

# The Mysteries of the Laver (הַפִּיּוֹר וְכִנּוּ)

## Digital Source Sheet

Source 1:

[https://www.sefaria.org.il/Exodus.38?ven=The\\_Contemporary\\_Torah\\_Jewish\\_Publication\\_Society\\_2006&vhe=Tanach\\_with\\_Ta%27amei\\_Hamikra&lang=bi&with=all&lang2=en](https://www.sefaria.org.il/Exodus.38?ven=The_Contemporary_Torah_Jewish_Publication_Society_2006&vhe=Tanach_with_Ta%27amei_Hamikra&lang=bi&with=all&lang2=en)

Source 2:

[https://www.sefaria.org.il/Exodus.30.19?ven=The\\_Contemporary\\_Torah\\_Jewish\\_Publication\\_Society\\_2006&vhe=Tanach\\_with\\_Ta%27amei\\_Hamikra&lang=bi&aliyot=0](https://www.sefaria.org.il/Exodus.30.19?ven=The_Contemporary_Torah_Jewish_Publication_Society_2006&vhe=Tanach_with_Ta%27amei_Hamikra&lang=bi&aliyot=0)

Source 3:

[https://www.sefaria.org.il/Sforno\\_on\\_Exodus.30.18.1?ven=Eliyahu\\_Munk\\_HaChut\\_Hameshulash&vhe=On\\_Your\\_Way&lang=bi](https://www.sefaria.org.il/Sforno_on_Exodus.30.18.1?ven=Eliyahu_Munk_HaChut_Hameshulash&vhe=On_Your_Way&lang=bi)

Source 4:

[https://www.sefaria.org.il/Sforno\\_on\\_Exodus.38.8.2?ven=Eliyahu\\_Munk\\_HaChut\\_Hameshulash&vhe=On\\_Your\\_Way&lang=bi](https://www.sefaria.org.il/Sforno_on_Exodus.38.8.2?ven=Eliyahu_Munk_HaChut_Hameshulash&vhe=On_Your_Way&lang=bi)

### Source 5: (Ibn Ezra)

אָבֵן עֶזְרָא עַל שְׁמוֹת ל"ח:ח'א'

(א) וְבִי"ת בְּמִרְאוֹת. ... וְטַעַם הַצּוּבָאוֹת. כִּי מִשְׁפֹּט כָּל הַנְּשִׁים לְהַתְיַפּוֹת לְרִאוֹת פְּנֵיהֶם בְּכָל בֹּקֶר בְּמִרְאוֹת נְחֹשֶׁת אוֹ זָכוּכִית לְתֵקֵן הַפְּאֵדוֹת שֶׁעַל רִאשֵׁיהֶם. הֵם הַנְּזָכְרִים בְּסִפְרֵי יִשְׁעִיָּה כִּי מִנְהַג יִשְׂרָאֵל הָיָה כְּמִנְהַג יִשְׁמַעְיָאֵל עַד הַיּוֹם. וְהִנֵּה הָיוּ בְּיִשְׂרָאֵל נְשִׁים עוֹבְדוֹת הַשֵּׁם שֶׁסָּרוּ מִתְּאַוֹת זֶה הָעוֹלָם וְנִתְּנוּ מִרְאוֹתֵיהֶן נְדָבָה כִּי אֵין לָהֶם צָרָה עוֹד לְהַתְיַפּוֹת. רַק בָּאוֹת יוֹם יוֹם אֶל פֶּתַח אֹהֶל מוֹעֵד לְהַתְפַּלֵּל וְלִשְׁמַע דְּבַרֵי הַמִּצְוֹת. וְזֶהוּ אֲשֶׁר צָבָאוּ פֶתַח אֹהֶל מוֹעֵד. כִּי הָיוּ רַבּוֹת.

And the reason that the Torah says "הַצּוּבָאוֹת", these crowds of women, is because women habitually look in the mirror- made of copper or glass- every morning to put their headdress into shape... Now, amongst the Israelites were certain women, dedicated to the service of God, who distanced themselves from worldly desire. They donated their mirrors to the Mishkan, as they had no further use for beautification. These women would come each day to the entrance of the Tent of Meeting to pray and to hear the details of the mitzvot. And these crowds near the entrance of the tent are the "הַצּוּבָאוֹת" referred to in the Torah.

Source 6:

[https://www.sefaria.org/Rashi\\_on\\_Exodus.38.8.1?ven=Pentateuch\\_with\\_Rashi%27s\\_commentary\\_by\\_M.\\_Rosenbaum\\_and\\_A.M.\\_Silbermann,\\_1929-1934&vhe=Pentateuch\\_with\\_Rashi%27s\\_commentary\\_by\\_M.\\_Rosenbaum\\_and\\_A.M.\\_Silbermann,\\_1929-1934&lang=bi](https://www.sefaria.org/Rashi_on_Exodus.38.8.1?ven=Pentateuch_with_Rashi%27s_commentary_by_M._Rosenbaum_and_A.M._Silbermann,_1929-1934&vhe=Pentateuch_with_Rashi%27s_commentary_by_M._Rosenbaum_and_A.M._Silbermann,_1929-1934&lang=bi)

**Source 7:**

[https://www.sefaria.org/Numbers.33.2?ven=The\\_Contemporary\\_Torah,\\_Jewish\\_Publication\\_Society,\\_2006&vhe=Miqra\\_according\\_to\\_the\\_Masorah&lang=bi&aliyot=0](https://www.sefaria.org/Numbers.33.2?ven=The_Contemporary_Torah,_Jewish_Publication_Society,_2006&vhe=Miqra_according_to_the_Masorah&lang=bi&aliyot=0)

על צבאותם:

וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם **על-צבאתם:** (פ)

**Source 8:**

[https://www.sefaria.org/Numbers.5.17?ven=The\\_Contemporary\\_Torah,\\_Jewish\\_Publication\\_Society,\\_2006&vhe=Tanach\\_with\\_Ta%27amei\\_Hamikra&lang=bi&aliyot=0](https://www.sefaria.org/Numbers.5.17?ven=The_Contemporary_Torah,_Jewish_Publication_Society,_2006&vhe=Tanach_with_Ta%27amei_Hamikra&lang=bi&aliyot=0)

**Source 9**

[https://www.sefaria.org/I\\_Kings.7.37?ven=Tanakh:\\_The\\_Holy\\_Scriptures,\\_published\\_by\\_JPS&vhe=Miqra\\_according\\_to\\_the\\_Masorah&lang=bi](https://www.sefaria.org/I_Kings.7.37?ven=Tanakh:_The_Holy_Scriptures,_published_by_JPS&vhe=Miqra_according_to_the_Masorah&lang=bi)

**Source 10**

[https://www.sefaria.org/I\\_Kings.7.36?ven=Tanakh:\\_The\\_Holy\\_Scriptures,\\_published\\_by\\_JPS&vhe=Tanach\\_with\\_Ta%27amei\\_Hamikra&lang=bi&p2=Yoma.54a.18&ven2=William\\_Davidson\\_Edition\\_-\\_English&vhe2=William\\_Davidson\\_Edition\\_-\\_Vocalized\\_Aramaic&lang2=bi&w2=all&lang3=en](https://www.sefaria.org/I_Kings.7.36?ven=Tanakh:_The_Holy_Scriptures,_published_by_JPS&vhe=Tanach_with_Ta%27amei_Hamikra&lang=bi&p2=Yoma.54a.18&ven2=William_Davidson_Edition_-_English&vhe2=William_Davidson_Edition_-_Vocalized_Aramaic&lang2=bi&w2=all&lang3=en)



Source 11:

[https://www.sefaria.org/Ezekiel.1.1?ven=Tanakh:\\_The\\_Holy\\_Scriptures,\\_published\\_by\\_JPS&vhe=Miqra\\_according\\_to\\_the\\_Masorah&lang=bi](https://www.sefaria.org/Ezekiel.1.1?ven=Tanakh:_The_Holy_Scriptures,_published_by_JPS&vhe=Miqra_according_to_the_Masorah&lang=bi)

Source 12:

[https://www.sefaria.org.il/Samuel.2.22?ven=Tanakh:\\_The\\_Holy\\_Scriptures,\\_published\\_by\\_JPS&vhe=Tanach\\_with\\_Ta%27amei\\_Hamikra&lang=bi&with=Talmud&lang2=en](https://www.sefaria.org.il/Samuel.2.22?ven=Tanakh:_The_Holy_Scriptures,_published_by_JPS&vhe=Tanach_with_Ta%27amei_Hamikra&lang=bi&with=Talmud&lang2=en)

וְעַלִּי זָקֵן מְאֹד וְשָׁמַע אֶת כָּל־אֲשֶׁר יַעֲשׂוּן בְּנֵיוֹ לְכָל־יִשְׂרָאֵל וְאֵת אֲשֶׁר־יִשְׁכַּבּוּן אֶת־הַנְּשִׁים הַצְּבָאוֹת פֶּתַח אֹהֶל מוֹעֵד:

Now Eli was very old. When he heard all that his sons were doing to all Israel, and how they lay with the women who <sup>1</sup>*Meaning of Heb. uncertain.* performed tasks<sup>1</sup> at the entrance of the Tent of Meeting

וַיֹּאמֶר לָהֶם לָמָּה תַעֲשׂוּן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי שֹׁמֵעַ אֶת־דְּבָרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֲלֵה:

he said to them, “Why do you do such things? I get evil reports about you from the people on all hands.

Source 13:

### **Rav Soloveitchik, Halakhic Man (pages 102-3)**

When God engraved and carved out the world, he did not entirely eradicate the chaos and the void, the deep, the darkness, from the domain of his creation. Rather, he separated the complete, perfect existence from the forces of negation, confusion and turmoil and set up cosmic boundaries, eternal laws to keep them apart. Now Judaism affirms the principle of creation out of absolute nothingness. Therefore, the chaos and the void, the deep, the darkness, the relative nothingness must all have been fashioned by the Almighty before the creation of the orderly, beautiful, majestic world.

...However, the forces of relative nothingness at times exceed their bounds. They wish to burst forth out of the chains of obedience that the Almighty imposed upon them and seek to plunge the earth back into the chaos and the void. It is only the law that holds them back and bars the path before them.

Source 14:

**Rabbi Adin Even-Israel Steinsaltz. "The Woman's Role." Teshuvah.**

Tsni'ut (modesty of dress) does not mean monasticism. It does not require that a woman make herself ugly, nor does it presume lack of beauty to be a virtue...[We] sometimes misunderstand the verse "Grace is deceitful and beauty is vain, but a God-fearing woman shall be praised" (Proverbs 31:30) as a manifesto against pleasantness of appearance, or at least against the effort to look good. Beauty and grace are "in vain" in the sense that they are transient things, and there is more to life than the preoccupation with them. But inherently they are not bad...Beauty is a gift of God, and tsni'ut should not be understood as a denial of it. Rather it is a way of showing special appreciation for this gift as something precious and delicate that is not to be wasted by being paraded in the public eye.

the continuity of the nation. Our sages referred to this idea when they interpreted the double syllable word used for "heart"-- *levav*-- instead of the single syllable word--*lev*-- in the text "you shall love the Lord your God with all your heart (*levavekha*) to mean "with your two hearts" or impulses: "with the good impulse and the evil impulse."