made the washtub of copper and its base of copper from the mirrors of the women who had set up the legions, who congregated at the entrance of the tent of meeting.

and would extol him with words, saying, "I am more beautiful than you." And by means of this they would bring their husbands to lust, and they cohabited with them, and conceived and gave birth there as it is said (Cant. 8,5), "Under the apple-tree I arose." And that is (the significance of) what is said, "of the mirrors of the serving women." And the layer was made of them (of the mirrors).

Raishi — ויכן רבי שמעון בר יוחאי, 8. Of the mirrors of the serving women. The daughters of Israel had in their possession mirrors into which they looked when they adorned themselves; and even these they did not refrain from bringing as a contribution for the tabernacle. But Moses was displeased with them for they were made for the Evil Incarnation.

(So the Holy One Blessed Be) He said to him: Accept (them), for these are more beloved by Me than every other thing else, for by means of them the women set up many tents in Egypt.

When their husbands were fatigued from the rigorous labor, they would go and bring them food and drink, and give them to eat; and then they would take the mirrors and each one would look at herself together with her husband in the mirror.

"Given that the Mizbech and the Kiyor seem to represent two mutually exclusive motifs, the physical proximity of these two items seems strange. How can the beauty of the mirrors harmonize with the sensation of self-criticism with which the road of the altar is bound?" ('Chumash Mesoras HaRav', Sefer Shemos, p.333)
The stones weren’t so nice. They could have been cut and worked on with all types of implements making them very smooth, and the mizbeach would have been a lot nicer. We can’t do that, because what is done to the mizbeach, a person tries to do to himself, and then the entire inyan of the mizbeach will be lost. The mizbeach was a mirror of a natural person, who sinned and became tamei, so that he could see his own reflection. Can’t we make a mizbeach of smooth stones? Don’t use a sword. Why not? Because a sword is the instrument used to smooth things, when you come to the mizbeach don’t smooth yourself out before Hashem when you bring your Korban Chatas.

My God, before I was formed I was unworthy, and now that I have been formed, it is as if I had not been formed. I am dust in my life and will surely be so in my death. Behold — before You I am like a vessel filled with shame and humiliation. May it be...
13. When you will finish tithing all the produce in the third year, the year of the tithe, you shall give the Levite, the proselyte, to the orphan, and to the widow; and they shall eat in your cities, and be satisfied, that the name of the Lord your God may be blessed before you.

14. Then you shall say before the Lord your God, 'My apostacy is before you; I have not transgressed any of the commandments of the Lord which he commanded me; I have not eaten it in my season of joy, nor have I given it to the dead; I have hearkened to the voice of the Lord my God, and have done according to all that he commanded me.'

15. So the Lord your God shall bless you in all your produce and in all the work of your hands; and you shall lend to many nations, but no one will lend to you; you shall reign over many nations, but no one will reign over you.

16. If you shall heed these rules, according to all that I command you, you shall prosper in the land which the Lord your God gives you for an inheritance forever.
יהו אֹרְחָה, הָלוֹךְ הָשְׁכָּמָת הַחֶדְרָה. ד'.