

"Like the behavior of the land of Egypt, wherein you dwelt, you shall not do, and like the doings of the land of Canaan, where I am bringing you, you shall not do, neither shall you walk in their statutes." (18:3)

The *Torah* in its moral code clearly defines that which is proper and moral, as opposed to that which is decadent and immoral. Society is always in flux, and that which was considered immoral and degenerate is no longer regarded as wrong and reprehensible. Intellectuals are constantly expounding new perspectives and outlooks on morality. The *Torah* here enjoins us to categorically reject the morals and way of life of the society wherein we live when they are antithetical to the *Torah*. We are admonished not to imitate the "*doings of the land of Egypt or Canaan*" even if this is what is in vogue. The loyal Jew must maintain his standards and not cut down his *Torah* ideals to conform to the practices of those around him. The *Shoel U'mayshiv* remarks regarding the end of this *posuk* - "*you shall not walk in their statutes*" - *chukim*", that the term "*chukim*" denotes a commandment which defies easy rational explanation. He states there are also sins which defy rationale, since there is nothing reasonable or commendable about them. Nevertheless, people still find themselves attracted to these irrational and senseless offenses so that the *Torah* must warn us regarding them. We can see that a life not guided by *Torah* and *mitzvos* is a life out of control and without direction. There is a famous *Chassidic* thought regarding the *Torah's* admonishment to Aharon "*not to enter the Kodesh at any time*" (16:2). Not all that is fashionable and in vogue should be brought into Hashem's sanctuary. Just because something is stylish by today's standards does not validate its introduction into the Sanctuary. Only that which comes from the *Torah* as expounded by our *Torah* leaders is acceptable.