

SHEMOT 2 - THE 42 LETTER DIVINE NAME AND THE 7 NAMES OF YITRO

Our parasha introduces us to Yitro, the father in law of Moshe. By the Fourth Perek of Sefer Shemot he has already been referenced by three of his seven names. He is initially called Re'uel the friend of God; next he is called Yitro because he overflowed with good deeds. Lastly he is known as Yeter because he was responsible for the addition of a passage in the Torah. 1 Later in Va'era the Torah refers to him as Putiel and in Sefer Bemidbar as Hovev. 2 Finally in Sefer Shofeteem he is called Hever and Qeni. 3 The latter a reference to his affinity with the soul root of Qayin - Why had he been given these Seven names? We would like to assert that these names reflect the sevenfold ascent of the soul root of Yitro whom our Rabbi's teach is related to that of Qayin - This had been initiated by Moshe Rabbenu whose soul root is associated with Hevel - who killed the misri immediately preceding his meeting up with Yitro thru the use of the 42 letter Divine Name.

SOUL ROOT OF MOSHE AND YITRO

According to R. HaAri Moshe was a reincarnation of Hevel while Yitro's soul was rooted in that of Qayin 4 - The Shelah citing a teaching of R. HaAri that the soul root of Qayin was fractured into three parts. The lowest part called the Nefesh of Qayin was transmigrated into the Egyptian who was killed by Moshe and hidden in the ground. The middle part or Ru'ah of Qayin was reincarnated in Qorah - while the highest aspect called Neshama was to be rectified thru Yitro -5 Our Sages teach that Qayin killed Hevel because he wanted the extra twin sister of the latter. 6 Qayin murdered Hevel because he did not believe that Hashem is the Judge. The Shelah also notes that Qayin took the sheep of his brother Hevel 7 - The Shelah teaches that Yitro realized his soul relationship with his Son In Law when he came to Moshe in the desert and said Ani Hautanha Yitro of which the initial letters spell Ahi - my brother. 8 He gave Moshe his daughter Siporah as she was the reincarnation of the twin sister. As R. HaAri teaches - Ve'el Qayin ve'el minhatau lo sha'ah - That the numerical value of sha'ah is 375 the same as Sipora. 9 He also allowed him to tend his flock and later initiated a broad based system of judges - all of these acts to refine the previously blemished soul of Qayin - R. Bahya points out that the verse writes - OoMoshe Haya Ro'eh Saun - And Moshe had been a shepherd - instead of - Vayehi Moshe Ro'eh Saun - And Moshe became a shepherd - 10 this to teach that this was his occupation in a former lifetime as Hevel.

KILLING THE EGYPTIAN VIA THE 42 LETTER DIVINE NAME

When the Torah reports that one of wicked Israelites who had been quarreling with another had challenged Moshe saying "Are you going to say something with which you will kill me"? Evidently he had been a witness to Moshe killing the Egyptian via a Divine Name. 11 R. Bahya notes that the name evoked by Moshe was that consisting of 42 letters - 12 This is based on a verse from Sefer Yishaya - "The redeemer will kill the wicked with the spirit of his lips".13 The Torah's text hints at this as there are 42 letters in the verse describing this event. 14 We also find an allusion to this in Sefer Tehillim - "...by your (divine) name we trample our adversaries." 15 R. HaAri explains that the killing of the Egyptian via this Divine Name was to release the life force or the Nefesh of Qayin - to allow Yitro to then refine his aspect of the soul. 16 R. Bahya notes that Moshe as the reincarnation of Hevel had been slated to commit this act since the early stages of humanity. 17 Moshe then flees Egypt and comes to a well in Midyan- He saves the daughters of Yitro from the local shepherds who had been mistreating them. They return to their father and report "An Egyptian man has saved us"- 18 The Midrash expresses surprise as to how Moshe can be mistaken for an Egyptian? It answers that it was in reference to the Egyptian whom Moshe had slain that became the impetus for Moshe fleeing Egypt. 19 This of course would initiate the Tikun of the aspect of Neshama of Qayin - now incarnated into Yitro.

THE SEVENFOLD ASCENT OF KAYIN

It is important to note that the 42 letter Divine Name consists of seven names with six letters each. These are represented in the Ana Bekoah which is attributed to R. Nehunya Ben HaKana. 20 R. HaAri teaches that this name is associated with certain forces that can raise up spiritual sparks which had previously descended. It is these groups of names which are meditated upon during prayers, such as in the Qaddish and during Qabalat Shabbat - as part of a formal system to elevate fallen sparks and worlds. 21 So when our Rabbis teach that it was used by

Moshe to kill the Egyptian - it should not sound foreign to us that R. HaAri writes that the striking of the Egyptian via this name - actually served to release and elevate the Nefesh of Qayin - After Qayin committed his grave act the Torah tells how the Tikun of this sorry soul will be rectified. After the murder - Qayin admits - Gadol Avoni Menesau 22 namely that he will be banished from this world and be locked out of any Tikun to gain access to the world to come. Following this path we would like to interpret Hashem's comforting response to Qayin- as Shiva'tayim Youqam 23 literally - You will be elevated via the sevens - R. HaAri teaches that the word Youqam serves as an acrostic Yud, Qouf, Mem of those who will occupy this soul - Yitro Qorah Misri -24 And the Tikun of the soul finally via Yitro will be realized thru Shiva'tayim - These I believe are the seven sub-names of the Ana Bekoah or 42 general letter name used by Moshe for the benefit of this soul. The Talmud teaches that Moshe had already possessed seven names - 25 perhaps indicating his mastery of the use of the seven sub-names of the Ana Bekoah - Finally the Torah tells us that Yitro benefited by these seven divine forces or names as expressed in the seven names he is now given. His soul was able to ascend one level for each of the divine names used by Moshe to rectify his soul. He in turn actualized the Tikun and merited these seven names of praise. 26

THE POWER OF MOSHE

It was Moshe as the positive force of Hevel who was able to accomplish this for his former brother. R. HaAri teaches that Hevel lived for 49 days - each of which represented a power for his soul. 27 I believe Hevel's short definitive stay on this earth is reflected in a limitation of his spiritual prowess. The Talmud teaches in the name of Rav and Shemuel that 50 gates of understanding were created in the world with all but one given to Moshe. 28 This number of 49 portals - is derived from the verse in Tehillim -which teaches that Mezuqaq Shiva'tayim - 29 (The words of Hashem) ..are refined sevenfold. Based on this we could interpret the Shiva'tayim found in Beresheet as a reference to Moshe who can assist in the elevation of Qayin.

THE SIGN ON QAYIN

After he murdered his brother, Qayin feared for his spiritual life - So Hashem granted Qayin a sign that he will not be spiritually destroyed or forgotten. The verse says - Vayasem YHVH leQayin Ot 30 - We believe the sign is the recognition that only his brother in the form of Moshe will be able to rectify the evil he committed. According to the Midrash - R. Nehemya asserts that the sign was a form of Sara'at -31 We know from another Midrash that the daughter of Par'o went to bath in the Nile since she was afflicted with Sara'at. As soon as she touched the basket that Moshe was floating in - she was healed. 32 Furthermore - after the Tikun prepared for Yitro by Moshe we are taught that the latter marries Sipora - no doubt a reference to the Tikun of this sign that was on Qayin - as the release of the Sipor represents the purification of those who had been afflicted with Sara'at - 33 According to R. Yehuda the sign on Qayin would be (as) the shining of the sun. 34 This is surely a reference to Moshe whose face would ultimately shine as Qeren Ohr 35 - this would ultimately benefit and act as a sign of the cleansing of the soul of Yitro. The Shelah cites a Zohar that it was the letter Vav that was to represent the sign that Qayin would not be spiritually destroyed. 36 We would assert based on what we have written above that the Vav has a numerical value of six and that it represents the 6 lettered names that were to be revealed by Moshe thru his killing of the Egyptian via the 42 letter divine name. It is these seven, - six letter names that would act as the sign that Qayin would not spiritually be forgotten. Yitro and his seven names is the Torah's expression that the sign of Qayin would finally be actualized. 37 We can remember this in that our parasha begins with the word Ve'eleh spelled Vav Aleph Lamed Heh 38 which is numerically 42 - to remind us that the redemption of Israel was preceded by the redemption of Qayin by his brother Hevel and Moshe via the 42 letter divine name.

Shabbat Shalom

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