

In פרשת עקב, a very wonderful sefer from the מגלה עמוקות brings down a Zohar which quotes a pasuk from Malachi: (מלאכי ג':ט"ז): לִי־רָאִי ה' וְלֹחֲשָׁבִי יִשְׁמוּ. We know that everything in עולם הזה is temporary, but there are some things we tend to think of as important, inviolate, black and white - hard rules. In truth, they are not. Everything we see here is part of the temporary nature of עולם הזה. One of the aspects of עולם הזה which we feel is inviolate is math. Math is black and white; you don't cut corners, you can't bend it. And indeed, החשבונות are important. But the מגלה עמוקות points out, from the Zohar on this pasuk וְלֹחֲשָׁבִי יִשְׁמוּ, that all החשבונות are nothing other than manifestations of permutations of the שם השם. As we know from many מפרשים, all of the Torah - every pasuk in the Torah - is a permutation of הקדוש ברוך הוא's Name. The מגלה עמוקות brings a fascinating ראייה. The word חשבון, which means calculation, has the gematria of 366, and the term שם הוי"ה also has a gematria of 366.

There is a sefer called אהבת תורה, which quotes the words of the מגלה עמוקות as brought in the sefer אוצר פלאות התורה. He writes that the words of the מגלה עמוקות made such an impression on him that he wanted to understand more, and to do a חשבון himself. The author of אהבת תורה was פנחס זאמען סגל, who lived in Poland and was born in Krakow in the year ת"ר. He gives a short biography of Rav פנחס זאמען סגל, as אהבת תורה is not a well-known sefer. He writes that he wanted to know how many times the Name הוי"ה בראשית appears in the Torah. So, what did he do? He sat down and counted every instance from וזאת הברכה, and came up with a number which, as he notes, almost no one knows. I've asked many people since I read this, and not one person has even come close. The answer is 1,820. He then asked a fascinating question: which פרשה in the Torah contains the most appearances of שם הוי"ה? So far, my batting average is 100% - no one I've asked has gotten it right. And I've asked some pretty חשוב people. The answer is this week's פרשת עקב, פרשה, which has 93 occurrences. That's just an interesting aside - nothing you have to know, but certainly worth being aware of. I am 77 years old, and I had never heard this before. All of you who are younger now have the זכות to know it earlier in life.

Another sefer of repute, which I use often, is the ספר אפריון from R' Shlomo Ganzfried. In our פרשה, פרשת עקב, פרק ז, פסוק ט"ו: there's a pasuk discussing many aspects of הקדוש ברוך הוא's dealings with us. In Hashem says: I will take away all of the illnesses of the world from you, and I will place them upon your enemies. The ספר אפריון makes a sharp insight into the seemingly straightforward phrase לֹא יִשְׁימָם בָּךְ וַיִּתֶּנָּם בְּכָל שְׂנְאָיֶיךָ. There are two terms here - נתינה and שימה - and he immediately notes the distinction. According to his עניות דעתו, שימה refers to something temporary, not meant to stay forever. He brings a proof from פרשת ראה, where the Torah commands the destruction of all avodah zara upon entering Eretz Yisrael: וַתִּמְצָאֵם אֶת מִזְבְּחֵיהֶם... ואבדתם את שמם מן המקום ההוא.

[As I've mentioned previously, there was once a medical journal cover - printed in honor of ימים נוראים, as I recall - with a picture of an ארון קודש, and across the top it said שויתי השם לנגדי תמיד, with י ק ו ק printed there. This was on a publication destined to be thrown out! I immediately wrote to the journal, offering to collect these covers and put them into שמות. A few people took me up on the offer, and I was able to save the שם השם from being discarded. The source for this is לה' אלקיכם.]

The next pasuk there says: לְשׁוּם אֶת שְׁמוֹ שָׁם ... כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה'... The כִּי אִם כלי יקר explains that this is referring to משכן שילה, not the המקדש, בית המקדש, which we hope will be permanent. Even משכן שילה was not permanent because of our עבירות. This is another proof that שימה is temporary. Other uses of שימה in Tanach similarly indicate something that exists only for a set time. However, נתינה is permanent. For example, ונתנו בכל שנה - that is ongoing. They do not retain all their illnesses or all the קללות, but when Hashem says ונתתי גשמיכם בעיתם, or שמע ונתתי מטר ארצכם בעיתו, these are permanent commitments. נתינת התורה, מתן תורה - these are lasting. There are many ראיות to this distinction. In a negative example, ונתן בידה, in the case of a גט - once given, it is permanent. It completely severs the marriage. The same point holds: נתינה is enduring.



When הקדוש ברוך הוא gives us something, we must appreciate that it is forever.

Now, why is עקב בדווקא the one with most of Hashem's names? I thought about it. We're in the middle of the ד' דנחמתא is showering us with his name of רחמים in these days when we're trying to bring ourselves back from תשעה באב. תשעה באב, this is exactly where it belongs. י ק ו ק, the name of רחמים. Hashem is showing us, "I'm giving you my name, use it, hear it, say it. Utilize it to its fullest capacity." I He didn't have that in his sefer, I thought of that myself. I don't know if I'm right or wrong. That's my own little בעל הבית'ישע take on it. But I listen to everybody's opinion including my own. Sometimes I'm right, sometimes I'm not. I try to do things התורה על פי דרך.

May Hashem continue to give us ברכה והצלחה in all that we do. We should hear only טובות, and Hashem should send ישועות ונחמות. ובעזרת השם, ביאת גואל צדק במהרה בימינו אמן.

