

ParShaT *VaYaQHeL* One Pager Series

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[Background: We have been bringing controversies between Rashi and either academic scholars or other Jewish commentaries. Today we bring a Rashi, Ramban, Ibn Ezra __. The change is welcome]

Rashi #1a Biblical Text: Ex38-8 He [Moses] made the Temple washing basin in copper, using the mirrors of the stationed women who stationed themselves (by the door of the Tent of Meeting)

Combined Interpretation: To save space we first outline all key points brought by the commentaries, developed using our methods. After this presentation we explain the unique contribution and perspective of each commentary. We number the contributions (A,B,C,...) and their subparts (A1,A2...) for reference.

A) Jewelry: Jewelry is mentioned by: A1) The Golden Calf sin where women's jewelry was taken against their will to make an idol that served as a basis for a frenzied orgy (); A2) The Temple donations where it is mentioned that *the men came [for donations] on top of (al)* (right after) *the women; every donator brought brooches, nose-rings* [Note: The Hebrew *al* is translated as *with*; but *al* usually means *on*; we more properly nuance that *al* means *with but immediately after* similar to the English *on top of..* or *on the heels of*]

B) Protests: B1) It is well known that in orgies women are more hurt than men. The women protested the lack of religiosity manifested in the golden calf by B2) stationing themselves, similar to a modern day protest, on the door of Moses Tent, which was called by the Bible the Tent of Meeting () [B3) The other more usual meaning of the Tent of Meeting, the desert Temple, doesn't apply here since the Temple was not yet build] (B4) Note the repetitive *the stationed who stationed by the door* emphasizing continual protest.

C) Washing Basin: (C1) Moses accepted the female donations and used them, (C2) apparently by Divine decree, to make the Temple washing basin. This washing basin is symbolic of mature intimacy and a happy marriage, thus confirming the protest of the Golden-Calf orgies. Contrastive to the orgie which is characterized by sudden intimacy, mature intimacy takes place over time. This is symbolized by the washing basic which requires *sanctification of the legs and arms* which are washed prior to the entry to Temple service (). This symbolizes that mature intimacy is not sudden and involves the totality of the body.

C) The emphasis of various commentators and Rashiyomi.

Item ID	Rashi	Ibn Ezra	Ramban	Rashiyomi
A1 Gold calf				My idea
A2 Other jewelry			Ramban	Added explanation of <i>al</i>
B1 Orgies /women	Brings seduction stories from Egyptian slavery	Religious women wanted separation from lust; no longer needed mirrors	Cites Ibn Ezra after reviewing the Aramaic translation	My idea: Not separation from this world (perhaps Ibn Ezra) but protest of the orgies.
B2 stationing	Praying and listening to Moses	Praying and listening to Moses	Same as Ibn Ezra	I added idea of a protest
B3			Ramban	
B4				My idea
C1 - accepted by Divine decree	Moses didn't want to accept because mirrors are physical; God ordered him since donated for a good purpose	Women had relinquished worldly passions and devoted themselves to God.	Ramban notes that mirrors are not as "lustful" as say nose rings He argues that nose rings were <i>included</i> in general donation while here the mirrors were the <i>only thing</i> donated	See A2. I would argue that the mirrors were the first donation. When the men saw Moses accept them they came <i>on top of</i> (Immediately after) and also donated They too protested Golden calf sin
C2 - Basin used for peace	Rashi simply notes that the washing basin water is used in the suspected wife ceremony to bring peace			I employ a wider use of symbolic use of basin.