

"And he made the laver of copper... out of the mirrors of the assembled women who assembled at the entrance of the Ohel Moed." (38:8)

The word *vag* (to make) is defined as an action which carries out an idea in material or substance appropriate to that idea. Therefore, the making of the laver, its specific shape, and the nature of the materials out of which it was made, were designated to be inherent parts of its symbolic value. It is deeply significant that the vessel of the *Mishkan* which was to represent the concept of the preservation of the moral purity of one's efforts, *ohkdru ohsh aushe* - the laver was used to wash the hands and feet of the *Kohanim* prior to their performing the service, was made out of women's mirrors. Mirrors are articles which place an emphasis upon the physical appearance of people. Hashem's commandment to include these mirrors in the vessels of the *Mishkan* suggests that the physical and sensual side of human beings are not excluded from the sphere which is to be sanctified. On the contrary, they were represented by the most essential objects of this sanctification. Man, having free-will in moral matters, must subjugate this side of human nature and sanctify it under the influence of the *Mikdash*. As Jews, we do not divorce ourselves from the physical dimension, but rather we consecrate it by applying it to the advancement of *Torah* and *mitzvos*.