

**Vayikra****Rabbah 14:1****“אמר רבי שמלאי:****כשם שיצירתו של****אדם אחר בהמה****חיה ועוף, כך****תורתו אחר בהמה****חיה ועוף, הדא הוא דכתיב זאת תורת הבהמה****“ואחר כך אשה כי תזריע”**

“Rebbe Simlai said: Just as the creation of man was after the animal, beast, and bird, so is his Torah recorded after the animal, beast and bird. Thus, it is written: This is the law of the animal, and after that it says: When a woman conceives.” We need to understand this Midrash, for actually all the Parshiyos prior to this were all about man, and the Korbonos that man is to bring, and it is only after all of that the animals are mentioned. So while yes, after speaking about the animals, it discusses man, but it has already discussed man before the animals. The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

Vayikra Rabbah – שם משמואל

14:1 “אמר רבי שמלאי: כשם שיצירתו של אדם” **אחר בהמה חיה ועוף, כך תורתו אחר בהמה חיה ועוף, הדא הוא דכתיב זאת תורת הבהמה ואחר** **“כך אשה כי תזריע”** – “Rebbe Simlai said: Just as the creation of man was after the animal, beast, and bird, so is his Torah recorded after the animal, beast and bird. Thus, it is written: This is the law of the animal, and after that it says: When a woman conceives.” We need to understand this Midrash, for actually all the Parshiyos prior to this were all about man, and the Korbonos that man is to bring, and it is only after all of that, the animals are mentioned. So while yes, after speaking about the animals it discusses man, but it has already discussed man before the animals. We can explain this based on the Midrash in Vayikra Rabbah 14:1 which says, **“אחור”** – that man was created both in the beginning and the end. This means that the Nefesh of a person was created before everything else, and the Guf was created on the sixth day of creation, after everything else. The Midrash says, Reish Lakish said, **“אם זכה אדם אומרים לו אתה”**, **קדמת לכל מעשה בראשית, ואם לאו, אומרים לו** **“יתוש קדמך שלשול קדמך”** – “If a man is worthy, the Malachim say to him: You preceded all the work of creation. But if

one is not worthy, they say to him: The gnat preceded you, the earthworm preceded you.” When it says, “If a man is worthy”, it means that if a man makes his Nefesh in control of his Guf, the Guf is just secondary, then we say to him, “You preceded all the work of creation.” For he is looked at as a Nefesh, and that was created before all. If one is not Zoche, which means that he allows his Guf to be in control, and his Nefesh is secondary to his Guf, then we tell him, “The gnat preceded you; the earthworm preceded you” – for he is looked at as a Guf, and that was created at the end, on the sixth day of creation.

Now we can explain why the Torah first speaks much about man, then animal, and then man again. First the Torah speaks about man; that is in reference to the Nefesh of man, which was created first. The Torah tells us how the Nefesh can be pure, and receive a Kapparah when needed, so that the Nefesh can reign. It is all about the Nefesh. When the Torah speaks about man after the speaking about the animals, that is in reference to the man – the Guf, the body, which was created after the animals. The Torah speaks about Tumah and Taharah, which reflect directly upon the Guf. By making the Guf Tahor, it purifies the Nefesh as well, but the focus is purifying the Guf. Why were the Nefesh and Guf created at separate times? All times in a person’s life are not equal. There are times when a person can think clearly, and he has a desire to do Avodas Hashem, and there are times Chas V’shalom that it is the opposite. There are times that the Nefesh rules, and there are times that the Guf rules. The Creation occurred at two times, for if they both ruled at the same time, it may have been too hard to overcome the Guf, and one would not have the desire to serve Hashem. We must know, that even when Chas V’shalom the Guf is ruling, we can turn the time around, we can make it into a time where the Nefesh rules. This is our Avodah, to always seek to ensure that the Nefesh is ruling. If Chas V’shalom we fail, we must not give up, and we must know that we can turn it around. We can make it that once again that the Nefesh rules.

כי יהיה בעור” 13:2 – שם משמואל**– “בשרו שאת או ספחת או בהרת**

will have on the skin of his flesh a Se’eis, or a Sapachas, or a Baheres.” There are three types of Nega’im: afflictions of the body, clothing, and homes. These are K’neged the Mitzvos of Tefillin, Tzitzis, and Mezuzah. The Tefillin which is worn by the Guf is K’neged the afflictions of the Guf. The Tzitzis which are worn on clothing are K’neged the afflictions of clothing. The Mezuzah which is placed on the home is K’neged the afflictions of the home. There is nothing higher than **ענג**, and nothing lower than **נגע**. There are three Mitzvos on Shabbos Kodesh that a person has which are connected to **עונג**, which are K’neged the three types of **שבת**, **נגעים**. The three Mitzvos of Shabbos Kodesh are: Ner Shabbos, Kiddush Hayom, and Seudas Shabbos. The Ner Shabbos is in the Zechus of Avrohom Avinu, as we know in regards to his home. (Rashi says it by Sarah Imeinu regarding the home of Avrohom Avinu) the candles remained lit from Erev Shabbos till the following Erev Shabbos. Kiddush Hayom in the Zechus of Yaakov Avinu, for every Kiddush is connected to Yaakov Avinu, as it says in Yeshaya 29:23 **“והקדישו את קדוש יעקב”**. The Seudas Shabbos is in the Zechus of Yitzchok Avinu, for from the Avos, it is only by Yitzchok Avinu that we find the concept of a Seudah for himself, while Avrohom and Yaakov only made for others. These three Mitzvos are **מחשה, דיבור, ומעשה**. The Mitzvah of Ner is Machshavah, thought, for no action whatsoever is done on Shabbos for it, rather it is done prior to Shabbos Kodesh, and on Shabbos one is to think about it. The Mitzvah of Kiddush is with **דיבור**, speech, and the Mitzvah of Seudas Shabbos is done with **מעשה**, actually eating.

דבר אל בני” 12:2 – חכמת התורה

ישראל לאמר אשה כי תזריע וילדה זכר, וטמאה **“שבעת ימים כימי נדת דותה תטמא”** – “Speak to the B’nei Yisroel saying: When a woman conceives and give birth to a male, she shall be impure for a seven-day period, as during the days of her Nidah flow, she shall be impure.” The following Posuk says, **“וביום השמיני ימול בשר ערלתו”** – “And on the eighth day the flesh of his foreskin shall be circumcised.” The Gemara in Eiruvin 13b says, **“נמנו וגמרו דנחו לא לאדם”** – “They were counted and concluded: It would have been preferable had man not been

created than to have been created." It would seem that one should be in pain for having been created, for it is better had he not been created. However, this is not so. It is in fact better that one was created, for Chas V'shalom to say that Hakodosh Baruch Hu didn't know what He was doing, and it was not a good thing for Hakodosh Baruch Hu to create the person. Rather, what Chazal are telling us is that a person should be humble, and he should see it for himself, as if it had been better had he not been created. But certainly, in truth, it was better that he was created.

It says in Akeidas Yitzchok, Bereishis 13, and in the עוללות אפרים 46 that seven days generally alludes to the seven decades of a person's life. We say that the average lifespan is seventy years, as it says in Tehillim 90:10 "ימי שנותינו בהם שבעים שנה" – "The span of our life is seventy years." The eighth day alludes to Olam Habah. In the beginning of the Creation of a person, based on what he himself sees, it is better had he not been born, and he is pained over being created. The mother is Tamei for seven days, so that the father and mother should also be sad – as the Gemara in Nidah 31b says that the reason that the Bris Milah is to be performed on the eighth day is so that it shouldn't be that all are joyous except for the father and mother. Thus, we wait for the eighth day, when the mother is no longer Tamei, and the father and mother could be together, to have the Bris Milah. This tells us that for the first seven days, the mother is Tamei. The child is sad and despondent for those first seven days that he was created, so too the parents are to be sad and despondent about bringing the child into the world. "וביום השמיני" – And then on the eighth day, which alludes to Olam Habah, then the child is happy. For in Olam Habah the person sees the truth how it was good for him to be created. Then, the father and mother are also happy. Thus, the Bris Milah is on the eighth day, which alludes to Olam Habah, for then all are happy.

The ט"ז in Yoreh Dei'ah 265:13 says regarding the Minhag to make a Shalom Zachor on the first Shabbos that a baby boy is born, and the דרישה says that the reason for it is like אבלים, to console the child for having lost his

Torah. Chazal tell us that a child learns the entire Torah while in the mother's womb, and when the child comes out, a Malach hits him on his mouth, and he forgets all of his Torah. It is because of this loss of Torah that people come to console him. However, I think that people come to console him for he was created, and it would have been better had he not been created. That is for the first seven days after being born. However, after the seven days of Aveilus, mourning, then the child is happy. That is why Hakodosh Baruch Hu commanded that the child receive his Bris Milah on the eighth day, when the child is happy and is not in Aveilus. The mother being Tamei is connected to the child being sad as well. The mother is Tamei for seven days, so that she cannot be with her husband for those days, and is also sad, just as the child is sad. When the eighth day comes, and the child receives his Bris Milah, his Aveilus dissipates, and he is happy, thus the mother as well is no longer Tamei. "אשה כי תזריע וילדה זכר, וטמאה שבעת ימים" – If a woman will give birth to a son, she will be Tamei for seven days, and not because the blood is the blood of Nidah, and is Tamei, but rather, "כימי נדת דותה" – she is Tamei as if she were a Nidah, but in fact is not.

Why is she Tamei, the Torah continues, "וביום השמיני ימול בשר ערלתו" – the child is given a Bris Milah on the eighth day – why not the first day? It is because the child is not happy, and that is why the mother is Tamei, so she too should not be happy, until the eighth day, when all should be happy. It says in Vayikra Rabbah 14:1 The Posuk of "אשה כי תזריע" is connected to this Posuk in Tehillim וקדם צרתני – "Last and first You have fashioned me." Rebbe Yochanon says that if a man merits, he inherits two worlds; this world and the Next World, thus it is written, אחר וקדם צרתני. If he does not merit, he will be required to give justification and reckoning for his actions, as the Posuk says in Iyov 13:21 "כפך מעלי הרחק" – "Remove Your hand from upon me." Reish Lakish said, "אם זכה אדם אומרים לו, אתה קדמת לכל מעשה בראשית, ואם לאו, אומרים לו יתוש קדמך שלשול קדמך" – "If a man is worthy, the Malachim say to him: You preceded all the work of creation. But if one is not worthy, they say to him: The

gnat preceded you, the earthworm preceded you." What does this have to do with Parshas Tazria?

The מהר"ט explains in his Sefer פננת פננת that the Neshama was created before everything else, while the Guf, the body was created after everything else. Why was this so? The Gemara in Megillah 5a says that "אקדומי פורעניות לא" – that which is not good we do not do early, but we push off for as much as possible, however what is good we try to do right away. Thus, the Neshama which is Ruchniyos and understands the truth that it is good for the person to be created, that is first, created in the very beginning. While the Guf, which sees itself in the position that it would have been better had it never been created, that is pushed off till the end of creation. This is what the Midrash means when it says that if a person is Zoche, that means that his Neshama is in control, then we tell him he was created before everything, as we said the Neshama was indeed created first. If one is not Zoche, and we are speaking to his Guf, then we tell him that he was created after the gnat, for indeed the Guf was created at the end.

Now we can understand what we are speaking about when we say man can be first, or man can be last. The Nefesh was created in the beginning of Creation, and the Guf at the end. If one follows his Nefesh, he serves Hakodosh Baruch Hu properly, then the Nefesh is ruling, and he was created before all. However, if one allows the Guf to control, then we tell him he was created after everything. When one is born, he is in a state of נוח לו שלא נברא, it would have been better for him not to have been created. That lasts for seven days. However, when one comes to the eighth day, the day that represents Olam Habah, our purpose in this world, then it is good that he was created. We don't have an eighth day every week, only when we are first born, however, we have a Shabbos Kodesh every week, which Chazal tell us is a מעין שבת, a semblance of what Olam Habah is. Our week must revolve around Shabbos Kodesh, the way our Olam Hazeh must revolve around the future Olam Habah. May we be Zoche to use Olam Hazeh properly so that we may receive Olam Habah.