

## Be holy, for I your G-d am holy. (19:2)

Hashem commands us to be holy because He is holy. This is enigmatic. How can we compare ourselves to Hashem? Just because He is holy, does that mean that it is so easy for us to become holy? Imagine a poor man standing in front of a bank begging for alms from the people that come out of the bank. A wealthy man comes along and asks him, "Why don't you go inside the bank and withdraw a few thousand dollars to tide you over?" The poor man looks back at him incredulously and says, "From what should I make the withdrawal? I do not have an account in the bank. If I did, I would not be standing out here begging." The same notion applies to *kedushah*, holiness. Hashem tells us to be holy because He is holy. Can we even dream of approaching *kedushah* from Hashem's perspective?

Obviously, if Hashem demands *kedushah* of us, it is within our reach. As our Creator, He knows our capabilities and potential. Consequently, He makes only those demands that are feasible for us to achieve. In this *parsha*, Hashem offers the method for attaining *kedushah*. *Rashi* defines *kedushah* as separation from immorality. The illicit relationships which the *Torah* forbids are to be avoided at all costs. The *Ramban* contends that *kedushah* is more of an attitude towards *mitzvos* than an observance of any particular segment of the *Torah*. He feels that one's approach towards all aspects of life should be one of temperance and moderation, especially in relation to permissible behaviors.

Now that we have the definition of *kedushah*, an ingredient seems to be missing. What is the missing key to attainment of *kedushah*? **Horav Dovid Schneur, Shlita**, cites *Rashi* at the end of the *parsha* who adds one word in his explanation of the pasuk (20:26) "*You shall be holy for Me, for I Hashem am holy; and I have separated you from the peoples to be Mine.*" *Rashi* says is not sufficient to simply stay away from forbidden foods because one detests them. Rather, one should proudly say that while he would desire to eat non-kosher food, but he cannot because Hashem has forbidden its consumption. Hashem has demanded that our observance be "hnaq", for "My Name." All of our observance must have one focus -- Hashem. This is the true definition of *kedushah*. Man acts in accordance with Hashem's will because it is Hashem's will and for no other reason. One only achieves sanctity when he performs as a servant of the Almighty, not out of personal vested interest.

A person can go through the day performing many *mitzvos*, being meticulous not to transgress any sin. If he does not act out of a sense of sublimation to the Almighty, if he does not serve "*Lishmi*," "for My Name," then he worships himself, he is not worshipping Hashem.

