



# PARSHA FROM THE SOURCE

## פרשה ממקורה

25 Adar 5786

פרשת ויקהל פקודי תשפ"ו

The Torah tells us that the Kiyor was made from mirrors. Rashi says that this was the donation of the Jewish women. Of all the vessels in the Mishkan, why would the Kiyor be chosen to be made from the mirrors of the Jewish women?

### Bechor Shor Shemot 38:8

France, 12th c.

This refers to the kiyor (washing basin), which was positioned between the Ohel Moed and the altar, slightly shifted toward the north. It was placed this way so that the women who assembled there could see it, and so they would be reminded that from this basin the water for the sotah ritual was drawn. As it is written: *"holy water in an earthenware vessel"* (Bamidbar 5:17), which the Targum renders as: *"water from the kiyor in a silver vessel"*. It was made from mirrors in the very place where it would be seen.

### בכור שור שמות לח:ח

ר' יוסף בכור שור

שהיה נתון בין אוהל מועד ובין המזבח, משוך מעט כלפי צפון, כדי שתראנה אותו הנשים הצובאות, ויהא נזכר להנה שמשם משקין הסוטות, כדכתיב: *מים קדושים בכלי חרש* (במדבר ה:יז), ומתרגמין מי כיוור במאן דחסף, ונוסרו במראות – במקום ראייתן.

The Bechor Shor explains that the significance of the Kiyor being made from mirrors and being placed in a location where everyone could see, was to remind passersby of the punishment for a Sotah.

### Ramban Shemot 38:8

Gredona, 13th c.

And Onkelos translates: *"who would come to pray at the entrance of the Mishkan regularly."* His words align with the view of Rabbi Avraham, who explained that these women were devoted in their service of Hashem. They had turned away from the desires of this world and donated their mirrors as an offering. Each day they would come to the entrance of the Ohel Moed to pray and to hear words of the commandments.

### רמב"ן שמות לח:ח

ר' נחמן בן משה

ואנקלוס תירגם: *דאטייאן לצלאה לתרע משכן זימנא. נוטים דבריו לדברי ר' אברהם שאמר שהיו הנשים האלה עובדות השם, וסרו מתאות זה העולם, ונתנו מראותיהן נדבה, ובאות כל יום ויום אל פתח אהל מועד להתפלל ולשמוע דברי המצות.*

The Ramban understands that the message of the mirrors was to embrace spirituality and downplay physicality. Therefore, it was placed in the location where they would pray (near the entrance of the Mishkan).

## Rashi Shemot 38:8

France, 11th c.

The daughters of Israel possessed mirrors that they used when adorning themselves, and even these they did not withhold from bringing as a donation for the work of the Mishkan. But Moshe recoiled from accepting them, for they were instruments associated with the yetzer hara.

The Holy One, blessed be He, said to him: "Accept them – for these are more beloved to Me than all the others. Through them, these women established many multitudes in Egypt." When their husbands returned exhausted from the crushing labor in the fields, the women would go out to bring them food and drink and would feed them. Then they would take the mirrors, and each woman would look at herself together with her husband in the mirror, coaxing him with playful words: "I am more beautiful than you." Through this they would arouse their husbands' desire, join with them, conceive, and give birth there, as it is said: "Under the apple tree I roused you" (Shir HaShirim 8:5). This is the meaning of the verse: "with the mirrors of the women who gathered." And from these mirrors the kiyor was made – the vessel used to bring peace between a man and his wife, for from its waters the woman whose husband was jealous of her would be given to drink.

## רש"י שמות לח:ח

ר' שלמה יצחקי

נות ישראל היו בידן מראות שראות בהן כשהן מתקשטות, ואף אותן לא עזבו מלהביא למלאכת המשכן לנדבתו. והיה משה מואס בהם מפני שעשוין ליצר הרע. אמר לו הקב"ה: קבל, כי אילו חביבין עלי מן הכל, שעל ידיהם העמידו נשים הללו צבאות רבות במצרים. כשהיו בעליהן יגיעין מעבודת פרך בשדה, היו הולכות ומוליכות להם מאכל ומשתה ומאכילות אותם, ונוטלות המראות, וכל אחת ואחת רואה עצמה עם בעלה במראה, ומשדלתו בדברים: אני נאה ממך. ומתוך כך מביאות אותם לידי תאוה ונזקקות להם, ומתעברות וילדות שם, שנאמר: תחת התפוח עוררתין (שיר השירים ח:ה). וזהו שנאמר: במראות הצובאות. ונעשה הכיור מהם, שהוא לשום שלום בין איש לאשתו להשקות ממים שבתוכו את שקינא לה בעלה.

According to Rashi, the women weren't giving up their physicality. Instead, they were embracing the proper usage of physicality that they had displayed while in Egypt.

### Questions for Reflection:

1. What is one way in which physicality can be used to enhance our spiritual lives?
2. What is one way to embrace the separation from physicality to assist us in becoming more connected to Hashem?

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