּחְזְקוּ, קוֹמוּ צְאוּ, בֵּית עֲבָדֶיכֶם, צַעֲקוֹתֵם, מִשְׁחַתִּים, הַכּוֹ	יֵצֵא, בֵּית, לְהִתְמַהֲמֶהָ, וַתִּחְזַק, קוֹמוּ צְאוּ, מִבֵּית עֲבָדִים, צַעֲקָה, הַמִּשְׁחִית, הַכָּה
Thematic Parallels	<p>-Lot and his guests face danger outside their door/house and are only safe inside.</p> <p>-Angels cause a plague outside the house.</p> <p>-Story happens at night. -<i>Matzah</i> is eaten.</p> <p>-Revolves around a family being saved from a plague outside.</p> <p>-Story takes place in the house of a slave (Lot calls himself the "עֶבֶד" or "slave" of the angels). -Lot and his family leave <i>Sedom</i> at daybreak. -Lot is forced to leave without a second of delay, and is rushed out by the angels.</p> <p>-Lot does not want to leave. Most of his family stays in <i>Sedom</i> and laughs at him when he asks them to come with him (his wife even looks back and turns to salt). Lot asks to stay in <i>Tzoar</i>, in the <i>Sedom</i> region.</p>	<p>-<i>Bnei Israel</i> face danger outside their door of plague of the firstborn, and will only be saved if they stay in their homes.</p> <p>-Angel of Death (Or Hashem directly) causes the plague outside the house.</p> <p>-Story happens at night. -<i>Matzah</i> is eaten (along with <i>Maror</i> and <i>Korban Pesach</i>)</p> <p>-Revolves around family units (<i>Bnei Israel</i> eating in groups) being saved from the plague outside.</p> <p>-Story takes place in houses of slaves (Jewish people still not free). -<i>Bnei Israel</i> get the command to leave sometime before daybreak. -<i>Bnei Israel</i> are forced to leave without a second of delay and are rushed out by the Egypt. They are so rushed, that their bread has no time to rise.</p> <p>-Do <i>Bnei Israel</i> really want to leave? (later on they will say how they miss the food and life in Egypt). In <i>Yehezkel</i> (20:6-9) it discusses how assimilated <i>Bnei Israel</i> were into Egyptian culture).</p>
Differences	<p>-Lot's family is mostly assimilated into <i>Sedom</i> and perishes there.</p> <p>-No <i>Mitzvot</i> given to Lot in order to merit leaving (He does welcome guests, but this is not demanded of him).</p>	<p>-<i>Bnei Israel</i> all leave Egypt (not counting the <i>Midrash</i> that states 1/5 of <i>Bnei Israel</i> died in Egypt and was not worthy of being redeemed).</p> <p>-<i>Bnei Israel</i> must perform <i>Mitzvot</i> in order to leave: They must sacrifice the <i>Korban Pesach</i> (god of the <i>Mitzrim</i>), put the blood on their doorposts, refrain from eating <i>Hametz</i>, and must eat <i>Matzah</i> and <i>Maror</i> with their <i>Korban</i>, having the first "<i>Pesach Seder</i>".</p>