

Be holy! For I, your G-d, am holy. (19:2)

The *Torah*'s exhortation to "Be holy" is more than good advice; it constitutes the cornerstone of Judaism. This *mitzvah* defines the Jews' ultimate goal. We strive not simply to attain holiness for ourselves; rather, we strive to be Holy - because Hashem is holy. Hashem is not simply to be worshipped; He is to be emulated! Everything we do, every endeavor in which we are involved, must mirror Hashem's ways. We must strive to be like Him. The *Torah* details the prescription for G-d-like living: Follow the *mitzvos!* *Parashas Kedoshim* provides a sampling of the *Torah*'s code. It focuses on social, ethical, and moral issues, while it gives equal time to the ritualistic observances that characterize man's relationship with the Almighty. We must embrace all of the *mitzvos* if we are to be holy.

An attempt to preserve the *Torah*'s ethical and moral standards, while ignoring its halachic codes and ritual laws, is as ridiculous as emphasizing man's relationship with the Almighty, while brushing aside the *Torah*'s ethical and moral ideals. A fragmented form of religious observance has been synonymous with the breakdown of Judaism. We are to be holy because Hashem is holy. Our goal in life is to emulate Hashem as much as possible.

Indeed, at the end of one's journey on this earth, when we measure his success or failure, we determine to what extent he has mirrored the Almighty. Furthermore, to cite **Horav Moshe Swift, zl**, we ask, "How much *kedushah* did he leave behind?" How much of Hashem did he emulate and transmit to his children? How much joy and harmony did he bring to the world? How much *Torah* did he study and disseminate? How much *chesed*, kindness, did he perform, and how much mercy did he show? In other words--how much did he emulate Hashem?