1. נטש (בֵּעֵר וּשְׂמַח) שָלַח שְׁלוֹם

4. וַיָּמוֹת מֹשֶׁה

(to) מְהָדֶל (to) מְדָלֶן,

(ָוָה) אֶל בֵּיתוֹ, וַיִּשְׁלַח בֵּיתוֹ, וַיִּשְׁלַח בֵּיתוֹ, וַיִּשְׁלַח בֵּיתוֹ.

and the son of Uzziel,

the uncle of Aaron,

and said unto them:

יָשָׁב לִפְנֵי הַבַּיִת

drew near,

and they came before the sanctuary

out of the camp.

4 (1) Netziv (Vayikra 10:4)

5. רְבִּיעַ וְלֵיתֶר קֶל שְׁלַח שְׁלוֹם

(1815-1898)

6 (5) Rebbe Yisrael Schneerson

Shas Holigraphim

עֲשֵׂר עִבְרִים

(1815-1898)

שְׁבָעַה"כ

וּבֶשָׂלָם
It is a commandment to make a second Passover for those that were unable or were defiled by any other uncleanness. If the secret of Passover, which is the secret of the Faith in which Israel entered, dominates in the month of Nisan and then it is the time for rejoicing, how could those who were unable to prepare it on time, or were defiled, make up for it in the second month, seeing that its time had already passed?

Once the Congregation of Israel is adorned with its crowns in the month of Nisan, she does not remove these crowns and adornments from herself for thirty days. The Matron sits in her adorments all these thirty days, beginning with the day of the exodus of Israel, since the Paschal lamb and all her legions are in a state of happiness. Whoever wishes to see the Matron may look. And the proclamation calls: Whoever did not get a chance to see the Matron should come and look before the gates are locked.

The redemption continues onwards. The redemption from Egypt and the complete redemption of the future is one, uninterrupted act. The process of the “Strong hand and the outstretched arm” that began in Egypt continues its activity in all events. Moses and Elijah work to bring the same single redemption. One begins and one concludes; together they complete a unit. The spirit of Israel listens to the sounds of redemptive activity, the result of all events, until the full sprouting of salvation, in its fullness and goodness.’ (Orot, p. 44)