

The Kabbalists of Blessed Memory write to save oneself from bad mishaps in particular sickness of plague it benefits one greatly to recite on the afternoon before Pesah the 42 journeys of the children of Yisrael, corresponding to the 42-letter Name of Gd used for elevation of the worlds. What follows is R. Simon Jacobsen's masterful psychological profile of each, which we have connected to the Holy Names, to help your elevation up and out of personal Egypt.

**In the second year , on the 20th of the second month, the cloud rose from the Tabernacle of Testimony. The Israelites thus began their travels, from the Sinai Desert the cloud came to rest in the Paran Desert. This was the first journey at G-d's word through Moses** (Numbers 10:11-14) Thus began the 13<sup>th</sup> of the 42 journeys through the wilderness. After the Jewish people camped at Sinai on the first of Sivan 2448, they remained there for close to a year (exactly 10 days less than 12 months), until the 20th of Iyar 2449, when the cloud rose, signifying the time to move on. After the Torah elaborates on the events that transpired from the time the Jews arrived at Sinai on the first of Sivan 2448 (in the chapter Yisro in the book of Exodus), through the building and erection of the Temple on the first of Nissan 2449 (the latter chapters of Exodus), through the entire book of Leviticus and the first two and a half chapters of Numbers, the Torah resumes the story and begins to relate the series of journeys traveled by the Jewish people in the wilderness. The rising of the cloud in this weeks portion is essentially continuing the story where it was left off at the end of Exodus, when the cloud first descended on the Tabernacle.

*What follows outlines the psycho-spiritual 42 journeys that each of us go through in our own lives.*

The Baal Shem Tov teaches that the forty-two journeys in the wilderness – from Egypt to Israel – reflect the forty-two journeys or phases that each person experiences throughout life. **“These are the journeys of the Israelites, who had left Egypt”** on the way to the Promised Land: All the 42 journeys are about freeing ourselves and transcending the constraints and limitations (*Mitzrayim*) of our material existence which conceals the Divine, subduing and sublimating the harsh “wilderness” of selfish existence, and discovering the “Promised Land” – a life of harmony between body and soul.

Just as the first journey was the exodus out of Egypt (*Mitzrayim*), each of us begins our life journey with birth – the liberation of the fetus from the confines of the womb, where it can develop and become an independent force that has the power to transform the world. The final journey brings us to the threshold of the total transformation of the universe into a holy and “Promised Land.”

Some of these journeys are pleasant, others very demanding. Some carry us others challenge us. Many of our journeys may even have been setbacks, we may have made mistakes and wrong choices – just as the Jewish people did in some of their 42 journeys – but they too are part of our life's odyssey, and they too can be redeemed.

**“Moses recorded their stops along the way at G-d's command”** to help us identify these junctures in our own lives. By understanding the meaning of these 42 journeys we can learn demystify many of our unresolved or strange experiences (why did I have to go through so and so?) and discover the deeper patterns of our own lives. We can actually identify these 42 stages in our life's voyage – 42 rites of passage – that encompass all the legs, the ups and downs, twists and turns, dips and curves of our life.

Above all, these 42 journeys allow us to align our lives to the compass a higher rhythm, as defined by the 42 journeys in the Torah, and actually create a strategy that rides and taps into these rhythms.

***Thus, whether it was for two days, a month, or a full year, no matter how long the cloud remained at rest over the Tabernacle the Israelites would remain in one place and not move on. Then, when the cloud rose, they would continue on their travels. They thus camped at G-d's word and moved on at God's word, keeping their trust in G-d. according to G-d's word through Moses –( Numbers 9:22-23)***

The secret of knowing when to travel and when to rest, when to make a move, when to stay put, is related in this Torah portion: The journeys through the wilderness were aligned with the Divine will – whether it was for a few hours or for many years – the Jewish people would only move when the Divine cloud would lift from the Sanctuary Tabernacle.

We too can learn to synchronize our life journeys to the Divine coordinates that “lead the footsteps of man.” Imagine having an inner compass that senses life’s internal tempo, being able to pace your outer movements by your inner rhythms.

This series will map out each of the 42 journeys, in terms that hopefully can help each of us apply and customize their relevance to our personal lives. (This is but one of many different possible applications of the 42 journeys).

### **Journey 1: Ramses, Egypt אב"ג י ת"ץ**

The first leg of our life journey is our birth, and it spells out the purpose of the entire voyage: Freeing ourselves of the constraints of the womb and of all our material boundaries (*Mitzrayim*). At birth we come also armed with the strength and tools to overcome all our future challenges (we emerge triumphant “before the eyes of *mitzrayim*”), but we will need to be trained and educated to realize our potential. Birth is thus a joyous occasion, coupled with the anticipation how we will do on our long journey ahead. This is also alluded to in the word “Ramses,” which was the “best of the land” (Genesis 47:11).

### **Journey 2: Ramses to Sukkot אב"ג י ת"ץ**

Sukkot means shelters, referring to the “clouds of glory” that sheltered and protected the people as they began their journey. On a personal level it refers to the shelters that (healthy) parents provide children in early age. Thus from *Ramses* (birth) we enter into the shelters of our nurturing homes and secure environments. Surrounded within the “clouds” of a comfortable home cultivates a child’s self-confidence and helps him/her develop self-esteem to take on the challenges of the life journeys ahead outside the “clouds”.

### **Journey 3: Sukkot to Etham at the edge of the desert אב"ג י ת"ץ**

*Etam*, in ancient Egyptian, means “seashore.” Some identify *Etham* with the Egyptian *Chetem*, which denotes a fortress. After early childhood, when we are completely dependent on parents for sustenance and protection, we begin to emerge from the “fortress” as we start to develop a sense

of independence. This stage is comparable to a “seashore,” a boundary between exploring the new world around us and scurrying back for approval and guidance from our parents. At this phase in our lives we are not yet quite thrown into the desert, yet we are its edge, as we become acquainted with an alien and insensitive world.

**Journey 4: Etham to Pi-HaCheirus (Freedom Valley or Mouth of the River), facing Baal Tzefon (Lord-of-the-North), camping near Migdal (tower) אב"ג ך' ת ך'**

This location was named Pi-HaCheirus since it was here that the Jewish people became free people (*cheirus* means freedom in Hebrew) (Mechilta, Rashi Exodus 14:2). Baal Tzefon was an Egyptian deity. In the next leg of our life journey, as we lose our childhood innocence and mature into adults, we begin to take on complex and paradoxical features: On one hand, we become free – independent adults, able to make rational decisions, driven not by childhood emotions but by sober reflection. But on the other hand, our newfound freedom also faces a looming “idol” in the north: we begin to be tempted by worship of false gods – self-worship, worship of money, power or other man-made deities. As we grow through our development –this may be the essential goal of all education – we will have the option to become a towering force for good or a tower of vanity in our own eyes.

**Journey 5: They left Freedom Valley and crossed the Red Sea toward the desert. They then traveled for three days in the Etham Desert and camped in Marah אב"ג ך' ת ך'**

The final stage of human maturation – as we move from our teenage years into full adulthood – is completely crossing over from the pure, inner world of “water” into the dry, arid world of the desert. Indeed, Moses had to coerce the Jews to away from the Red Sea out into the Shur Desert, where they traveled three days without finding water (Exodus 15:22). They didn’t want to leave the insulated “cocoon” of the Red Sea only to be thrown into a harsh and hostile desert, one that leads us into a state of bitterness (*Marah*). Yet, leave we must. This is the purpose of our existence: To transform the wilderness into a Divine sea (Ohr HaTorah Massei p. 1383). Because of their bitter waters “the place was called *Marah*” (*marah* in Hebrew means bitter). When the Jewish people came to *Marah* and could not drink the bitter water there, they began to complain. “What shall we drink?” they demanded. When Moses] cried out to G-d, He showed him a certain tree. Moses threw it into the water, and the water became drinkable. It was there that G-d taught them survival techniques and methods, and there He tested them. He said, “If you obey G-d and do what is upright in His eyes, carefully heeding all His commandments and keeping all His decrees, then I will not strike you with any of the sicknesses that I brought on Egypt. I am G-d who heals you.” The journey to *Marah* refers to the stage in our lives when we encounter a bitter experience – loss, disappointment, pain, sorrow or illness. We then have two choices: Either we will complain, become bitter and overwhelmed with anguish and grief, or we will learn to rise to the occasion and discover the deeper powerful light and sweetness that lays embedded within the dark and bitter. Therein also lays the power of healing: The ability to sweeten the bitter and to uproot infection in its source.

**Journey 6: They left Marah and came to Elimah. In Elim there were twelve water springs and seventy palms** אב"ג ית"ץ

Elimah (or Elim) is the stage of growth and recognition of the deeper strength that emerges from bitter loss and pain. From *Marah* – after experiencing bitterness – we become empowered with the resources of Elimah: Elimah consists of the same letters as the name Elokim (which is written with a heh), only that the order of the letters (eli mah) means the hidden dimension of love – *twelve water springs and seventy palms* (the secret and the hidden, sod in Hebrew, is gematria 70) – that emerges from within the dark and the bitter (The Maggid of Mezritch – Ohr Torah Massei. Explained in Ohr HaTorah Massei pp. 1378. 1393. See Degel Machne Efraim).

**Journey 7: They left Elim and camped near the Red Sea** קר"ע שט"ן

Due to this heightened “Elim” awareness, we experience a moment of respite from the travails of the arduous journey through the wilderness. We “camp near the Red Sea” and bask in the rejuvenating power of water.

**Journey 8: They left the Red Sea and camped in the Sin Desert** קר"ע שט"ן

But the journey to the Promised Land must continue through the difficult wilderness. And despite moments of respite, we will move on from the “Red Sea” to face new challenges of the Desert. The next few journeys reflect different, accelerating adversarial situations which will test our faith throughout our lives. The Sin Desert represents the stage in life when we have our first crisis of faith, especially around the struggle to earn a livelihood. When the people arrived at Sin Desert (Iyar 15) they ran out of the food that they had brought with them from Egypt. They thus began to complain “If only we had died in Egypt! There at least we could sit by pots of meat and eat our fill of bread! But you had to bring us out to this desert, to kill the entire community by starvation!” The Divine response was to provide them daily with manna, “bread from heaven” and meat – which would last through the remaining 34 journeys. The manna teaches us that livelihood is a blessing from above; we must do our part, but ultimately we need to have faith and trust that Divine Providence will provide for our sustenance.

**Journey 9: They left the Sin Desert and camped in Dofkah** קר"ע שט"ן

*Dofkah* is the place where their “hearts beat” (in fear) for lack of bread (Baal HaTurim). We will all go through a stage in life when our hearts pound in fear that we will suffer from deprivation of one need or another. Insecurity is very real part of living in a material world in which we are dependent on many things for our sustenance. But *Dofkah* (in Hebrew) also means “knocking:” Angst can be a powerful motivator to “knock” on the doors of opportunity, to “knock” on the doors of heaven, and dig deeper and discover inner resources.

## **Journey 10: They left Dofkah and camped in Alush** קר"ע שט"ן

*Alush* means power (it refers to a powerful city, or one built by a powerful person). This symbolizes the stage in life when we rise to power – either at work or in another position of influence. Power is a double-edged sword, which can be used either toward achieving greatness or corruption. Some say that the manna began to fall in Alush, and that was where the Jewish people kept their first Shabbat – two Divine gifts that empower us to access Heaven as we traverse the earthly wilderness.

## **Journey 11: They left Alush and camped in Refidim, where there was no water for the people to drink** קר"ע שט"ן

*Refidim* means weakness, referring to the stage of life when we experience an intense crisis of faith (greater than the one at the Sin Desert), questioning G-d's presence amongst us. *Refidim* is a diminishing of spiritual commitment or passion ("their hands weakened from the words of Torah and the fulfillment of Mitzvot"). To the extent that Moses "named the place Testing-and-Argument because the people had argued and had tested G-d. They had asked, 'Is G-d with us or not?' (Exodus 17:7). And when we are in this state of weakness we become vulnerable and open to attack from the powerful forces of doubt and apathy – "Amalek arrived and attacked Israel there in Refidim" (Exodus 17:8).

## **Journey 12: They left Refidim and camped in the Sinai Desert** קר"ע שט"ן

At the other end of the spectrum, we all have a stage in life when we experience revelation – a profound epiphany. We each have our "Sinai" moment – when we arrive and wake up to a new awareness, a heightened state of consciousness; when we feel G-d's presence. One result of this revelation is harmony: It unites people "as one person with one heart" (such was the experience that took place when the people arrived at Sinai on the 1<sup>st</sup> of Sivan). The excursion through the wilderness represents life's journey through the harsh "wilderness" of selfish existence, with the objective of subduing and sublimating these forces and transforming the world into a Divine environment. Though this journey consists of 42 stages, there is a distinction between the first 12 journeys, which were not led by the Holy Ark, and the following 30 journeys which were. Indeed, the Temple was first built after the 12<sup>th</sup> journey (Sinai). The first 12 journeys from Egypt to Sinai, which transpired over a period of six weeks (15 Nissan–1 Sivan), were the beginning of the arduous trek through the wilderness, yet they still were close to civilization – not yet quite deeply submerged in the dark heart of the wilderness. In spiritual terms these 12 journeys subdued a more moderate level of "*kelipot*" (darkness), which did not require the power of the Holy Ark. These first 12 journeys cover the earliest stages of our life's experiences, relatively easier journeys than the ones to come. But then with the 13<sup>th</sup> journey, as we leave Sinai – and its powerful revelation, followed by the building of the Holy Sanctuary – we enter a much more difficult phase of life as we distance ourselves from civilization and are confronted by the intense "*kelipot*," the harshest challenges of the "great, terrifying desert, where there were snakes, vipers, scorpions and thirst, with no water" (Deuteronomy 8:15).

Yet, we do not come unarmed. We now have – and need – the Holy Ark to lead the way. “When the Ark went forth, Moses said, 'arise, O God, and scatter your enemies. Let your foes flee before You’” (Numbers 10:35). We say this verse when the Torah is taken out from the synagogue Ark. The Torah – called “Torah of life” and the “Torah of light” – illuminates the dark and lonely paths of existence and empowers us with direction, fortitude and commitment to make it through the most challenging experiences of life. Now, after the first 12 journeys begins the hard work of using the power of Sinai and the Holy Ark to sublimate the harsh desert wilderness.

### **Journey 13: They left the Sinai Desert and camped in Graves-of-Craving** ש"כ ד"ג

“Moses named the place 'Graves of Craving' (*Kivroth HaTaavah*), since it was in that place where they buried the people who had these cravings” (Numbers 11:34). This journey represents the times in life when you are consumed by the seductive power of lust and desire – when you become “buried by your own desires.” The nature of craving and desire is such that left untamed turns into a fire that holds you hostage in its tentacles. This is the power of every addiction, in which your obsessions tragically dig your own grave. In a positive note, the Baal Shem Tov (citing *Brit Menucha* by the 14<sup>th</sup> century Kabbalist Rabbi Avraham ben Yitzchak of Grenada) interprets the “Graves of Craving” as a state of utter self-nullification through cleaving to G-d when one experiences the “death” of cravings, they become buried with no potential of reviving inappropriate desires. Perhaps this state can be accessed by people in recovery, who after hitting rock-bottom and losing control over their own lives to addiction, rehabilitate themselves by surrendering to a Higher Power which enables them to “kill” their desires.

### **Journey 14: They left Graves-of-Craving and camped in Chatzeroth** ש"כ ד"ג

At this location Miriam slandered her brother Moses, and as a result was struck and was quarantined. Some say that in this place also Korach rebelled against Moses (Rashi Deuteronomy 1:1). This leg of the journey refers to the rebellious stage in our lives. In every generation – and in every soul – there is a “Moses” who serves as G-d’s messenger to help direct us in fulfilling our mission in life. We will have times when we rebel against the “Moses” – G-d’s chosen messenger – of our time and within, and thereby undermine our own destiny.

### **Journey 15: They left Chatzeroth and camped in Rithmah** ש"כ ט"ג

*Rithmah* (also known as *Kadesh Barne'a*) was the place from where the spies were sent to scout out the Land of Israel. They returned with a slanderous report, defaming the land and causing panic amongst the Jewish people. Hence, the place was named *Rithmah*, which in Hebrew means “broom” – the term used to describe an evil tongue (Rashi. Rokeach writes that Rithmah is the gematria of “*loshon (ho)ra*”): “What can He give you, and what can He add to you, you deceitful tongue? Sharpened arrows of a mighty man, with coals of brooms (*retomim*)” (Psalms 120:3-4). Some say that many broom (*rothem*) trees grew in this place (Targum Yonasan). Brooms – like a deceitful tongue – are leafless and tolerate, and often thrive best in poor soils and growing conditions. In cultivation they need little care.

The scouts betrayed the Promised Land. Whatever their intentions may have been (and they were indeed noble and spiritual), they defied the cardinal rule: Questioning the very purpose of life because of the difficulties that arise, we cannot conquer the land because it “consumes its inhabitants.” G-d gave us life and charged us with the mission to transform the material land into a sacred place. Our role is to figure out how best – not whether – to fulfill our mission. We will face times of resignation in our life when we will be tempted to give up, and even to slander the “Promised Land” and the assurances that we can overcome any challenge. Such moments of self-doubt must be met with ferocious resistance never to give up on yourself, on your soul’s potential and on G-d who has endowed you with faculties to face any challenge.

**Journey 16: They left Rithmah and camped in Rimmon Peretz נגד יכ"ט**

*Rimmon Peretz* means a spreading pomegranate tree, or heavy fruited pomegranate (Targum Yonasan). With its many seeds the pomegranate is a symbol of abundant fruitfulness. This journey marks the stage in our lives when we begin to bear fruit – like a spreading pomegranate tree. Most literally this means when we bear children and build a family. In a broader sense, “fruit” denotes good deeds and mitzvot, as well as students and others we influence and inspire.

**Journey 17: They left Rimmon Peretz and camped in Livnah נגד י"ז**

*Livnah* means bricks. This was a place where the boundaries were marked with building bricks (Targum Yonasan). *Livnah* can also be translated “to build.” This is the stage of life when we build a home, going hand in hand with the spreading family pomegranate tree (*Rimmon Peretz*).

**Journey 18: They left Livnah and camped in Rissah נגד י"ח**

*Rissah* (in Hebrew) means to be broken (see Baal HaTurim. Rokeach). In Arabic) the word denotes a well stopped up with stones. In our personal life journey we will inevitably experience (what may seem to us as) failure – a failed relationship, effort or venture, a bankruptcy or another type of fiasco. *Rissah* is also an eyelid, related to vision (see Heichel HaBracha Kamarna) – to open your eyes and see a deeper opportunity which can only be visible through the cracks of a broken relationship or failed effort.

**Journey 19: They left Rissah and camped in Kehelathah ב"ט ר"ג**

Some say that this was the place of Korach's rebellion (Targum Yonasan. Baal HaTurim. Rokeach). The emphasis here is on the word *Khelathah*, a “gathering,” but in this context it refers to a group banding together in an aggressive fashion, like a lynch mob – as Korach did (Numbers 16:3; 19): Korach ganged his entire party against them (Moses and Aaron). There are two types of gatherings: Groups that join together to build, or to destroy.

We all have times in our lives when we will be invited, or pressured, to join a rally or a group. Being social creatures we need and gravitate to our peers. The power of a group and group mentality can be very alluring. It can feel safe and accepting, and when used for the good it can produce tremendous benefits. But when used for the bad it can yield devastating results – causing far more damage than any individual can perpetrate on his own. Great care therefore must be taken not to be party to “lynch mobs” or “witch hunters” who gang up on others, often innocent people, in their own insecure need to feel right. Stay away from groups of nay-sayers and critics. Always join an assembly of sages and not cynics. When two people meet and they do not say something meaningful to each other, do not share words of Torah, it they are considered “a company of scorners;” when they do the Divine presence rests amongst them (Avot 3:2).

### **Journey 20: They left Kehelathah and camped at Mount Shefer** בַּט"ר צַת"ג

Another leg of our life journey consists of our travels to beautiful places in the world. Mount Shefer means “beautiful mountain,” or a “mountain with beautiful fruit” (Targum Yonasan). How will we use the inspiration we gain from nature’s beauty? Will it be a temporary joy that only affects you, or will it have a perpetual effect and inspire you to bring beauty to others?

### **Journey 21: They left Mount Shefer and camped in Charadah** בַּט"ר צַת"ג

*Charadah* – trembling – was so called due to the terror caused by the plague (Numbers 17:12. Targum Yonasan). Just as we experience beauty in our lives (Mount Shefer, Tiferet), we also, at times, sadly experience terror. This is the journey of fear in our lives; when “severities” (*gevurah* and *din*) are dominant (see Bechayei). Living in a perilous world, whose “roads are all prone to danger,” we all will endure experiences that cause us to shudder. The critical thing to always remember, even in the most frightening and anxious moments, is that fear is also part of the journey toward the Promised Land. When harnessed we can find solace (“camp”) in our shudders, as they sharpen our alert, focus our vigilance and teach us how to avoid or conquer the agents of fear. By not allowing our fears to consume us, we can learn to see them through, transform them to awe of the Divine and come out more powerful (see Kedushas Levi). That which does not destroy us makes us stronger.

### **Journey 22: They left Charadah and camped in Mak'heloth** בַּט"ר צַת"ג

*Mak'heloth* is a place of assembly (Targum Yonasan), possibly the place where the miracle of Aaron’s rod occurred in response to Korach’s challenge. This reflects the community building journey in our lives, when we build – or join – a community; when we assemble a group toward a particular cause or effort. *Mak'heloth* is a state of unity – when we feel connected with other and with ourselves, and together we serve a higher purpose (as in the psalm (68:27) *b'Mak'heloth* – in full assemblies – they praised G-d). The ultimate transformation of fear (*Charadah*) is when it leads us to gather, appreciate and sing praise for our Divine blessings (see Baal Haturim).



**Journey 23: They left Mak'heloth and camped in Tachath** בט"ר צת"ג

Yet, the cycles of life are such that we move from high to low. *Tachath* means “below,” referring to a lowly state, the lowlands of *Mak'heloth* (Targum Yonasan). *Tachath* are the low-points and downers in life. Some of these low-points follow success. This downward journey – which comes just after the mid-way point of the 42 journeys – may also refer to the middle-age blues. Another application of *Tachath* is the depths we fall to when we “leave *Mak'heloth*,” i.e. forsake and abandon unity (Chasam Sofer). Yet, we have the power to transform *Tachath* into a place of peace, when we each dwell “beneath (*tachath*) our vine and fig tree” (see Toldos Yaakov Yosef).

**Journey 24: They left Tachath and camped in Terach** בט"ר צת"ג

*Terach* is the name of Abraham's father, which comes from the word “wild goat” or “old fool.” *Terach* is also related to the word boiling (*rotach*), as in irate; with *Terach's* birth G-d became irate over the idol worshippers (Midrash Aggada Genesis). Another meaning of the word *Terach* is wait or delay (Rokeach). *Terach* refers to the stage in life when we move into middle-age and become fathers of our children. Will we yield children like Abraham? Will we be like “wild goats” and “old fools” worshipping one idol or another, or will we be wise and give off a spiritual aroma (*Terach* from the word *re'ach*, the scent of Torah and Mitzvot – Yalkut Midrashei Teiman)?

**Journey 25: They left Terach and camped in Mithkah** חק"ב טנ"ע

From *Terach* we camp in *Mithkah*, a place of sweetness, with good fresh water (Targum Yonasan), the stage in life when we experience the sweet nachas from seeing the fruits of our labor – as in grand-parenting or other life achievements. This sweetness is even more profound because it follows and transforms the bitterness of life (see journey 5).

**Journey 26: They left Mithkah and camped in Chashmonah** חק"ב טנ"ע

*Chashmonah* means ambassador, referring to the journey in life when we serve as an envoy or emissary representing a particular cause. It can also include a time when we assume a mature position of leadership and influence – usually later in our lives.

**Journey 27: They left Chashmonah and camped in Moseroth** חק"ב טנ"ע

*Moseroth* (from the word *mussar*) means chastisement. Some say it was Aaron's burial place (Malbim Numbers 20:29). This refers to the journey and stage in life when we have the wise experience to counsel others and offer constructive criticism and rebuke (“at age fifty for counsel” – Avot 5:24).

**Journey 28: They left Moseroth and camped in Benay Yaakan חק"ב טנ"ע**

*Benay Yaakan* literally means the sons of *Yaakan*, grandson of *Seir* (Genesis 36:27). It is also translated as “wells of distress” (Targum Yonasan), a place that is “narrow, confined and tight” (commentary Yonasan). This journey – which is also connected to the passing of Aaron (see Deuteronomy 10:6 and Rashi) – refers to the distress and limits that come with older age: Health issues, infirmity and the general physical decline associated with aging; both the agony for the aged one as well as for his/her family and friends as they see him/her waning. Yet, this stage too can be transformed into a very fruitful one, by learning to appreciate and connect with a deeper aspect of the aged one – the wisdom and experience that comes with the years, as the next journeys celebrate.

**Journey 29: They left Benay Yaakan and camped in Chor HaGidgad חק"ב טנ"ע**

*Chor HaGidgad* – hole or clefts of *Gidgad* (Targum Yonasan) – refers to the head (*gidgad*) with its various cavities (see Arizal – Sefer Ha’Likkutim Massei). In psychological terms this journey denotes sagacity and wisdom that comes with ripe age, “many years bring wisdom” (Job 32:7).

**Journey 30: They left Chor HaGidgad and camped in Yatvathah חק"ב טנ"ז**

*Yatvathah* means a “good, calm place” (Targum Yonasan), a “good, rich place” (Rokeach), an area of flowing brooks (Deuteronomy 10:7). This refers to the deep calm that comes with seasoned wisdom (see Arizal *ibid*). As the Talmud writes: “the minds of elderly scholars become more settled with age” (Kinim 3:6).

**Journey 31: They left Yatvathah and camped in Avronah יג"ל פא"ק**

*Avronah* is a “river crossing,” a “ford” (Targum Yonasan). It means to “pass through,” referring to the journey of life called transition – the transition into old age. *Avronah* also alludes to the transient material universe, how short-lived and ephemeral life truly is – an awareness that comes with age. Yet, through our acts of virtue and kindness, through the people we inspire and touch, we have the power to transform the fleeting life into a permanent and eternal force that perpetuates forever. This is the meaning of “they left *Yatvathah* and camped in *Avronah*,” upon birth we leave the “good and calm” of the spiritual worlds and enter the turbulent, insecure life of this physical world. Yet, through spiritualizing our lives we carry the “good and clam” of *Yatvathah* and “camp” peacefully even in *Avronah* (see Pri Megadim, responsa 1:3).

**Journey 32: They left Avronah and camped in Etzyon Gever יג"ל פא"ק**

*Etzyon Gever* means the “rooster’s crow” (Targum Yonasan), or the “wisdom of the rooster.” Masters proficient in the rooster’s wisdom lived in this place. “This wisdom is a deep secret, because it has the power to perceive the difference between day and night” (Tzioni. Rokeach). As the Talmud says, when you hear the rooster’s call say the blessing “Blessed is He who gave the

rooster perception to distinguish between day and night” (Berachos 60b). Life is made up of light and dark, day and night – bright times of clarity, hope and joy, and dismal times of confusion, defeat and sorrow. The purpose of darkness – and the ultimate achievement of life – is our power to transform night into light. But one of the great challenges that makes this effort difficult is the blurring of the boundaries between the two: darkness has the insidious ability to seep into our brighter moments and cast its dark shadows even on our most illuminating life experiences. It would be one thing if we were able to compartmentalize a negative experience, but not when it spills over and pollutes our good times, undermining our confidence and self-esteem to gather strength and move on. On the other hand, we also need to know how to give pain its due and allow it to go its course and dissipate, before we attack and transform it. *Etzyon Gever* in our lives is the point we reach in our journey when we learn the art of perception, the secret to discern day from night; when we becomes masters to know the precise moment when to send out a wake-up call; when to begin the process of drawing light into darkness and transforming night into day. This perception requires profound insight, a sensitive heart and an uncanny sense of timing (Ohr HaTorah Massei pp. 1360. 1394. 1411).

### **Journey 33: They left Etzyon Gever and camped in Kadesh, in the Tzin Desert יג"ל פז"ק**

*Tzin* and *Kadesh* are so called because here the people “were commanded” (*tzin* form the words *tzav*, command) and here they “were sanctified” (Talmud, Shabbos 89a). *Kadesh* is an eventful location: In this place Miriam passed away (Numbers 20:1), and the incident of the “Waters of Strife” happened (ibid 20:2-13): After the water from Miriam’s well ceased flowing (due to her death) and the Jews complained that they had no water, Moses fatefully struck the rock instead of speaking to it, which brought upon the sad decree that Moses and Aaron would not enter the Promised Land. This is another reason that this location was called *Kadesh*, because G-d was sanctified in this place (*Bamidbar Rabbah* 19:14; *Tanchuma* Numbers 11). What this means in our life journey is a challenge to our commitment. There will be consequential times – due to excessive circumstances (a death, a major change, a transition) when everything we believe in will be on the line. We then have the choice: Will we sanctify G-d’s name or not?

### **Journey 34: They left Kadesh and camped at Hor Hahar, at the edge of the land of Edom**

יג"ל פז"ק

*Hor HaHar* was a double mountain – “a mountain atop a mountain, like a small apple on top of a big apple” (Bamidbar Rabba 19:16. Rashi Numbers 20:22). Aaron passed away and was buried on this double mountain. Despite the sorrow connected with Aaron’s death, Aaron was remembered mourned and missed for his great love of all people, which is why he was the “entire of Israel” – both men and women – wept for him, because “Aaron pursued peace, and did everything possible to reconcile and bring love back between adversaries and between husband and wife” (Rashi 20:29). A mountain symbolizes love. Like a powerful mountain rising into the heavens, love lifts us up and allows us to soar. Love is always yearning, reaching, like a mountain, to the skies.

Aaron was buried appropriately in a place that reflected his essential nature – a double mountain: Not just love, but love on top of love (*ahava rabba*, great love – Likkutei Torah Nasso 21a) – Aaron went out of his way, beyond the letter of the law, to cultivate love and engender harmony wherever he went. Aaron’s love is the reason that in his merit the people were surrounded and protected by the “clouds of glory” through their difficult journey in the wilderness: These clouds are like a nurturing embrace of a mother clutching and engulfing her child with love and affection, protecting the child from all threats. After Aaron’s passing, this love ceased and the clouds departed (only to return in the merit of Moses). With this protection gone, the Canaanite King of Arad felt that he can attack the vulnerable nation (Rashi Numbers 21:1; 33:40). *Hor Hahar*, then, in our personal life is the journey of love – the efforts we invest in loving another and bringing love into this divisive and aggressive world (“at the edge of the land of *Edom*”), embracing all human beings regardless of background. The love that is often appreciated once it is absent – as it was after Aaron’s death – when we realize what we are missing. However, in our life journey we need not wait for loss to cherish and propagate love all around us. Unconditional love is the greatest defense and immunization against predators.

\* \* \*

At this point, following Aaron’s death and the departure of the protective “clouds,” the Jews, swept by fear, retreated eight journeys, all the way back to *Moseroth*, until the Levites compelled them to return on track (Rashi Deuteronomy 10:6). In our lives we will have setbacks. There will be times – and journeys – when we panic. Overtaken by fear, we regress. Despite our progress we retreat and give up valuable ground that we worked hard at gaining. We must know that this too is part of life’s real journeys. Never be discouraged; even our retreats are challenges that can be converted into opportunities which are part of the journey that helps thrust us forward. The next few journeys are the harshest ones: The people were worn out from wandering for so many years in a desolate wilderness. And as their journeys continue to mount, and witnessing the death of Aaron, they finally break down and feel deeply estranged from the Divine hand. So too in our life’s journey, as the years wear on, old age brings with it many maladies and the resulting resignation. After years of wandering in the “wilderness” of our lives, it’s natural that the journey will take its toll.

### **Journey 35: They left Hor Hahar Mountain and camped in Tzalmonah יג"ל פ"ה ק**

*Tzalmonah* is rooted in the expression (Jeremiah 2:6) “*eret zziyoh v’tzalmoves*,” the land of drought and the shadow of death, as in (Psalms 68:15) “becoming whitened from the dark shadows of exile” (Targum Yonasan. Rokeach). At this and the following location (*Punon*) the people began complaining again, which resulted in them being bitten by poisonous snakes (Numbers 21:4-9). From the time of Aaron’s passing (in journey 34 till journey 37), which reflected the decree that the entire generation would die in the desert, their impending death haunted the people causing them much distress (see Ramban Numbers 33:41). As the shadows of old age creep up on us and death becomes more imminent, we can feel depressed and become irritable, complaining about everything. This leg of our life journey can be very disconcerting, and our petulance can be toxic, bringing on further problems. As this stage in life, we must muster the

strength to overcome our personal discomforts and fears and realize that *Tzalmonah* is also part of our journey toward the Promised Land. The aging process poses many challenges; but it also presents many opportunities to use the wisdom and experience you have gained to guide and inspire the next generation.

### **Journey 36: They left Tzalmonah and camped in Punon יג"ל פז"ק**

*Punon* is so named due to the fact that in this place the people were bound (*punon* meaning “directed”) to die from the bites of the fiery snakes (Rokeach. see Targum Yonasan). *Punon* in Greek means death (Lekach Tov Numbers 21:10). Another opinion is that *Punon* relates to the banner upon which Moses placed the copper snake which healed the people (Numbers 21:9). *Punon* is one of the last legs of life’s journey – the journey of disease and death. Yet it also includes the power of healing from disease: After Moses beseeched G-d on behalf of the stricken people, G-d said to Moses, “Make yourself the image of a venomous snake, and place it on a banner. Everyone who is bitten shall look at it and live. Moses made a copper snake and placed it on a high pole. Whenever a snake bit a man, he would gaze at the copper snake and live.” This is the power of transformation: the very toxic serpent that poisoned the people became their healer. The choice is ours: Through our prayers we have the power to transform disease and death into agents of health and life.

### **Journey 37: They left Punon and camped in Ovos שק"ו צי"ת**

*Ovos* means enemies, “the people became enemies of G-d” in this place, due to all their weary travels in the wilderness (Bamidbar Rabba 19:24 and in ma’harzav). Others say (Rokeach) that the place was thus called because of the sorcerers that were there (*ovos* are mediums involved in necromancy). This journey refers to the time in life when we get angry and become enemies of everything G-d stands for. When we lose our faith, due to the arduous travels, and are unable to get beyond our own pain.

### **Journey 38: They left Ovos and camped in Iyay Ha’avarim on Moab's borders שק"ו צי"ת**

From *Ovos* things just continue to get worse. They arrive at *Iyay Ha’avarim*, literally: the desolate passes. Rashi says that *iyay* means “ruins.” *Ha’avarim* is from the word *aveirah*, sin – spiritual displacement (*ha’varah*, moving away). Thus *Iyay Ha’avarim* can be translated the ruins of sin, or the ruins of displacement. Whenever you feel disconnected or lost you are going through this journey. An aimless life is a desolate one. Nothing is being built; every effort ends up going nowhere. The antithesis of displacement is feeling like you belong and you are connected; you sense that your life has purpose and that you are building something everlasting, reflecting your indispensable contribution. Now we conclude with journeys 39-42, which cover the last stages of life’s journey on Earth, and in general – the final stages of history as we arrive to the “Promised Land.” These final four journeys are sort of a summation of the entire spectrum of life’s experiences, which can be described as a confluence of extremes: On one hand we are exhausted and worn down from the grueling journeys in the wilderness, with all its pains and difficulties. On the other hand, we can also feel deep appreciation – the satisfaction that is only possible after waging battles – that we have made it through the arduous journeys. Not only have we come out

intact, but we can see the fruits of our labor and above all – we now can understand that all the challenges through the 42 journeys were about sublimating and transforming the harsh wilderness, and preparing the ground to enter the Promised Land.

### **Journey 39: They left the passes and camped in Divon Gad** שְׁקָו צִי"ת

*Divon Gad* means a place of good fortune (Targum Yonasan. Rokeach). When the tribe *Gad* was born to Zilpah – after Leah saw that she was no longer having children – Leah exclaimed “mazal tov (good fortune) has come,” and she thus named the new child *Gad* (Genesis 30:11 and Rashi). The children of Gad were also powerful people who were triumphant in their battles conquering the Promised Land, as it says “Gad, a troop shall press upon him, but he shall press upon their heel” (Genesis 49:19). Rashi interprets: “Gad, troops will troop forth from him” (over the Jordan River to conquer the Land) and he will triumph “without losing a man” (see Bechayei Genesis 30:11). Some say that *Divon Gad* was located on *Zered Brook* (*Baaley Tosafos; Chizkuni* Numbers 21:12), where the decree that the Jewish people would die in the desert came to an end (Deuteronomy 2:14). The end of this decree was celebrated as a day of “good fortune” by the Jews and they turned this day into a holiday – the fifteenth of Av (Taanis 30b). The Zohar (I 244b) says that “the conjunction of the two letters gimmel and dalet (gad) indicates the issuing forth of troops and hosts, gimmel giving and dalet receiving. That river which perennially flows from Eden supplies the needy, and therefore many hosts and many camps are sustained from here; and this is the significance of the name Gad, one producing and giving, and the other collecting and taking.” Gad denotes the power of “gomel dalim” – sustaining the needy, helping the poor and downtrodden, transmitting light to dark places (see Ohr HaTorah Vayechi pp. 382a. Heichel haBrocho Kamarna Massei). *Divon Gad* then represents the good fortune stage in our lives when we have triumphed in our battles and prevailed in dire circumstances, and now arrive at the end of the process (or the end of life). This good fortune, however, comes with mixed feelings. It is definitely worthy of celebration, but at the same time we also cannot ignore the hard battles and sad deaths up till this point, and that Moses and the generation that left Egypt would not enter, at that point, the Promised Land. Yet, their children will and they will ultimately be reunited with Moses and his generation – thus redeeming all the pain. Elijah the prophet, who is called “mevaser tov,” the bearer of good news, is from the tribe of Gad. Elijah will be the one that announces the good news that after our backbreaking journeys Moshiach and the Redemption have finally arrived. In personal terms, *Divon Gad*, is the life stage when we recognize and acknowledge the blessings of good fortune in our lives. Despite all the setbacks and struggles, notwithstanding the “desolate passes” (in the previous journey), we have refined and elevated the “wilderness” and have arrived with many gifts. We have learned to sustain and nurture (gimmel) the barren and the impoverished (dalet).

### **Journey 40: They left Divon Gad and camped in Almon Divalthaymah** שְׁקָו צִי"ת

*Almon Divalthaymah* is translated as “hidden sweetness” – “the place where the well was concealed from them because they forsook the Torah which is compared to sweet pressed figs” (Targum Yonasan. Rokeach). Some say that this place had many streams where chestnuts and figs

grew (Lekach Tov Numbers 21:19). The mystics explain that *Almon Divalthaymah* is a state of concealment (*Almon* from the root *he'elem*, hidden), referring to the overwhelming existential loneliness that we are all subject to in our lives. How often do we wonder “Am I alone in this world?” “Does G-d hear my prayers?” In fact, however, this feeling of isolation, as real as it may seem to us, is only due to our limited perception. King David teaches us a powerful lesson in this regard. When David was escaping the wrath of King Saul, he tells his dear friend Jonathan (son of Saul) that as the “new moon” arrives he will go “hide in the field” (Samuel I 20:5). They then agree upon a sign to determine whether David must continue to hide from the pursuing Saul, or he can come out of hiding. When David’s seat will be empty during the meal of the “new moon” and Saul will inquire about his whereabouts, Jonathan should gauge from his father’s reaction whether Saul still wants to kill David or he will leave him to be in peace. Once Jonathan determines Saul’s state of mind, he will come out to the field where David was hiding and “I will shoot three arrows... as if aiming at a mark. And, behold, I will send a lad, saying: 'Go, find the arrows.' If I say expressly to the lad, 'Look, the arrows are on this side of you, get them,' then come, for it is safe for you and, as G-d lives, there is nothing to fear. But if I say thus to the youth, 'Look, the arrows are beyond you,' go your way, for G-d has sent you away. And concerning the matter of which you and I have spoken, behold, G-d be between you and me forever.” Once Jonathan saw how his father, Saul’s anger had not subsided and he wanted to kill David more than ever, “in the morning, Jonathan went out into the field at the time prearranged with David, and a little lad came with him. He said to his lad, 'Run, find the arrows which I shoot.' The lad ran, he shot an arrow beyond him. When the lad reached the place where Jonathan had shot the arrow, Jonathan said to him, 'Is not the arrow beyond you?' And Jonathan cried after the lad, 'Hurry, be quick, do not stay.' So Jonathan's lad gathered up the arrows, and came to his master. But the lad did not know anything; only Jonathan and David knew the matter... As soon as the lad had gone, David came out of a place toward the south, and fell on his face to the ground, bowing three times. They kissed one another, and wept together, until David exceeded. Then Jonathan said to David, 'Go in peace, seeing that we have both sworn in G-'s name, saying, 'G-d be between me and you and between my offspring and yours forever.'” (Samuel I 20:20-23; 35-41). In a very moving fashion the Arizal (Likkutei Torah Samuel) explains this account as the story of our lives, especially during the dark years of exile, and how it leads to the ultimate redemption. David’s concealment symbolizes the hiding from that we all have to go into from the forces that want to harm us. Jonathan represents the voice of hope and clarity: “I will shoot three arrows... as if aiming at a mark. And, behold, I will send a lad, saying: 'Go, find the arrows.’” – the three arrows represent the sharp tools we use to hit our mark and refine the material universe. “If I say expressly to the lad, 'Look, the arrows are on this side of you, get them,' then come, for it is safe for you and, as G-d lives, there is nothing to fear” – we have reached the point when our “arrows” have integrated matter and spirit, and we no longer have to hide our souls from predators. “But if I say thus to the youth – and here the verse uses the word “elem” (instead of “na’ar), denoting a state of concealment – 'Look, the arrows are beyond you,' go your way, for G-d has sent you away” into exile. Sadly, you must remain in hiding and the concealment may even intensify due to the sorry state of a corrupt world. But the story does not end on this low note. Here the verse continues – and listen to the Arizal’s powerful interpretation: “But the lad did not know anything; only Jonathan and David knew the matter.” The young immature lad cannot see through the concealment, he cannot discern that G-d remains with us even in the darkest moments. Only

Jonathan and David “knew the matter” – the truth of the matter, that we never are alone, even when we are in hiding: “And concerning the matter of which you and I have spoken, behold, G-d be between you and me forever.” Armed with this faith and confidence, the story concludes that David and Jonathan embraced and cried together – “David came out of a place toward the south, and fell on his face to the ground, bowing three times. They kissed one another, and wept together” – these are the outpouring prayers and tears we shed beseeching G-d to deliver us from hiding, prayers that will be fulfilled with the coming of Moshiach ben David – “until David exceeded” and achieves greatness. This connection gives us the power to transcend the pain and the loneliness – knowing as Jonathan said to David: “Go in peace, seeing that we have both sworn in G-d's name, saying, 'G-d be between me and you and between my offspring and yours forever.’” The 40<sup>th</sup> journey, *Almon Divalthaymah*, refers to this existential concealment, which captures one of the greatest challenges throughout all the 42 journeys in the wilderness: will we be able to hold on to the faith and recognize that we even in the arid desert we are traveling toward the Promised Land? *Almon Divalthaymah* tells us that within the hidden lies enormous reservoirs of sweetness, which we can access by not being myopic children (“the lad did not know anything”), but exerting ourselves to see beyond the shrouds and “know the matter” (Heichel haBrocho Kamarna). *Almon Divalthaymah* thus reflects the stage in our lives – usually one that comes with later years or when we are about to reach the end of a long process – when we are faced with this challenge, like a spiral staircase: as we get closer to the summit, to the destination, we must make on final 180 degree turn, which utterly obliterates and conceals the destination, though we are only one step from it. Don’t be deceived by the dark moment. See it through.

**Journey 41: They left Almon Divalthaymah and camped in the Avarim mountains in front of Nebo** שְׁקִי וְצִיָּת

Now they arrive to the Avarim mountains, which Moses climbs to see the Promised Land, before he prepares to die and “be gathered up to your people” (Numbers 27:12-13. Deut. 32:49-50). This is the final journey in all our lives (actually the next to final one) – the transition from life to death. Death obviously is terrible. It symbolizes an end – a disconnection. We associate it with a finality and permanence: We no longer can see and touch, speak and laugh with our loved ones whose souls have departed this plain. Even with deep faith in the soul’s immortality and continued eternal journey, death is absolutely devastating. Even if the soul can see us, we cannot see it. Yet, yet... the journey does go on. As sad as Moses’ death was – symbolizing that the world remains in concealment – the mountain range is called *Avarim*, which means “passing through,” or “opposite of” (some say that they were called *Avarim* because they were opposite the crossing point to Jericho. Others explain that from its peak one could see the burial places of Aaron and Miriam – Zohar 3:183b; Bachya on 20:28, Deuteronomy 32:49). Death is also a journey – a passage to another place. Though Moses went up the mountain and did not enter the Promised Land, his legacy remained eternal, and the next generation, trained and inspired by Moses, did indeed enter the Land, led by Moses loyal student, Joshua. And here we are today still telling the story, remembering and reliving Moses’ life and his teachings. Here too we have the paradox of death coupled with knowing that this is a passageway (*avarim*), and the journey continues. Together with the sadness of Moses’ farewell, we are told that he climbs the *Avarim* mountains to look at the Promised land – a gaze of a holy man that actually affected and helped



refine the land. And that Moses final passage was on Nebo, which consists of two words: nun (50) bo (within). Nebo refers to the 50<sup>th</sup> gate of wisdom that Moses attained as he climbed the mountain. So, the journey to the Avarim mountains in front of Nebo, teaches us about our own transitions, especially considering that everyone has a “small Moses” within (Tanya ch. 42). And the challenge we have to balance the antithetical feelings death evokes about the demise of one stage leading and birthing another.

**Journey 42: They left the Avarim mountains and camped b'Arvos (in the West Plains of) Moab on the Jericho Jordan. There they camped along the Jordan from Beth HaYeshimoth to Avel Shittim on the West Plains of Moab** שִׁטִּים צִי"ו צ"ת

In Hebrew *b'Arvos Moab* literally means in the “darkness” (“arvos” is night and darkness) of Moab – the final, harshest and most difficult of all the journeys in the wilderness (Likkutei Levi Yitzchak Igros, pp. 400). *Arvos*, however, also means sweetness, referring to the “transformation of bitter to sweet and darkness to light.” The same dual application applies to *Moab*: *Moab* in Hebrew is *me-av*, meaning 'from a father'. Spiritually this can have a dual manifestation: A father in the positive sense – a source of sanctity, or a father of evil. In Kabbalistic terms *Av* (father) is Chochma, which can be either Chochma of *kedusha* (positive energy), or Chochma of *kelipah* (negative energy). And these two meaning converge: Ruth came from Moab, and she was the ancestress of King David, and hence, of Moshiach. Thus, camping *b'Arvos Moab* sums up the purpose of all the 42 journeys: To transform darkness into light, bitterness into sweetness.

In describing this final journey, the verse continues: *On the Jericho Jordan*. This refers to the level of Moshiach (*Yarden Yereicho*: morach v'doyin – Sanhedrin 93b. Likkutei Torah Massei). The Jordan (yarden in Hebrew) is channel that carries from one to another (Baba Metzia 22a), and is also the “lock-key to Israel” – the great revelation of light that is derived from the darkness of Moab. The verse continues: *There they camped along the Jordan from Beth HaYeshimoth to Avel Shittim on the West Plains of Moab* – from the wasteland (*yeshimon* – Numbers 21:20) to the desolate plain (Ramban Genesis 14:6) on the dark plains of Moab. This final forty-second journey is the final stage of our life’s journey, which both sums up our lives as well as prepares for the transition to the next generation – the one that will enter the Promised Land. It thus describes the summation of all our life’s work – the transformation of a dark and difficult life, setting the stage for the next generation of “Jordan Jericho” – the Messianic redemption.

Our long journey through the wilderness of life – in all its 42 stages – is meant in order for us to tame and refine the world and transform it. This in turn gives us the power to enter the Promised Land – to self actualize and reach our land of promise. All the 42 journeys are about freeing ourselves and transcending the constraints and limitations (*Mitzrayim*) of our material existence which conceals the Divine, subduing and sublimating the harsh “wilderness” of selfish existence, and discovering the “Promised Land” – a life of harmony between body and soul. Just as the first journey was the exodus out of Egypt (*Mitzrayim*), each of us begins our life journey with birth – the liberation of the fetus from the confines of the womb, where it can develop and become an independent force that has the power to transform the world. The final journey brings us to the threshold of the total transformation of the universe into a holy and “Promised Land.”

Thus all the journeys reflect a dual quality: On one hand they are challenging and difficult experiences journeys. On the other, they all carry great promise and potential, as they allow us the opportunity to refine each of the respective 42 journeys, all leading us to the Promised Land. This paradox is amplified in the final 42<sup>nd</sup> journey – the summation of them all, which captures reflects encompasses the entire paradox of life – on one hand the deep darkness, on the other – the power that it gives us to transform the darkness into light. Thus, all the terms used reflect these two extremes.

**Say the Anna Bekoah Prayer of 42 Hebrew words (Artscroll trans.)**

We beg You, With the strength of Your right hand's greatness, untie the bundled sins.

Accept the prayer of Your nation; strengthen us, purify us O Awesome One.

Please O Strong One—those who foster Your Oneness, guard them like the pupil of the eye.

Bless them, purify them, show them pity, may Your righteousness always recompense them.

Powerful Holy One, with Your abundant goodness guide Your congregation.

One and only Exalted One, turn to Your nation, which proclaims Your holiness.

Accept our entreaty and hear our cry, O Knower of mysteries.

Blessed is the Name of His glorious Kingdom for all eternity.

**א= Ramses**

**ב=Sukot**

**ג=Eitan**

**ד=Pi HaHiroth**

**ה=Marah**

**ו=Eilimah**

**ז=Yam-Suf**

**ח=Midbar-Sin**

**ט=Dafkah**

**י=Alush**

**יא=Refidim**

**יב=Midbar-Sinai**

ך=Kirvot Hata-avah

ל=Hatzarot

ר=Ritmah

ו=Rimon-Paretz

ז=Livnah

ש=Risah

כ=Kehailatah

ח=Har-Shafer

ג=Haradah

צ=Mak'hailot

ק=Tahat

ל=Tarah

מ=Mitkah

נ=Hashmonah

ס=Mosairot

ע=Benay-Yaakan

פ=Hor-Hagidgad

צ=Yatvatah

כ=Avronah

ל=Etzion-Gaver

ז=Kadaish

ח=Hor-Hahar

ט=Tzalmonah

ק=Funon

ש=Ovot

נ=Iyay-Ha'avrim

ו=Divon-Gad

צ=Almon-Divlata'mah

ו=Haray Ha'avarim

ק=Ar'vot Moav

Now say the following prayer:

May it be Your will, Hashem, our Gd and Gd of our forefathers, that it be considered and received and desired before You the reading of the 42 journeys that we have read before You which are intended to correspond to the Name of 42 as if we have intended all the intentions proper to contemplate. May Your mercy suppress Your anger and may Your mercy overwhelm Your attributes. May all judgments be sweetened. May You halt all destruction that may come to our homes to harm us. May You save us and all Your people Yisrael in every place from all pestilence, plague, and illness, and all bad mishaps. Send complete healing to all the sick ones of Your nation Yisrael. And for the sake of the merit of Your seven Holy servants-- Avraham, Yitzhak, Yaakov, Mosheh, Aharon, Yosef and David--shield us in Your great mercy from now until forever. Give us long life, life of peace, and life of goodness. May the words and the meditations of my heart find favor before You Hashem, my Rock and my redeemer.