

Moshe took the oil of anointment... he anointed the Altar, and all its utensils, and the laver and its base in order to sanctify them. (8:10.11)

Moshe anointed Aharon and his sons, as he inducted them into the *Kehunah*. He also anointed all of the holy utensils that were used in the *Mishkan*. The process of anointing elevated the utensils to a level of sanctity in accordance with their function in the *Mishkan*. It makes sense that a ladle, that heretofore had been a piece of metal and now would be used to accept the blood of *korbanos*, would need to be prepared and sanctified for its new station. There seems to be a demand for all vessels to be anointed - even those that did not serve in such a significant capacity. The *Kiyor*, Laver, for instance, was used by the *Kohanim* to wash their hands and feet prior to performing the *avodah*. In this case, the subject of the anointing was not a vessel that was used for actual service, but rather as a basis for the service. It is a preparation for the actual *avodah*. Yet, it needed to be anointed. We infer from here that even the foundation of the service must go through the ritual of anointing as a preliminary for the service.

If it would stop with the *Kiyor*, we would posit that the foundation for the service also must go through a process of *hachsharah l'kedushah*, preparation for sanctity. What are we to say, however, to the fact that the Laver's base was also anointed? The base served no function other than having the *Kiyor* rest upon it. Why was it anointed? *Horav Avigdor Halevi Nebentzhal, Shlita*, derives from here a profound lesson in *avodas Hashem*, serving the Almighty. Everything - even the *yesod ha'yesodos*, foundation of foundations - connected with *avodas Hashem*, must be pure and holy. Even the preparatory vessels must be sanctified - no element may be overlooked. Rabbi Chiya would plant flax to make traps, to capture deer, from which he would prepare the parchment upon which he wrote the *Torah* that he would teach Jewish children. Is that not an extreme? He sought to teach us that even the *hachanah*, preparation, must be totally imbued with *kedushah* from its very beginning. Every step of the way, every aspect of this *Torah*, must be holy from its most initial stages through its most profound study and observance. The Hebrew word *hachanah* is a derivative of the word "*kan*" basis, foundation. The *hachanah* must go so far that even the substructure is permeated with *kedushah*. This applies to every aspect of sanctity, be it *Torah* study, *mitzvah* performance, or the "mundane" aspects of *Torah* life, such as organizations and institutions. Everything must be "*al taharas ha'kadosh*," pure and holy.