

And the pig, for its hoof is split and its hoof is completely separated, but it does not chew its cud, it is unclean to you. (11:7)

We are presently considered to be in the exile of Edom, the nation whom *Chazal* have compared to the pig. Just as the pig stretches out its kosher sign, its leg, claiming that it is kosher, so does the Edomite government boast of its just laws and democracy, while concealing its immoral and depraved behavior. We are subject to the influence of the culture and society we live in. How often have our own people fallen prey to the sham that constitutes today's society. History has demonstrated time and time again that the "pig" shows its true colors and lashes out with a savagery consistent with its true nature. Regrettably, the individuals who think they were achieving some success by assimilating with the present representatives of Eisav, have suffered the most.

Horav Moshe Mordechai Epstein, zl, gives deeper insight to the words of *Chazal*. Eisav was a hunter. He was a "*tzayid b'fiv*", ensnared people with his mouth. He used guile to captivate people and convince them to follow in his ways. How did he achieve his goal? He elaborated upon the importance of observing *mitzvos bein adam l'chaveiro*, those commandments whose focus is on the relationship of man with his fellow man, the "social" *mitzvos*. He chose to expound on these *mitzvos*. After all, he was following in the footsteps of his grandfather, Avraham, who exemplified the *middah*, character trait, of *chesed*, kindness. Once he "modified" the *Torah*/observance of *mitzvos* into an abbreviated form of humanistic and social-related *mitzvos*, he accumulated a following. He, of course, never divulged the "other" area of observance, *mitzvos bein adam la'Makom*, commandments that address man's relationship with the Almighty. Indeed, these *mitzvos* define the true concept of "*bein adam l'chaveiro*". Without the guidelines of the Divine, the human element has little substance.

The *Torah* requires us to look for two signs that render an animal kosher, split hooves and the chewing of cud. These two signs allude to the kosher signs of a human being. The first, split hooves, signifies the purity of one's "hands," the significance of *mitzvos* that address relationships between people. The other sign, chewing of cud, implies one's inner service, his relationship with Hashem. Eisav manifests one sign, the symbol of external observance, the belief in those *mitzvos* that are logical, that concentrate on man and his fellow man. We cannot divide up the *Torah*, picking and choosing those *mitzvos* that are logical, that make us feel good, with which we agree. We have seen throughout history how the great humanitarian races plundered and killed those that did not fit into their humanistic guidelines. Hence, Eisav/Edom/the pig, is rendered unclean.