

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

The commentators explain the reason the Torah focuses on the pig's singular kosher sign. The pig, which is the prototypical charlatan, puts forth its kosher sign as if declaring, "See, I am kosher," expecting people to ignore that it does not chew its cud. Indeed, we have more to fear from those who claim to be observant than from those who do not conceal their estrangement from *mitzvos*.

Despite its despicable nature in attempting to fool people, the *chazir* has one positive aspect to it, which is alluded by its name – *chazir* – which means "return." The *Shlah HaKadosh* (*Perek Torah She'b'ksav*, 284) writes that the pig was given this name, because it will one day return to the Jewish People as a kosher animal. Hashem will purify the pig, allowing for it to gain *kashrus* status.

The question is obvious. One of the principles of our faith is the immutability of the Torah. How is it that Hashem would alter a prohibition of the Torah? A number of commentators explain that, when our sages posit that the *chazir's* status would change, they were referring to the man/nation who is compared to the pig and has *chazir* status: Eisav *harasha*. His status in the End of Days will change with his positive behavior. The pig, however, will remain a pig – an unkosher animal.

The *Ritva*, however, contends that, in the future, the nature of the pig will change, and it will become a *maalei geirah*, chew its cud. The Torah will not change; rather, the pig will change its "stripes."

What "merit" does the pig have that its non-kosher status will be modified? *Horav Zaidel Epstein, zl*, cites *Rashi* (*Bereishis* 36:34) who quotes *David Hamelech, Yecharsimenah chazir mi'yaar* (*Tehillim* 80:14), "The boar of the forest ravages it." Just as the pig points to its hooves in order to claim its *kashrus* status, likewise Eisav would publicly act like a virtuous person, while behind closed doors he would continue to be the immoral despot that he really was. The *Mashgiach* notes the surreptitious nature of Eisav/pig, but the fact that he points to his kosher side is in and of itself an indication that it does, in fact, have a connection to virtue. Therefore, it is quite possible that the pig's nature can change, and it will one day become kosher.

One stipulation, however, is in effect. The change in status applies only when the flaw is between man and Hashem; displaying split hooves means absolutely nothing. When one who is cruel, such that he has no qualms about hurting his fellowman to pursue his own agenda, all the *frumkeit* in the world will not *kasher* him. He is unworthy of any change in status. The pig does not prey on other animals. His "failing" is between itself and G-d. It lives in dirt and rummages through garbage. Nonetheless, if it is prepared to glorify the fact that it has one kosher sign – we can have hope for the pig.