

PENINEI MEHKERE ERES

פניני מחקרי ארץ

HaRav HaGaon Rachamim Moshe Shayo Shlit"a

פרשת בראשית תשפ"ז



"וַיְהִי כָּל יְמֵי אָדָם אֲשֶׁר חָיָה תִשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה"

"And all the days that Adam lived were nine hundred and thirty years." (5:5)

The holy Zohar in *Parashat Vayishach* (168a) teaches: Ribbi Shimon said that *David HaMelech* had no life of his own at all. Rather, *Adam HaRishon* gave him seventy years from his own life, and through those seventy years *David HaMelech* was able to exist. *Adam HaRishon* was originally allotted one thousand years, but he only lived nine hundred and thirty years; *David HaMelech* lived for seventy years, completing the one thousand year allotment. Thus, the entire existence of *David HaMelech* was gifted by *Adam HaRishon*.

In addition to the donation of *Adam HaRishon*, our holy *abot* also contributed years to *David HaMelech* from their own lives: Abraham gave him five years, for Abraham was deserving of living as long as Yitzhak — a hundred and eighty years — and left five years of his life for David. Yitzhak gave nothing to David, for Yitzhak himself is of the same root as *David HaMelech* — for Yitzhak too had no life of his own, for his soul departed at the Akedah, and his years were restored to him as a gift. Yaakov was deserving of living as long as Abraham *Abinu* — a hundred and seventy-five years — but lived only a hundred and forty-seven, leaving twenty-eight years for *David HaMelech*. *Yosef HaTzaddik* lived a hundred and ten years, yet was deserving of living a hundred and forty-seven years like Yaakov; he gave thirty-seven years to *David HaMelech*. In all, Abraham, Yaakov, and Yosef left seventy years for *David HaMelech* so that he could live.

It is clear from the Zohar that *Adam HaRishon*'s gift of seventy years alone was not sufficient — the holy forefathers also had to contribute seventy years to *David HaMelech*. And though Yitzhak himself gave nothing, *Yosef HaTzaddik* gave in his place, since Yosef too is associated with the forefathers — as it is written (*Tehilim* 80:2): "רֹעֶה יִשְׂרָאֵל הָאֶזְנֶה נִהְגַּ כְּצֹאן יוֹסֵף" "Give ear, O Shepherd of Israel, You who lead Joseph like a flock" — and Rashi there explains: "Shepherd of Israel — their guide and provider was Joseph, and all of Israel is called by the name of Joseph, since he sustained and supported them during the years of famine."

From the fact that David's life was seventy years and not one hundred and forty, it is clear that the gift of the *abot* was not meant to add additional years, but to add an additional quality to the years donated by Adam. The question thus arises: what was the deficiency in the years donated by Adam, and how did the gift of the *abot* remedy that deficiency and restore those years to their full quality?

The answer lies in what the holy Zohar explains (Ra'aya Mehemna, end of *Parashat Behar*, 111b): the sin of *Adam HaRishon* in eating of the *Etz HaDa'at* encompassed the three gravest categories of transgression — *avodah zarah* (idolatry), *giluy arayot* (forbidden relations), and *shefichut damim* (murder). For the very act of eating from the tree that Hashem had forbidden is itself akin to *avodah zarah* — a rebellion against the word of Hashem. *Shefichut damim* — for through the sin, death was brought upon all of mankind. And *giluy arayot* — corresponding to the contamination that the serpent introduced into Chava. The holy forefathers then came and rectified these three sins: Abraham *Abinu* rectified the sin of *avodah zarah* by smashing the idols — in spite of the consequence of being cast into Nimrod's furnace — and spreading the knowledge of Hashem throughout the world. Yitzhak *Abinu* rectified the sin of *shefichut damim* by offering himself at the *Akeidah*. And Yaakov *Abinu* rectified the sin of *giluy arayot* by subjecting himself to servitude in Laban's house for fourteen years in order to marry Leah and Rachel. In this way, the forefathers repaired the sin of *Adam HaRishon*.

It follows that when *Adam HaRishon* gave seventy years of his life to *David HaMelech*, those years alone were insufficient — for those years of *Adam HaRishon* had not yet been rectified. Had *David HaMelech* received his vitality solely from *Adam HaRishon*, he would not have had the inner fortitude to withstand his trials — just as *Adam HaRishon* himself could not withstand his test. It was

therefore necessary for the forefathers, who had stood firm through their trials and repaired the original sins, to also contribute years of their lives to *David HaMelech* — endowing him with the strength to withstand the trials associated with the three cardinal transgressions of *avodah zarah*, *giluy arayot*, and *shefichut damim*.

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We see, then, that *David HaMelech* faced formidable trials in all three of the gravest categories of sin. This was because he carried within him a portion of *Adam HaRishon*, who had given him his seventy years. Had the forefathers not contributed their years — having themselves stood firm through these trials and repaired these sins — *David HaMelech* could not have withstood them. It was therefore necessary for the forefathers to give of their own years to *David HaMelech*.

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And indeed, we find that *David HaMelech* faced precisely these grave trials. Regarding *avodah zarah*, the *Gemara* states in *Masechet Sanhedrin* (107a): *David HaMelech* was drawn toward *avodah zarah* — yet he prevailed over his *yetzer hara* and did not worship. Regarding *shefichut damim*, he faced great trials as well — as Hashem said to him (Divre HaYamim I 22:8): "לֹא תִבְנֶה בַּיִת לְשִׁמִּי כִּי דָמִים רַבִּים שָׁפַכְתָּ." "You shall not build a house for My name, for you have shed much blood." Yet despite his significant engagement in battle, all the blood David shed was in Hashem's wars, to destroy the enemies of Hashem, and he was never led into the sin of unjustified murder. The reason Hashem did not wish for *David HaMelech* to build the Bet HaMikdash — reserving that for his son Shlomo — is that the Bet HaMikdash is destined to bring peace to the world, and therefore its status is sensitive even to divinely sanctioned murder. And regarding *giluy arayot*, our *Chachamim* teach (*Avodah zarah* 4b) that *David HaMelech* was truly on the level to pass the test of Batsheva, but Hashem decreed that he err to serve as an encouraging example to those who would stumble in the future and question whether their *teshuva* would be accepted.

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In truth, all the trials of *David HaMelech* were not merely personal trials — they were the trials of all Israel. For the souls of the entire Jewish people were included within *Adam HaRishon*, and when he sinned, there was a blemish in all the souls. Thus, when *Adam HaRishon* gave seventy years to *David HaMelech*, all Jewish souls were included within *David HaMelech*. We see this as well from the fact that the *abot* contributed years to *David HaMelech*; for it is logical that they acted in the interest of all their descendants, with David as a proxy, rather than acting for David alone. It emerges that David's strength in facing these tests brought rectification to the entire Jewish people.

It is for this reason that the book of *Tehilim* — the songs and praises that *David HaMelech* composed to Hashem in gratitude for having withstood his trials — are the songs and praises of all Israel. *Sefer Tehilim* is the inheritance of all Israel; every

member of Israel is bound to it, singing to Hashem through the songs and melodies of *David HaMelech*. For the merit of *David HaMelech* is the merit of all Jewish souls, and all the salvation and healing of the Jewish people throughout the generations are contained within *Sefer Tehilim* — and through learning and reciting *Tehilim*, Israel is saved by Hashem.

The *Mabit*, in his commentary on *Perek Shirah*, writes: "David's years were received from Adam, who was formed, as it were, by Hashem's own Hands. Thus, David himself possessed a measure of this lofty quality of being the craft of Hashem Himself. Through this David was graced with a greatness and stature above all the people of his generation, and it was through this that he merited *ruach hakodesh*, to thank and praise Hashem with songs and praises."

We find a deeper layer of *Adam HaRishon*'s intention in *Pirke deRibbi Eliezer* (chapter 19) on the verse "מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת": Ribbi Yishmael said — *Adam HaRishon* composed this *mizmor*, but it was forgotten throughout the generations until Moshe came and reconstructed it. Adam said: Hashem gladdened me and brought me into *Gan Eden*, and showed me the four kingdoms [of the Jewish exiles] — Babylon, Persia, Greece, and Aram — and showed me

David the son of Yishai who would rule in the future. And I took seventy years from my own life and added them to his days — as it is written (*Tehilim* 61:7): "יָמִים עַל יְמֵי מֶלֶךְ תוֹסִיף" "שְׁנוּתָיו כְּמוֹ דֹר וָדֹר" "May You add days to the days of the king, may his years be as many generations." And I gave song and praise and melody to G-d for His deeds — as it is written: "בְּמַעֲשֵׂה יְדֶיךָ אֶרְנֶנּוּ" "I will sing joyfully of the works of Your Hands." From the mention of *David HaMelech* after all four exiles, we see clearly that the years *Adam HaRishon* gave to *David HaMelech* — his momentous role in bringing salvation to his people notwithstanding — were ultimately for the sake of the *Mashiach*, who will come at the end of the four exiles — and the soul of *Melech HaMashiach* is the soul of *David HaMelech*.

So too writes the *Alshich HaKadosh*: "On the sixth day, Adam was created — this is an allusion to the descendant of David who will come in the sixth millennium, for he himself is Adam, as is well known. It is for this reason that Adam gave David seventy years from his own life — for they are one, and he is our *Mashiach* who comes in the sixth millennium."

May Hashem grant us the merit to greet him soon, in our days.



This weeks Divrei Torah is dedicated as a Mazal Tov To

Mr & Mrs Jack Hanan

On the birth of a baby boy

May he be a source of Nachat to them and to all of Am Yisrael, amen.

שיזכו לגדלו לתורה לחופה ולמעשים טובים