

PARSHAS SHMINI



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FOUR NON-KOSHER ANIMALS & THE UAMOS HAOLAM

FOUR NON-KOSHER ANIMALS

The *pesukim* in this week's parsha (Vayikra 11:4-7) introduce us to a list of animals that we are not allowed to eat even though they have one of the *simanei kashrus*. These non-kosher animals are either *מעלה גרה* - they chew their cud, or they are *מפריס הפריס* - have split hooves. The pasuk says *את הגמל*, the camel, you should not eat, *כי מעלה גרה הוא*, because it chews its cud, but *ופרסה איננו מפריס*, it doesn't have split hooves, *לכך*, it's *tamei* (impure) for you. *שפן*, *shafan* is another kind of animal. I don't know what it is. They call it a hyrax. It says don't eat a hyrax: *כי מעלה גרה הוא*, because it's *ma'alei geirah*, it chews its cud, *ופרסה לא יפריס*, it doesn't have split hooves, *ואת הארנבת*, and the rabbit, once again, *כי מעלת גרה היא ופרסה לא*, *כי מפריס פרסה הוא*, it does have split hooves, but *והוא גרה לא יגר*, it doesn't chew its cud, *לכך*, it's *tamei* for you.

It's also interesting to note that when the Torah lists these four, non-kosher animals, it first mentions their sign of *taharah*, their sign of *kashrus*, and then it mentions their non-kosher *siman*. It's also interesting how it describes these simanim: *אֲתֵּן אֶת הַגָּמֵל כִּי מַעְלֵה גֵרָה הוּא* - *[don't eat] the camel because (כי) it chews its cud*. It should have said "even though" or "although" it chews its cud. Why does it say *because* it chews its cud? It says similarly regarding the *arneves*: "because it's *ma'alas geirah*." Also here, it should not have said, "because it chews" but rather, "although" it chews its cud, it's still not kosher, because it doesn't have split hooves.

The *medrash* (Midrash Aggadah, Vayikra 11:4) says that this is not just a zoology class and a class for veterinarians.¹ *Chazal* tell us that the camel represents Bavel. The *arneves* represents Madai - they were the ones who wanted to destroy Klal Yisrael in the Purim story. The name of *Talmei Hamelech's* mother, who lived during that time period, was Arneves. The *shafan* refers to Yavan. They were *mashpil* the Torah. It says the *chazir* refers to Edom, as it doesn't chew its cud.

THE DANGER THAT LURKS AROUND

The question is what is the *medrash* teaching us? The answer is that all these four nations were nations that subjugated the Jewish people throughout our history, and they were the hosts to the Am Yisrael in *galus*. The Torah is showing us how to judge people, how to view people and to understand the dangers that await us while we live in *galus*, among the nations of the world.

Let's take the description of the camel, which refers to the *malchus* of Bavel. The *gamal* is *ma'alei geirah*, and from that perspective it appears to be kosher because it chews its cud. This was what the *malchus* of Bavel represented. They presented themselves as if they had the *middah* of *gemilas chessed* toward the Am Yisrael. As it says in the *Tehillim* (137:8), Hashem will pay them back for the good that they did for us. It was a nation that demonstrated some kindness to the Jewish people. It also honored the scholars of Torah. Scholars of Torah were not persecuted in Bavel. They were elevated. They had phenomenal power, and they built up an empire of Torah there. They also chose the prophet Daniel to serve as the advisor of the king, which was a tremendous position of *gedulah* and *kavod*.

Madai is compared to the *arneves*, the rabbit, which has *simanei tumah* and *simanei taharah*, Likewise, Madai presented itself as a *tzaddik* and *rasha*. They were *mekarev tzaddikim* like Mordechai and Esther, and on the other hand they also elevated Haman Harasha.

¹ אך את זה לא תאכלו וגו', את הגמל, ואת השפן, ואת הארנבת, ואת החזיר. את הגמל זה בבל, שנאמר בת בבל השודרה [אשרי שישלם לך את גמולך שגמלת לנו (תהלים קל"ז ח)]. את הארנבת, זו מלכות מדי, שעשתה את ישראל פאה וביכורים, שנאמר להרוג ולאבד את כל היהודים (אסתר ג יג). ואת השפן, זו מלכות יון, שהשפילה התורה מפי ישראל, שנאמר הנה ימים באים נאם ה' וגו', ונעו מים (ועד) [עד] ים וגו' (עמוס ח יא יב). ואת החזיר, זו אדם הרשעה, שנמשלה לחזיר, שנאמר יכרסמנה חזיר מיער (תהלים פ' יד), ולמה נמשלה לחזיר, שעדת הקב"ה לחזיר עליה מדת הדין, והאיך לעתיד לבוא הקב"ה מוציא כרוז כל מי עשה מצוה פלונית יבוא ויטול שכרה, ואף הגוים באים ליום הדין, ואומרים תן לנו שכרינו, שאף אנו עשינו מצוה פלונית, אמר הקב"ה איזה מצוה עשיתם, והם שותקים, באותה שעה אמר הקב"ה כל מי שלא אכל בשר החזיר השקץ והעכבר ומשמים יבוא ויטול שכרו, באותה שעה מתקבצין כל הגוים, והקב"ה מענישם, שנאמר אוכלי בשר החזיר השקץ והעכבר יחזיו יספו נאם ה' (ישע' סו יז)

And then you have Yavan who's compared to the *shafan* (hyrax). It similarly says, **כי מעלת גרה הוא**. They were *megadel tzaddikim* and even Alexander the Great, who was from *malchei Yavan*, stood up when he saw Shimon Hatzaddik, and gave him respect and honor.

And the last one is the *malchus* of Edom. That's our present hosting *malchus*. They are compared to the *chazir*. The idea of the *chazir* is that the *chazir* demonstrates and shows its claws, and it says, "Look at me. I'm kosher. My *siman taharah*, my *siman kashrus* is out there where everybody can see it." And so too, the nation of Edom are not big *ganavim* and *gazlanim*. That's one of their *mailos*. They say to you, "Look at us, we're *mentschen*. We treat people respectfully. We respect people's property. We're not *ganavim* and *gazlanim*."

TAHARAH THAT INCREASES THE TUMAH

Rashi says in *Bereishis* that Eisav, the father of Edom, is compared to a *chazir* because when the pig lies down, it doesn't tuck his feet underneath itself like most animals do. Instead, it sticks its hooves out up in the front and says, "Look, I'm *tahor*." But you should know that, in reality, these fellows who tell you "we're kosher, we're honorable people," will rob you behind the scenes and do anything to you; but in front of you, they'll act as if they are very respectful people.

Now, let's return to the question we asked earlier - why does the Torah describe these animals, the *gamal* for example, with the language of "because" (i.e. because it chews its cud)? Why do we have to point out the *siman* of *taharah* that these animals have? It should simply say: "do not eat the camel because it doesn't have split hooves." That's it. That's the *ikar* reason for its *tumah*. The same difficulty can be raised with the *shafan* and the *arneves*. Why does it keep on saying: **כי מפריס פרסה הוא**? It should have only mentioned the *siman tumah*. It's a great question.

The Klei Yakar and the Steipler, who has a whole *perek* on this, both say that you have to know that the *siman* of *taharah* that these animals possess are not their *ma'aleh*.² It's not the *pshat* that they're less *tamei* because they're half kosher. No, it is just the opposite: the fact that they have one *siman* of *taharah* **increases** the reason and the severity of their impurity and their *tumah*.

The *chazir*, for example, puts forth his feet and says, "Look," demonstrating that he's kosher. But really inside he's *kulo sheker* and full of deceit. That shows he's a hypocrite. His whole existence is one of falsehood. That's called being a *tzavuah* (two-faced). They appear to be kosher, but in reality, somebody who appears to be kosher on the outside - while he is *pasul* on the inside - is much worse than a guy who's *pasul* on the outside.

INNER REFLECTIONS

That's a very important *yesod*. That's a Torah *yesod*. Many people would disagree with that. What do you think is worse, someone who presents himself with niceness outside and says, "I respect rabbis, I respect Jews. I love Jews," but deep inside, he really hates Jews, or someone who says, "I'm not Jewish. And I don't like the Jewish people. I'm just being straight up with you"? Who do you think is worse? The second guy is actually much more straightforward, because someone whose *tocho kebaro* - whose inside is like his outside - is much better!

Do you know where we learn this from? From Yosef's brothers. The Torah says that Yosef's brothers were not able to speak to him with *shalom* - **וְלֹא יָכְלוּ דַבְּרוּ לְשָׁלוֹם** (Bereishis 37:3). Rashi says an interesting thing there. Rashi writes: "from their weakness we learn their praise."³ They could not present themselves as *achas bepeh and achas belev* - "one way in their mouth and another way in their heart." Now, you might have thought: "Wouldn't it be better if they had treated Yosef with respect and honor and would have smiled at him, but on the inside would have thought and conspired to destroy him?" We see that the Torah actually praises the brothers because they didn't do that! They didn't play games. They were straight with Yosef. They strongly held he was wrong, and they expressed these "inner" feelings to him "outwardly." They were *tocho kebaro*.

Getting back to these non-kosher animals - the reason why the Torah mentions their *siman taharah* is because their outward *siman taharah* is the reason why they create the tremendous *sakanah*, the tremendous danger.

KIRUV 101: OPPOSITION BRINGS CHANGE

I want to tell you when I saw this point demonstrated. I saw this so clearly in the days when I was doing *kiruv*. When you do *kiruv*, you encounter two groups of people. You encounter people who tell you, "I don't like Judaism. I don't like Torah. I

² **את הגמל כי מעלת גרה הוא.** הו"ל כי פרסה איננו מפריס שזה עיקר טעם אל הטומאה וכן בשפן וארנבת קשה זה, ובחזיר אמר כי מפריס פרסה הוא ה"ל כי אינו מעלה גרה, ולמה התחיל בכלם בסימן טהרה שלהם וביאור ענין זה שסימן טהרה שבכולם מוסיף טומאה על טומאתן כדרך שאמרו בעשו (בר"ר סה א) שנמשל לחזיר שפושט את טלפיו להראות כאילו כשר ותוכו מלא תוך ומרמה וזה מורה על כל מי שאין תוכו כבד כמדת הצבועים המראים את עצמם כשרים והמה בלי ספק גרוועים מן הרשע הגמור שתוכו וברו שוין לרעה, כמו שפירש"י על פסוק ולא יכלו דברו לשלום (בראשית לו ז) וע"כ הפרסת פרסה בחזיר הוא סימן טומאה לפי שבפרסה זו הוא יכול להטעות הבריות ולהראות כאילו הוא כשר וכן בהפך זה בגמל ושפן וארנבת, ואע"פ שכל מדות אלו אינן שייכות בהחמת מ"מ הם מולידים תכונה רעה זו בגוף האוכלם כי כל אוכלם יאשמו (ע"פ ירמיה ב ג) להיות מן כתות הצבועים המראים את עצמם כשרים כמו עשו וחביריו (כלי יקר שם)

³ **וְלֹא יָכְלוּ דַבְּרוּ לְשָׁלוֹם.** מתוך גנותם למדנו שבקם, שלא דברו אמת בקה ואחת בקב

don't like Orthodox Jews. I don't like what they represent." Now, in the beginning I thought, "Boy, these guys are not *mentschlich*. They can't even put on a face and say: '*Shalom Aleichem*. Hello. Nice to meet you Rabbi!'" Then you have the other group who say, "I have great respect for you, Rabbi. Great respect for the Orthodox people. Great respect for them. But it's not for me."

Who would you think is worse? Who would you think is easier to make *frum*? You would think it's easier with the people who have respect for

yiddishkeit and like you, or say they like you. The reality is they do not become *frum*. And in the beginning, this would boggle my mind. It was only the people who were straight up and said to me, "Rabbi, I don't like what you represent. I don't like what Torah represents," these people often ended up becoming *frum*.

I'll never forget there was a Russian-born fellow who came to my *shiurim* for a long, long time. His English wasn't that great. One day he took a walk with me and said, "I want to tell you the honest truth. The *trut*." I said, "*Nu, what's the trut?*" "*The trut, is I don't lika you. I don't lika vat you say, I don't like vat you talk, and I don't like the people around you,*" he told me straight up. I said, "Baruch Hashem. We're going to be friends! I'm happy you are honest with me! Can I make a suggestion? Keep coming. I'm going to grow on you. You'll see I'll grow on you!"

The people who are the most antagonistic, the ones who tell you straight up what they think about you and your Torah - if they're willing to sit down with you - you can easily open their eyes and sway them. But the guy who says to you, "I have great respect for religious Jews. Oh, Shabbos is great. Oh, going to synagogue is great," is the one who won't change.

YOU'VE BEEN WARNED

The Torah is telling us that many nations of the world have certain *simanim* of *taharah*. Each one has an aspect of *taharah*. They seem to be very well-meaning, but the Torah says, "I'm warning you. Stay away from this deceit because this is all hypocrisy. They have their poison and their *tumah* inside of them."

Do you know what a lot of people say to me? "Ah, you're a little bit far out, this is an exaggeration. *Goyim* are very nice. I have very nice *goyishe* neighbors." People who say this are fooling themselves. Do you know why? Because they don't learn from history. I have read hundreds of testimonials from people in Europe who got along with their neighbors amazingly. Their neighbors would come to their house. They would play with their neighbors. They would come on Shabbos for *gefilte* fish and some *chulent*. The father, the *sheigetz* would come for some vodka, and they talked and they *shmoozed* and they thought it was unbelievable. *Polishe, Galizianer, Hungarians*. You know what they all were? They turned out to be the worst murderers, more ruthless than the Nazis themselves, much more! I read the reports. They can't print them too much because they're not for most people's eyes to read, but the viciousness and the evil that these people had is *lo yeuman ki yesupar*.

GEMUTLICHKEIT ON FULL DISPLAY

Who would have imagined that Germany would be the ones to challenge the Jews. The most cultured of all the nations in the world was Germany! Germans are very cultured people. They have something called *gemutlichkeit*. It's a word that expresses refinement, goodness, geniality, and friendliness.

Rav Hutner, zt"l, was once having a discussion with a Yid in Europe. He said to this fellow, "The whole German presentation is a farce. They look good on the outside but inside they're the worst of the worst." The Yid said, "What are you talking about, Rabbi? They're nice people. They don't throw papers on the floor. They say: *gut morgen*. They say: *yavol* ("yes" or "quite so"). They say: *gutte nacht*. They're a bunch of beautiful folks!"

Then the war came. When it was over, Rav Hutner was in America already building his *yeshivah*, Chaim Berlin. One day a fellow comes in and he waits for the *rosh yeshivah* to finish the *shiur*. When he finishes the *shiur* the fellow goes over to the *rosh yeshivah* and says, "You were right. You were right." Rav Hunter said, "What do you mean?" He said, "You don't remember me?" The Rosh Yeshiva said, "No, I'm sorry - I don't remember you." So the man reminded him of that conversation before the war. Rav Hutner said, "Oh, yes, *gedank zich, gedank zich*. So how did you know I'm right?" He said, "I was taken to the concentration camp and I was subjected to the evils of Josef Mengele *yimach shemo vezichro*. He did these tests on me, these awful tortuous tests, and every time he gave me this test and it would kill, burn my insides, he would ask me, "*Tut vei nisht varer?*" ("It hurts, is it not so? *Tut vei* - is it not so?")

And the man said, "You remember my point that I told you?" This man had told Rav Hutner before the war that the Germans have a tremendous humility that whenever someone asks them a question and the person gives them an answer, the person says back to the questioner, "Is it not so, *nisht varer*, is it not correct?" as if to get his *haskamah*. What kind of *tzidkus*

is this? I asked you a question. Obviously you don't know the answer. If I asked you a question, so give me an answer! Why would you say back to me afterwards: "Is it not so?" That means he's trying to show what kind of humility he has.

THE UGLY TRUTH

Rav Hutner told him, "It's just the opposite. You know why they do it? Because of *ga'avah*. The Germans never want to get caught not knowing something, so they made a rule that if a guy ever asks a question and the other guy gives him an answer, the guy who gives the answer has to ask the questioner if the answer is right, *ke'eilu*. I knew this all along." Have you ever seen a person who sometimes asks a question and then he says, "Oh, I knew it all the time." What it means is that you're a *shtick ba'al ga'avah*, that's what you are! The Germans did this out of arrogance, in order to protect themselves. The man said to Rav Hutner, "I got that message loud and clear as he was torturing me and he was saying, *tut vei nisht varer*, it hurts - is it not so?"

Rabosai, we live in America. There are many people in America who feel, "Ah, very good." America is Edom. The *middah* of Edom is that he presents himself with the kosher *simanim*. He sticks them out for everybody to see. You have to know that all the nations of the world received their nature from Hashem, and they all present themselves in front of Klal Yisrael as if they have our best interests in mind. They want us to see that they want to help the Jewish people. Just like the evil Zionist government in Eretz Yisrael says, "Oh, we love the Jewish people. We love the *Chareidim*. We want to help them!" We want to help them?! They're *reshaim arurim* - that's who they are. And Klal Yisrael wasn't careful with them because they saw they acted diplomatically with the Jewish people, but the *emes* is they're doing it for one purpose - the *gemara* says - for their own benefit. They do nothing for your benefit!

Now, we live in a world where, officially, antisemitism is frowned upon. But if you listen to what's going on in America - and in the second biggest respectable country, England - you hear from "*chashuve mentschen*" antisemitic tropes all the time. You're going to hear it in their statements, in their jokes. They couldn't care less for the Jewish people! And you should know that's why they have a *siman tumah* - because this *parsah*, this nice, kosher-looking foot that they are sticking out in front of you, this *siman taharah*, could fool people! And if somebody wants to know: "So what do you possibly lose by eating *chazir*?" I'm sure there are some people whosay, "I've eaten *chazir* and I feel very pro-Jewish." But that's what *chazeirim* feel. They put their feet out in front: "We like the Jews! Look, we're kosher!" But their inside is rotten to the core.

EMULATING THOSE WHO EAT CHAZIR

It's interesting that the Bnei Eisav, the Edomites, eat pork. In America and England the big food is pork. That's why they appear on the outside to be refined and very "British" and very hoity-toity but the inside is *pasul* and *umefusal*. The Bnei Yishmael, you know what they eat? They don't pork. They eat *gamal*. They eat camel.⁴ And do you know what Klal Yisrael eats? We eat *seh* - sheep. On the outside, a *gamal* doesn't look good. On the inside, he tells you he's good. The Arabs have some good things on the inside, but on the outside they're good for nothing. That's what a person has to know. You have to get this straight.

Now, it [separating ourselves from the *goyim*] shouldn't be done out of fear. Hashem doesn't want us to do it out of fear. Hashem wants us to learn from the *goyim* how not to be like the *goyim*. And when you hear stories how Jews present themselves as *frumme mentschen* but on the inside they act like *goyim*, *ganavim* and *gazlanim*, *chas veshalom* - they're just emulating the host nation. They're imitating the Americans. The Steipler writes something very profound about an interesting *Chazal* (Vayikra Rabbah 13:5). There was a *ma'aseh beshilton echad*, a certain regime, that would kill *ganavim* and they would kill adulterers and they would kill people that were involved in witchcraft. One time they had finished the day doing a lot of killings, cleaning up the action, and the head guy turns to one of the side guys and says to him, "Do you want to know something? In one night I did all three."⁵

Chazal are telling us this *ma'aseh*, says the Steipler, to teach us that this is the nature of their judges and this is the nature of their rulers. And don't think this was only in the earlier generations. Today, it's the exact same thing, he says. I love when a judge gets up in court and gives the guy *mussar* and I'm thinking, what kind of deviant, what kind of perp this judge himself is! A *frum* policeman once told me, "Be very careful of the police, because most of them would be criminals. The reason why they choose to be police is because they have a license to act like criminals. It doesn't come from an interest to be *meitiv* and to benefit people."

⁴ Ed. note: In Saudi Arabia, people commonly buy camels at a market and either take it to a slaughterhouse or kill it themselves at their home. The camel meat is extensively marinated and slowly roasted. To this day, camel hump is considered a delicacy in Saudi Arabia and other parts of the Middle East; it is commonly served in restaurants and on special occasions.

⁵ וכו' רבנו ורבי יהודה ברי סימון, רבנו אמרי מה השפן הזה יש בו סימני טמאה וסימני טהרה, כך היתה מלכות מדי מעמדת צדיק ורשע. אמר רבי יהודה ברי סימון דרנןהוון גנה של אסתרי היה, טהור מאמו וטמא מאביו. (ויקרא יא, ז): ואת הארנבת, זו יור, אמו של תלמי ארנבת שמה. (ויקרא יא, ז): ואת החזיר, זו פרס, משה נתן שלשתם בפסוק אחד, ולו בפסוק אחד, ולמה. רבי יוחנן ורבי שמעון בן לקיש, רבי יוחנן אמר ששקילה כנגד שלשתו, רבי שמעון בן לקיש אמר (דניאל ז, ז): ואת החזיר, ואת החזיר בן אדם הנבא וחד כף אל כף, דא מה עבד ליה רבי שמעון בן לקיש ותפול. רבי פנחס ורבי חלקיה בשם רבי סימון מפל הנביאים לא פרסמוה אלא שנים אסף ומשה, אסף אמר (תהלים פ, ד): ואת החזיר כי מפריס פרסה, למה נמשלה לחזיר, לומר לך מה חזיר בשעה שהוא רובץ מוציא טלפיו ואומר ראו שניי טהור, כך מלכות אדם מתנאה וחומסת וגוזלת ונראית קאילו מצעת בימה. מעשה בשלטון אחד שהיה הורג הגנבים והמנאפים והמכשפים, נחין ואמר לשוקליתיו, שלשתו עשיתי בלילה אחד וכו'.

DON'T DRINK AND DRIVE

There was once a story here in the *yeshivah*. A young *goy* drove up with a couple of his friends in a white Cadillac with white leather seats. Somebody called the cops. The cops told everyone to get out of the car. I was watching this. The cop started looking in the car and he found a bag with a big bottle of red wine. It was closed. The cop turned to the fellows and said, "Were you drinking and driving?" The fellow said, "No, officer. It's closed." The cop takes the bottle (opens the cap and smells it) and says, "Well, it looks open to me. Let me look into the car to see if you were drinking." He leans into the car and he spills the wine all over the back seat and then he goes over to the front seat. The kid starts to cry, *mamash* to cry. He said, "My dad is going to kill me. I'm finished!" The cop turned to him with a very straight face and said, "Next time, don't drink and drive in this neighborhood. This is not the right neighborhood to drink and drive." It was such a *rishus!*

There was a Jewish cop standing there at the time. He turned to me and said, "You see? These guys are *mamash* scary." It's a 'license.' It's a *rishus*. It's an *achzarius* (cruelty). The kids didn't do anything terrible. They drove through this neighborhood. They may have screamed out something Jewish. I don't know. They didn't do any vandalism.

A *mentsch* has to know that the same police that's protecting you - if they're not going to get their pay - in one second, they would make a strike and the judges would also go on strike if they weren't paid and they would cause tremendous havoc in the community. Even though criminals would be let loose, they wouldn't care at all. *Adarabah*, the more tumult, the happier they would be. That shows they're not driven by any sense of right or wrong. A person has to know that this is what this is, and this is what the Torah is teaching us. It's *moradik*.

THE DERECH OF RESHAYIM

The *gemara* in *Avodah Zarah* (18a) gives another example. It says Rabbi Yosi ben Kisma got sick and he finally died. It says all of the government figures of Rome, the *gedolei Romi*, came to his *levayah* and said *hespedim*. Unbelievable! Could you imagine this? They said *hespedim she'ein kemoso* on Rabbi Yosi ben Kisma. They mourned him. They eulogized him. They didn't come to hear the speeches of other *rabbanim*. They themselves eulogized him!

On their way back to Rome, these Romans saw Rabbi Chananya ben Tradyon, another giant, sitting and being *osek beTorah* and saying a *shiur berabim*. He was teaching Torah in public and he was holding a *sefer Torah*. You know what they did to him? They took him and wrapped the *sefer Torah* around him. They then lit him on fire and brought balls of cotton soaked in water. They stuck them in the Torah so he shouldn't burn so fast, to keep him alive in torture. How could it be? Moments before you were saying tearful *hespedim*?! These were the noblemen! These are not just *brios shefeilos*. It's *chazeirim*. It doesn't make a difference. For one person, they have some kind of *cheshbon* and they're going to be *maspid* him, and the other one they're going to kill. It's *mamash a tarti desasri* (two contradictory events). It's unbelievable. It means the whole reason they showed respect and *chashivus* for Rabbi Yosi ben Kisma was just a *chitzoniyusdike zach*. It was a superficial thing. They were acting in a proper way. They had to act diplomatic. From the fact that they tortured Rabbi Chananya ben Tradyon, you see clearly that they had no interest or respect for Klal Yisrael.

A person has to understand this. The Steipler says this. It's amazing. You go to the courts and the judge gives the criminal a lot of *mussar*. A lot of times they tell them how terrible and awful what they did was, but the judge does the same thing himself! That's the *derech* of *reshaim*. That's what we have to understand.

TURNING INTO A "PORK FACE"

When you read this *parshah*, you read about these animals, you wonder what's so bad about these animals. *Chazal* are telling us that if you eat these animals, you're going to have these *middos*. I used to say to people, "You eat pork? How can you eat pork? You're a pork face." The guy says, "What's the difference? This meat or that meat?" They call it the other white meat. That's what they call it. The other white meat. Pork meat. You're a pork face.

I was once in Yerushalayim giving a *kiruv* class to some guys straight out of San Francisco. I told them about the importance of eating kosher. I said, "Does anybody here eat kosher?" No. I said, "Does everyone here eat pork?" Yes. I said, "I want you to know something. You're a bunch of pork faces. Now let me explain what a pork face is." And I explained to them what a *chazir* is. I explained to them what kind of hypocrite, what kind of two-sided, two-faced being a *chazir* is. I told them, "You probably would sell your mother for a dime. You probably would do the most awful things in the world for a few pennies!"

A few days later, my wife and I were taking a walk one night in Yerushalayim. My wife tells me, "I think there are a couple of guys following us." I said, "No one's following us. It's Yerushalayim. No one's following us." We cross the street. They cross the street. I went up into an alley, a shortcut to get to *Rechov Hanevi'im* and all of a sudden I see these three guys jump out in this dark alley, and my wife starts getting nervous. "What's up boys?" I told them in English. I said, "What's your beef? What's

the problem?” They said, “You called us pork faces.” I said, “Guys, listen. You can’t hold it against me. I call it as I see it. What should I call you? Pussycats? What should I call you? Sweet little something? Have you looked in the mirror lately? You really resemble pork faces. You don’t realize it. If you eat *chazir*, you become a *chazir*. That’s what happens to a person.” People don’t believe that. They don’t want to accept it. I said, “If you’ll eat lamb, you’ll be a *shepsele*. That’s how it should be. But now you’re a wolf in sheep’s clothing.” I told them, “Guys, change your ways. They walked with us a little bit more and then we parted ways, but you could see it made a *roshem* on them. *Baruch Hashem*.”

That’s what it is, Rabbosai. That’s how it’s going to be. Hakadosh Baruch Hu should help us be able to understand this and view things properly.

WAKE UP AND SMELL THE ROSES

My grandfather (HaRav Avigdor Miller, zt”l) had a tremendous eye. He spoke about this all the time. He detested the *tzvivyus*, the hypocrisy, of the nations of the world. He used to bring out from books and encyclopedias, facts about how they live like barn animals. They beat their wives. They’re *shikur*. I remember him reading from a testimony describing what it was like in Britain on Friday evening when the workers got their pay. He said there were screams coming from all the houses. All the houses. The women were being beaten up. Who was beating them up? Their lovely husbands. And they went to the bars and got *shikur* and they came home. And what were the Yidden doing? Sitting at home and singing *yom zeh mechubad mikol hayamim*, sitting around and respecting each other. People say, “Why would I want to be like that?” I say, “Are you nuts?” “Oh, I don’t know what kind of *goyim* you met, Rabbi. The *goyim* that I know are very respectable.” I say, “That’s what they thought in Europe too - the nice German people were very respectable. But when the Nazis came to power, these “nice Germans” came pushing to the front of the line and they showed their true colors.” Wake up and smell the roses, Rabbosai.

THE BOTTOM LINE

By using the word “because” (in the context of describing the signs of purity of four non-kosher animals), the Torah is warning us that, on a deeper level, we should not be fooled by the outwardly kosher signs of our host nations. In reality, their positive mannerisms hide increased impurity, which is cloaked in deceit and hypocrisy. This is more damaging to the existence of our nation than someone whose outward signs are non-kosher but who doesn’t hide his true feelings (i.e. *tocho kebaro*). Besides reminding ourselves of this lesson that has followed us throughout our history, we also have to understand that the “civilized” and “democratic” nations in whose countries most of us reside today, exhibit the *middos* of the *chazir*, by proudly pointing out their civility, respect for the individual rights and liberties on the outside, while having an inner disdain and hatred for Am Yisroel and the *kol davar sheb’kedusha*. And while, we, as *erliche yiddin*, do not, *chas v’shalom*, consume these animals, we nevertheless have to strengthen our resolve to further distance ourselves from the negative *middos* that our host nations represent and project.

