

The Power of the Passover

By

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Every year, at Passover, a vortex is opened in the time-space continuum (*Malchut*), which enables special type of Divine energy to enter onto the Earth. This doorway is only open for a very short time, only for a few hours on the night of *Pesach*.

The *Haggadah* points out that "one who does not see himself as if he is leaving *Mitzrayim* has not fulfilled his obligation in the telling of the story." The Exodus is not only an event in our ancient history. It is a continually occurring event, one that receives a dramatic boost every year on Passover.

The ancient *Sefer Yetzirah* (Book of Formation) the master guide to understanding the structure of the universe states that there are three general realms referred to as *Olam*, *Shanah* and *Nefesh*. *Olam* (world) refers to the dimension of space. *Shanah* (year) refers to the dimension of time. These two form the presently known space-time continuum in which we live. There is the third element the *nefesh* (soul) or the realm of the mind or thought.

Thought/ mind power is the one dimension, which rules over the space-time continuum of *Olam –Shanah*. Thus, it is through *Nefesh*, the power of the human mind that we are able to elevate and liberate ourselves from the constricting prison of our material forms (*Mitzrayim*). Through the power of TRUE mind, we can again experience what it means to be free souls; souls not in bondage to the limitations of a mind imprisoned by the senses.

The rituals of the Passover *Seder* enable the TRUE mind to be released and to experience the rapture of spiritual freedom. In order for this to occur, the *Seder* must be observed properly, in all its *Halakhic* details. More than this one must activate the archetypes of the *Seder* by filling them with *kavanot* and meditation. This mental function of the mind enables the *Seder* and *Haggadah* to be transformed into a platform for spiritual, psychic ascent into the unknown realms of the mind. Once the *Seder* has been completed correctly with the appropriate *kavanot*, one's soul is prepared to ascent on high on this *Lil Shimurim* (guarded and protected night).

Archetypes of the Mind

Now for a word about archetypes and the techniques of spiritual mind. There are two ways of thinking and communication. Human beings exist in and interact with our outside world through cerebral sensorial processes (seeing, hearing taste, touch, etc). This interaction with external stimuli reveals to us the world around us. Yet, there is another, entirely different world, one much larger than the outside world. This world is the domain of the Mind. This second world is the inner world of human consciousness, the realm of the imagination, feelings and thought. In this world things are very different than they are in the outer world. The inner world is only barely familiar to us. We experience it mostly through dreams at night. Upon awakening, we know we have experienced something, something awesome and profound. Yet, in a few moments, external reality dominates and the realm of the Mind is repressed into that which we call the unconscious.

Do not be deceived. Just because our awareness of the realm of inner space has been pushed deep within the recesses of mind, into the unconscious, do not think that it has lost its power of influence on our lives. On the contrary, the unconscious mind directs the conscious mind as the wind blow the sails of a ship at sea. The power and influence of the unconscious on an individual's conscious psyche is well documented in psychological literature, especially in the works of the *Jungian* school of psychology.

The power of the unconscious manifests itself in how we interpret the outside world. The unconscious dictates to us our feelings, moods, and impressions. All areas of thought that are not rational swell up from the unconscious mind. Feelings by their very nature rise up from deep within us, from the depths of the unconscious mind.

The unconscious mind is the rose-colored glasses which taint how we see and perceive everything in the outside world. We realize that all of our conscious thoughts are in one way or another polluted by some unconscious prejudice, preference, and predisposition. Such taints are referred to in psychological lingo as "projections."

These projections act as veils that cover the true nature of a thing. We perceive our own self-imposed veils over a thing and usually never the direct, untainted knowledge of the thing itself (objective reality), uninterpreted to us by some aspect of our own unconscious minds (subjective reality).

The *Mekubalim* (Kabbalists) have long known about the psychological problem of veiled perceptions in all areas of life. They even have their own name to describe these psychological veils of ours. The *Mekubalim* call them the "*klippot*," the shells. The *Mekubalim* have taught us that the *klippot* of projection are a blemished form of mind. This state of affairs came into being as a result of Adam's sin with the fruit of the Tree of Knowledge of Good and Evil. The eating of the forbidden fruit of knowledge (*Da'at*) caused there to be a blemish in the knowledge (*Da'at*) or the collective mind of all mankind (Adam).

In the *Kitvei HaAri'zal* it is written that all souls were originally united as one super-soul. All individual souls today were originally component parts of the super-soul of Adam. Only as a result of the fall did the souls fragment and take upon themselves separate being and consciousness. Yet, deep within us, in that area of our minds cut off to us as a result of the fall (our unconscious mind) there is still a remembrance of the original state of unity shared by all souls. At the deepest level of the human psyche, we all think alike. At the deepest level of the human psyche we all communicate in the same non-verbal ways. There is a collective layer in the levels of the unconscious. This is the residual memory of our lost original unity.

The *Mekubalim* teach that it is the duty and destiny of each and every individual soul to remember from what part of the supernal body of Adam did his *Neshama* emanate. This requires of us to remember something deep within the unconscious. Now here lies the problem. How can we discover knowledge buried so deeply in the unconscious mind? We do not know what is there, or even where "there" is. It is a virtual impossibility for man to delve into the depths of his unknown mind, unguided and unaided. Such a search, without direction would be completely futile. If such explorations did prove successful in uncovering any enlightening information, rest assured that this epiphany did not come about other than by the direction and permission of your unconscious.

How then can man learn to navigate inner space successfully to the point where he can recognize his own source? How can we ever overcome the fall and descent into consciousness and the loss of our original stature of pure unadulterated mind?

Left to our own devices, we do not stand a chance. Yet, YHWH, well aware of our fallen state and the inner workings of our conscious and unconscious mind has provided for us a means to accomplish a rectification of our fallen state. Elohim has provided for us the roadmap, the set of directions to be followed. By doing so, we can restore that which we have lost. It should come as no surprise that this set of directions is none other than our Torah.

Torah is the owner's manual for the human race. The one who studies it and practices it acquires the title of being fully human. Those of us who fall short of Torah can wonder if we can truly call ourselves Adam (man) created in the image of Elohim. For without the Torah to rectify our original image (stature), what we have left today is only a small remnant of what once was. Once we were called Adam. Today, only the choice few that achieve a *Tikkun* of the sin of Adam can merit the title, "*Ben Adam*" (son of man). This was the title ascribed by Elohim to Messiah.

This needs to be explained. As mentioned above, there are two worlds in which we live; the inner unconscious world and the outer conscious world. We relate to each of these worlds through the means of communication unique to that realm. We communicate with the outer conscious world (and thus each other) through a means of communication created by the conscious mind, but totally unknown to the unconscious mind; this is the vehicle of language, the spoken word.

The unconscious mind, however, does not know of or recognize words. The unconscious mind speaks through the medium of pictures. These pictures are universal and are applicable to all mankind, according to each soul's unique source.

To understand the matter of the modes of communication used by an individual unconscious to communicate with the unconscious of others, as well as with the conscious world, we must have a rudimentary understanding of the workings of the supernal *Sefirot*.

The Workings of the Mind-Soul

To begin with, we must remember a great rule outlined in the *Zohar*. In the Book of Yob (19:26), it is written, "In my flesh will I perceive Elohim." This verse is understood as saying that by the examination of "my flesh"; the inner dynamics and operations of both human biology and psychology, we are able to grasp an understanding of the macrocosm. In other words, the study of the microcosm, which is in our grasp, enables us to understand the macrocosm, which is not.

We cannot learn anything about the ten supernal *Sefirot* of *Atzilut* by observing them directly, for we do not have the spiritual or technological ability to explore this dimension. What we can do, however, is examine and explore the ten Sefirot of the *Malchut* of *Asiyyah*, (which construct the "image of Man") and from this mapping, superimpose our findings onto the greater picture of the universe. Indeed, Rabbi Haim Vital used this method throughout his writings to explain the *Sephirotic* universes.

The human mind as we have discussed is divided into two sections, the conscious and the unconscious. The human brain is also divided into two lobes, the right and the left. Thinking and cognition is also divided into two different modes, the rational and the intuitive. Of the Sefirot, two correspond to the head, *Chochmah* and *Binah*. Communication is also divided between words and pictures. With all the ingredients here, we can now construct our model and see what it is that our Creator has formed. We have a conscious mind, the left lobe of the brain, rational thinking, words and the *sefirah Binah* on one side. We have the unconscious mind, the right lobe of the brain, intuitive thinking, pictures and the *sefirah Chochmah* on the other side.

Let us now add to this, we have an external physical world perceived by us through our senses and an internal spiritual world experienced through our inner archetypes. The physical world around us is seen to the eye and a spiritual world surrounding the physical is unseen to our eye.

Applying this last association to the above, we find that the conscious rational thinking mind of the left lobe of the brain, *Binah* deals with our outside visible physical world and communicates with it through the vehicle of speech and words. Our unconscious intuitive cognitive mind of the right lobe of the brain, *Chochmah* deals with our inside invisible spiritual world and communicates using pictures and archetypes.

Both of these realms are of equal importance. The human species was designed to exist simultaneously in both the visible and invisible realms. Each realm is governed by its own laws. Each realm is perceived in its own way. We human have needs that derive from each of the source realms. These include our physical needs for food and shelter and our "invisible" needs for emotional, intellectual and spiritual support. Our needs, therefore, must each be filled in that way that is unique to each world. One will not find fulfillment from hunger with kind, emotional words, nor will one who is lacking emotional, intellectual or spiritual fulfillment be helped by merely being given a piece of bread.

We all know how to fulfill physical needs. We simply follow the laws of physical society and work to fulfill our physical needs. Let it come as no surprise that it is in this same manner than one's inner, intuitive, unconscious spiritual needs are also met.

Yet, how can we define what are our needs in an invisible and unconscious universe? Indeed, this cannot be answered rationally, for the answer comes from the realm manner that are the food of the Soul and the communications of the unconscious mind. Indeed the 613 *mitzvot* are the collective archetypes of the national Yisraelite collective super-soul. This cannot be denied and if one were to try to deny this, the peril would be to his own inner psychological stability. Rabbi Haim Vital expounds on this point in his *Sha'arei Kedusha* (part 1). As there are 613 *mitzvot* of the Torah, so are there 613 corresponding parts to the Yisraelite soul (*nefesh*). If one lacks fulfillment of any one *mitzvah*, then his soul is blemished or handicapped (we call this sin or not being whole).

When Elohim, blessed be He gave to the Yisraelite people the ritual commandments of the Torah, He was providing for the unconscious spiritual mind-soul its necessary nourishment. Only the 613 *mitzvot* can serve as the conduit for the reception of the Divine radiance necessary to sustain the soul. This is by Elohim's design. He did this only for the Yisraelite people. For once the Yisraelite people were to achieve full balance between the three realms of space-time and mind, and then they would teach this accomplishment to the nations, in the days of *Moshiach*.

It is no wonder then why the Yisraelite people have survived throughout centuries of horrible persecutions and exile. The reason is because our *mitzvah* performance has provided for us enough Divine radiance to maintain a proper state of psychic-psychological inner balance. This strengthened our inner resolve and enabled us to develop an almost psychic sense, an inner knowledge of truth, justice, morality and spirituality. This is what ensured our survival. This inner resolve within our unconscious spiritual mind-soul is the indwelling spark of the Divine, known throughout Torah literature as the *Shechinah*. Elohim, existing above time, space and consciousness knows well how to integrate all three realms of His creation. Thus the Yisraelite people, by walking in the ordained revealed plan, enable ourselves to become masters of time and space by being subservient to the power and needs of mind-spirit, conscious and unconscious, thought and spirit, rational and intuitive, *Binah* and *Chochmah*, word and archetype.

In spite of the fact that to the secular rationalist, the surrender of his intellect to a "nebulous" spiritual force is an offensive thing, nonetheless, the need to do so is not merely a religious one; it is a psychological necessity. Carl Jung, the founder of analytical psychology writes:

- *"The intellect does indeed do harm to the soul, when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect, since it embraces the latter, and includes feelings, as well. It is a guiding principle of life that strives towards super-human shining heights."*

Our subservience of intellect to spirit is expressed by our performance of the ritual commandments. Nowhere does this become more obvious and relevant than with Passover and especially the *Seder*.

The Mitzvah of the Seder

Passover is Yisraelite Independence Day. It was on this day so long ago in history that our ancestors were miraculously freed from our bondage to the Egyptians. The miraculous manner of our redemption is well known to everyone. What is not so well known is the psychological effect this redemption has had upon collective Yisrael, at the deepest levels of our collective unconscious.

The sages reveal to us that all Yisraelite souls, born and unborn, were redeemed and left *Mitzrayim* along with our ancestors. We must understand that there is a unique relationship between souls born and unborn. We do not only carry the genes of our ancestors; we also carry their memories. This is the source of collective memories that bond a people (any people) as a cohesive group regardless of the passage of time.

The souls of us alive today were indeed in *Mitzrayim* thousands of years ago. They were preincarnate within our ancestors. In other words, our souls were still unattached parts of the super-soul of our ancestors. As they left Egypt, so did we. Although later on in years our souls separated and incarnated individually, the collective memories of our past dwell within the genes that form the area of the brain that houses our unconscious. This then is reason for the telling of the *Haggadah*.

The word *Haggadah* comes from the Hebrew root "*Hegid*" (to tell). Thus, the word "*Haggadah*" can best be translated as "the telling." Yet, this telling is not simply a mere story about what happened in ages gone by. This telling is a reminder. It is a reminder as to where we are supposed to be now. The telling (the *Seder*) is the archetypal story of the Yisraelite people and is ingrained within every Yisraelite soul. The purpose of the telling is not to remind us about the past, but rather to open our eyes about the present. The Passover *Seder* speaks to us in the pictorial language of the unconscious mind-spirit. It is food for the soul.

The eating of *Matzah* (unleavened bread) and *Maror* (bitter herbs) and the drinking of the four cups of wine acts out for us an eternal story. Performing a *Seder* in any way different or less than that prescribed by *Halakha* hinders the ability of the mind-soul, or the spirit to be properly nourished from *hashomayim*. If the soul starves, it is "I" who will face the psychological consequences. Yet, if we do things in the prescribed manner, by removing all *hametz* from our environment and observe the Passover in accordance to Divine Law, then we enable our unconscious to express itself. We enable our unconscious to properly align our inner psychological turmoils. The mind can thus be restored to mental health. Life just got a little bit better on both an individual and collective level.

The message is clear: wake up sleeping souls, grasp your freedom. Grasp your freedom from that which imprisons your unconscious mind-soul and keeps you in bondage to this world and in exile from your true spiritual nature. Rise up and proclaim freedom, freedom from ignorance, from spiritual infancy, freedom from the stranglehold limitations of our senses, freedom to be what we truly are: multi-leveled trans-dimensional beings of both, spirit and body -*ohr* with an *alef* (א) and *ohr* with an *ayin* (אײן).

- *"It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption." The Undiscovered Self, Carl Jung pg. 63*

A Passover Word for Non-Yisraelites

The Passover *Seder* and the following seven-day holiday serves as archetypes exclusively to the Yisraelite people. This special occasion was not a universal event experienced by all mankind. This event was experienced by only one small nation. Only the nation of Yisrael have it ingrained in their collective psyche the archetypes of Passover. Therefore YHWH commands no stranger, i.e., no non-Yisraelite is allowed to partake of the Passover. (Ex. 12:43, RaMBaM, Passover 9:7 states that this refers even to a *Ger Toshav*, the name for the righteous Gentile).

The Passover *Seder* is one of the few times when a Gentile cannot be invited to the Yisraelite home for the celebration. This is a literal fulfillment of Elohim's commandment.

I know of many friends who truly wish to participate in Seder activities. Unfortunately, being that they were not at the first *Seder* in the days of Moshe, they have no internal reference to psychically connect with all the later ones. For the non-Yisraelite to observe any semblance of a *Seder* would actually cause their souls spiritual harm (according to the laws of incongruousness). Although, many non-Yisraelite feel "cheated" in that they cannot participate in Passover, there are still other archetypal events that they can celebrate, such as *Rosh Hashana*, *Sukkot*, and *Shabbat*.

