

The Daily Page

April 13, 2011

*Taken from the Daily Kabbalah Lesson
of Dr. Michael Laitman and Bnei Baruch*

Egypt Flowing with Milk and Honey

People view Passover as the holiday of the historical exodus from Egypt. “We used to be slaves and we built several cities and pyramids for Pharaoh, and then we came out to freedom.” However, in reality we are not celebrating a date in the historical calendar. After all, the situation today is much worse than back then. It’s enough to compare the situation of the nation of Israel in Ancient Egypt with the current situation and you would be running back to kiss Pharaoh’s hands, begging him to let you back.

The Jews lived in the land of Goshen, which was the most favorable part of Egypt with the most fertile soil and abundant herds. You could do whatever you want because Pharaoh doesn’t just rule there but he protects you as well. No one can touch a hair on your head, your vats are full of meat, your nets—full of fish, and your storehouses are full of produce. You are a slave only because you have to listen to Pharaoh. This means: Act by the orders of your egoism, and nothing more than that.

The Jews had a wonderful life, so it wasn’t incidental that they complained to Moses in the desert, “Where are the meat and fish, where is the onion and garlic that we ate in Egypt!? Our lives were great, and where have you brought us now?”

So what do we remind ourselves of on this holiday? Were we surrounded by enemies back then the way we are today? On the contrary, we had all the favors at our disposal and Pharaoh’s power protected us from enemies. In his country he allowed us to live however we wanted, even on separate territory and by our own laws. So what’s so bad about that compared to the current situation?

As Baal HaSulam writes, if the Jews today could disperse all over the countries of the Diaspora, then almost no one would be left in Israel. We have to understand: Egypt becomes a dungeon only when you start to think about **spiritual** exile, when you lack the Creator. If not for the need for spiritual redemption, Egypt by itself is a land flowing with milk and honey. Here you have everything besides the Creator, besides the answer to the question about the meaning of life. You have everything else in abundance. You are living the life of a king and you lack just one thing, “I want bestowal and love for the neighbor.”

When you desire precisely this, then Egypt will seem like exile to you. This is the only thing missing here—love for the neighbor. Thus, it turns out that we celebrate Passover to commemorate the good life in Egypt and not the redemption, which no one really needs. After all, coming out of Egypt means throwing away everything we have besides love.

Do we feel that we are in exile? On the contrary, people do not understand what this is talking about. But love for the neighbor has to become your only desire. Moses demands from Pharaoh, "Let my people go! I want to leave!" To which Pharaoh replies, "What do you lack, Moses? You grew up in my arms. Stay the Egyptian prince. Be a prince! Why are you making a revolution here? For the sake of love for the neighbor? You've gone crazy!"

Only at the end of the path does Egypt become a land of exile for us. But until that happens, we are satiated with everything besides bestowal.

It turns out that we celebrate this holiday to honor the fact that we once lacked love for the neighbor. If only it were possible to really explain this to the people and to show them the true situation today. Today are we willing to forgo anything in our rich lives for the sake of love for the Creator, for the neighbor, for friends, for the sake of mutual bestowal and mutual empathy? Are we close to this? Do we deserve to celebrate the holiday of redemption?

This is talking about freedom from egoism, when egoism has everything, yet I want to run away from this. I hate this abundance and I don't desire it. I don't need the filling food, nor the safety, nor the comfort, nor the health—nothing. I am ready to drown in the waters of the Marginal Sea or to dry up from thirst in the desert—anything to break out of the bonds.

So do we really want to get out to freedom?

From the 4th part of the [Daily Kabbalah Lesson 04/13/11](#), Writings of Rabash

"Remember the Day When We Came Out of Egypt"

Question: What is the meaning of the command, "Remember the day when we came out of Egypt" in the sense of a person's inner work?

Dr. Laitman's Answer: It says in *The Zohar*, in Item 121 of Chapter "[Bo](#)" that the Torah will mention the exodus from Egypt 50 times. Besides that it is written that every day a person must see himself as coming out of Egypt, and that is because all of our work happens only in relation to Egypt.

A person's spiritual work on correcting his egoistic nature begins from the state of "Abraham"—the rudiment of the quality of bestowal. But how can we develop this quality?

This is why "Abraham's" question to the Creator emerges in a person: "How will my descendants inherit a great land?" (Chapter "[Lech-Lecha](#)"). This means: How can I develop inside of me (because my descendants are my future states) a huge desire of bestowal and love in order to receive Your entire Light from You?

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This receives the following answer (from the Creator to Abraham), “Know that your descendants will be in exile for 400 years,” where 400 years are all four levels of egoism. That is, the Creator tells a person that he will become entirely immersed in egoism and will thereby acquire a desire equal to the Light of Infinity.

First you will be permeated by this desire to absorb everything and then you will discover that it is flawed and will desire to come out of it. Once you come out of it, you will begin correcting it from an egoistic desire to bestowal. This means leaving Egypt and entering the holy land.

This way, by gradually correcting the egoism we acquire, we ascend up 125 degrees until the full correction (*Gmar Tikkun*). Thus, our entire spiritual path divides into three phases:

1. From the initial point (Abraham, the aspiration to reveal the Creator) until entering Egypt.
2. Inside Egypt, where we develop the aspiration to the Creator, which brings about the development of egoism, the realization that it is evil, and the exit from it.
3. The correction of our egoistic desire until its total correction.

Everything revolves around “Egypt”: Part of our path is “before it” and part is “after it.” But Egypt is the central point. That is why a person must feel that he is coming out of Egypt every day, meaning that every day he takes a part of the egoistic desire and corrects it, and receives a new Light inside of it. This is called “a new day.” And this continues on all the levels.

From the 2nd part of the [Daily Kabbalah Lesson 04/13/11](#), The Zohar