

Hagadah Shel Pesach: Shiurim By Harav Yosef Dov Soloveitchik, zt"l

- These are a number of Shiurim by Harav Yoseph Dov Halevi Soloveitchik, transcribed and collected by various people as indicated in the shiurim.

HAGADAH SHEL PESACH, SHIURIM BY HARAV YOSEPH DOV SOLOVEITCHIK, ZT'L

Sippur Yetzias Mitzrayim

(Shiur date: 1969. This is the second half of the 1969 shiur, delivered in English. The first part is available at: <http://shamash.org/tanach/tanach/commentary/mj-ravtorah/haggadah1.99.ravtorah.99>)

Afilu Kulanu Chachamim... Haray Zeh Mshubach. The older Hagadah texts omit the word Zkaynim. A later printer added Zkaynim, even the Rambam's Hagadah text was altered to include Zkaynim. The language style of Chachamim, Nvonim, Yodim Es HaTorah is reminiscent of the phrase applied to Betzalel, and I have filled him with Chachma etc. The intellectual process of understanding includes Chochma, Binah and Daas. Chochma is an intuition that is the result of many years of pursuit of a branch of study. The distinguishing characteristic of a scholar is his focus on a difficult problem that weighs constantly on him until suddenly he sees a solution, as if a light was switched on. The closer one comes to the true answer, the more his intuition turns into a notion and ultimately into free logical thinking. Chochma is this intuitive vision, the original flash of light. Chachmay HaKabalah called it Nekuda Kadmai. You can't do much with it by itself, but it is the intuitive building block necessary to solve the problem. Rashi refers to this as Ruach HaKodesh.

Ultimately the intuition turns into a theory. This is Binah. Some scholars are very intuitive but they have difficulty in developing their intuition into a theory. The Rav recalled a student of Reb Chaim who was an assistant to and collaborator of Albert Einstein who described Einstein's genius in terms of his intuitive ability. He had difficulty when it came to formalizing his theory and formulating it in mathematical terms. His assistants would formalize his intuition. The Targum Yerushalmi interprets Breishis Bara as B'Chochma Bara, Hashem created the world with intuitive genius, then He developed it. Some scholars are intuitive thinkers while others were systemetizers and classifiers. The same was true of Chazal. The Rav described Reb Chaim as an intuitive genius who found it difficult to explain his ideas. That is why his Sefer Chidushei Rabbeinu Chaim Halevi is so difficult to understand. Others were great in applying ideas to developing things, for example Edison was not a great theorist, but he was capable of applying his knowledge effectively. This is Tevuna.

Chachmay HaKabalah all agree that there is a 3 part division of the intellectual process. They only disagree with regards to nomenclature. According to Rashi it starts with Daas and concludes with Chochma while the rest of Chachmay HaKabalah start with Chochma and conclude with Daas. Often, scholars are strong in one of these disciplines and weak in the others. Many can deliver an excellent shiur but are weak when it comes to Halacha L'Maaseh. The reverse is also

true. (It is the truly rare scholar who excels in all three areas.)

The Baal Hagadah introduces 3 different scholars: the creative genius, the classifier/systemetizer and the applied developer. All of them are supposed to engage in the study of Yetzias Mitzrayim. Sippur Yetzias Mitzrayim is not simply a narration of the story. It must be studied through each of these three disciplines. Basically Sippur Yetzias Mitzrayim is the study of the past, present and future of the Jewish People. In order for us to appreciate our destiny we must understand it intuitively, systematically and through its application. Each of these approaches is requisite for the complete fulfillment of Sippur Yetzias Mitzrayim.

The Gemara describes the intellectual qualities of Chazal. Rabbi Eliezer would bring so many proofs that his audience would be bewildered by his depth of knowledge. Rabbi Akiva was a classifier. These scholars were all present that night in Bnay Brak. Each brought his own unique perspective to Sippur Yetzias Mitzrayim.

Sippur Yetzias Mitzrayim is an example of a democratic Mitzvah, equally accessible to all. For example, Tefillin, Matzo, Tzitzis are examples of exoteric democratic Mitzvos that can be performed equally by the greatest of scholars as well as the most ignorant person. However there is one Mitzvah in the Torah that is esoteric, that depends on the capabilities of the individual: Talmud Torah. The intellectually gifted student will always accomplish more than the less capable student. There is an undeniable fact that when it comes to knowledge, some people are privileged while others are under privileged. In the fulfillment of Sippur Yetzias Mitzrayim and Talmud Torah the intellectual aristocracy is called on to contribute their expertise and their share. The story of the scholars engaged in Sippur Yetzias Mitzrayim in Bnay Brak confirms this idea.

But what about the less capable student? What about the student who is neither a Chacham, Navon nor Yodea Es HaTorah? What is his obligation regarding Talmud Torah and Sippur Yetzias Mitzrayim? The Torah is the heritage of the entire community. That is why we immediately say Baruch HaMakom Baruch Hu. Even though the intellectually capable undeniably have a great share in the Torah (for example the share of the Rambam and the Vilna Gaon is great relative to the average Jew), the Torah was given to all: the Chacham, Rasha, Tam and Sh'ayno Yodea Lishol.

These 4 children are actually 2 pair. The Chacham is a bright, capable child. He is full of potential, but he has not yet accumulated vast amounts of knowledge. The Tam is the contrast of the Chacham. He is the dull son. The Mechilta uses the word Tipesch (dull, sluggish) instead of Tam.

The second pair is the Rasha and Sh'ayno Yodea Lishol. The Rasha is the rebellious son. The Sh'ayno Yodea Lishol is the unconcerned son. He may be very bright, but he is simply not interested. On the other hand, the Tam is interested, according to his simple level.

The upshot of this paragraph is that each child and person has a share in the Torah. I must be prepared to teach each of these children according to his capabilities. We teach a child with great capabilities Gemara. Teach him Hilchos HaPesach, all the laws of Pesach. The Vilna Gaon

interprets Ad Ayn Maftirin Achar HaPesach Afikomen, all the Mishnayos, Gemara and Laws through the concluding laws of Afikomen.

The synopsis of the answer the Torah gives to the Chacham is that the purpose of Yetzias Mitzrayim was not simply to grant us our freedom from slavery to Pharaoh. Rather it was the receipt of the Torah at Sinai and Bchiras Yisrael. The Chinuch interprets the verse Vzeh Lcha Haos, as this is the purpose, when you leave Egypt, to worship the Lord on this mountain via Kabalas HaTorah. Moshe was hesitant to go to Egypt. He felt that the role of messenger was to negotiate with Pharaoh for the release of the Jews and he was poorly qualified as an orator. Hashem explained to Moshe that the purpose of going to Egypt is not for Moshe to negotiate their political freedom. Hashem alone will take the Jews out of Egypt. However the purpose of the exodus is to turn the people into a holy nation, Mamleches Kohanim V'Goy Kadosh, via the Torah. For that to happen they need a teacher. Hashem told Moshe that as a teacher, there was no one more capable than him.

The Baal Hagadah tells us not to focus on the story of the exodus. Rather we should concentrate on teaching him that which makes us unique, the true reason why we were redeemed from Egypt: all the laws up till and including the laws of Afikomen.

The Tam is incapable of comprehending what we answer the Chacham. The Baal Hagadah tells us that we must teach the Tam according to his comprehension ability. If he is limited to understanding the simple answer of "Hashem took us out of Egypt with a mighty hand", that is sufficient.

Who attains the greater reward: the father who teaches the brilliant son capable of comprehending all of Gemara and associated laws, or the father who teaches the dull son, capable of understanding only a verse in Chumash? The Rav suggested that the father of the dull son, in his opinion, deserves the greater reward. Baruch Shenasan Torah L'Amo Yisrael. Am means the average person, the masses. The masses of "Tam" have their share in the Torah.

Sh'ayno Yodea Lishol lacks curiosity. A good teacher is capable of arousing interest and stimulating curiosity. Instilling interest in Torah is also a fulfillment of Talmud Torah. Our obligation on this night is to stimulate that curiosity and love of Torah. [The Bach says that the blessing of Laasok B'Divrei Torah should have been Lilmod Divrei Torah, to study it. However, had the obligation been to study Torah, the great scholar would have the advantage over the ignorant person. The obligation is not only to study, but to support and be committed to Torah, to show love of Torah in many ways.]

The Baal Hagadah tells us not to ignore the Rasha. We are told Hak'he Es Shinav, to dull his teeth (the Rav said that some Hagadas spell it as Ha'kay, to knock out his teeth, this was not advisable, especially on the night of Pesach!) We must engage him in dialogue, to refute his arguments, convince him that he is wrong and ultimately, over time, bring him back to Judaism. There are two versions of the question of the Rasha, "what is the nature of this work to you, Lachem V'Lo Lo, and because he excluded himself etc". The second version omits Lachem V'Lo Lo. The Rasha excluded himself from the Jewish destiny and belief in that destiny. The Rambam calls such a person Poresh M'Darkei Tzibbur. Such a person does not participate in the triumphs

or tragedies of the Jewish People. Another kind of Rasha is one who removes himself from the community and the observance of Jewish law and tradition. A Jew alone, outside of the Jewish community is a tragic figure. [The Rav noted that he would never get angry with an agnostic person who was raised without Torah and observance. Ha had pity for one who never experienced surrender to God and His will.] This is the argument to the Rasha. Modern man is a slave to society, he is intoxicated with the drive to accumulate wealth. Some are slaves to the will of other people. Others are slaves to medical phobias, such as cancer or stroke/paralysis. Avadim Hayinu L'Paroh, everyone is a slave to something. Faith in Hashem is the redemption from that slavery. The re-education of the Rasha to recognize and return to Hashem is also Talmud Torah.

We start with Ha'Kadosh Baruch Hu and switch to Baruch HaMakom and eventually we change back to Ha'Kadosh Baruch Hu. One who leads a holy life is close to Ha'Kadosh Baruch Hu. If he alienated himself, then he is very distant from Ha'Kadosh Baruch Hu. One of the four sons is very distant from Ha'Kadosh Baruch Hu. But Hashem wants to bring him back. Hashem never deserts anyone, there is always potential to return, from wherever, any Makom, the Rasha may find himself. Makom connotes that Hashem fills all space, He is right beside everyone, even the Rasha, waiting to take him back. The Torah was given to all, scholar, dullard, and wicked/estranged. Hashem wants all to come closer to Kedusha, to elevate from Makom to Ha'Kadosh Baruch Hu.

The Baal Hagadah tells us that our ancestor, Terach, was an idolater, Vachshav Kervanu HaMakom L'Avodaso. Even though Terach was so far from Hashem, Hashem never abandoned us. He brought us back, through Abraham. At that point in the Hagadah we change His name back to Ha'Kadosh Baruch Hu.

Avdus

(shiur date: 3/15/70. Nordlicht tapes 5194/5195. Thanks to Arnie Lustiger for providing the tapes.)

There are two aspects to slavery: 1) the juridical/political and 2) the typological/personalistic. Under the political/political, slavery is identical with a doctrine of totalitarian, or all inclusive, private property. It embraces the animate and inanimate, including mankind. The body of the slave belongs to someone other than the slave himself. Under the second aspect of slavery, slavery represents a class of people who think, feel and act (or react) in a distinct manner, thus reflecting a peculiar personality. The personalistic aspect of slavery may be found even among free men. These two aspects of slavery do not always go hand in hand. When we say in the Hagadah (at the conclusion of Magid) that we praise Hashem for the redemption and freedom of our soul, it refers to both kinds of slavery. We were set free physically and we were also liberated from the highly restrictive slave personality.

The Halacha calls the political/juridical aspect Kinyan Mamon. The master has property rights that one has concerning another. The Halacha calls the personalistic aspect Kinyan Issur, which

refers to the Halachic constraints that are placed on the slave because of his strange and peculiar personality. It behooves us to analyze the Halachos associated with the personalistic or Kinayn Issur regarding the slave. There are fundamentally 3 Halachos that reflect our view of the slave personality. 1) Eved is relieved of time oriented Mitzvos (Mitzvas Assay Sh'Hazeman Grama). 2) Eved is excluded from matrimony (Ayn Lo Tfisas Kdushin). His act of betrothal does not establish a matrimonial community. 3) The slave is disqualified as a witness in civil and criminal cases.

The laws noted above are not just of technical significance. They are rooted in the slave mentality and personality, in his action and reaction. A slave (the Rav noted that we are talking about anyone who demonstrates the slave personality, which might include free men of distinction) is disqualified to testify in civil and criminal cases simply because we don't trust him. Apparently the commitment to truth or as many ethicists and philosophers call it the 'truth norm' is unknown to the slave. Only the free man can experience that norm, not the serf. The reason for the insensitivity of the slave to truth can be found at two levels. In the first level, the slave is a person without options. He has no freedom of choice between alternatives. He has only one course of action that he can follow. When the torah talks of free people in general and the Jew in particular, it talks of two alternative ways, Tov and Ra, Good and Evil, Bracha and Klala. The free man has the ability to choose between them. The slave does not have that freedom of choice. He has no faith in himself and lacks the urge and drive to initiate. His lack of decision making ability and freedom of choice manifests in an inability to intervene in certain situations to improve his lot. He lacks the tools that a free man would employ to help himself under similar circumstances. People who are not free (slaves or prisoners in concentration camps), whose opportunities are restricted, develop a more imaginative approach to the world. They view things the way they would like the world and reality to be, not the way it actually is. The inability to intervene and materially affect the reality of their situation leads them to perceive their world through a personalistic/subjective and slanted viewpoint in order to soothe their ego. (The Rav noted that people with various impediments often view the world from a slanted and imagined perspective, colored by their own personal situation and how they would like their world to be.) The Torah did not entrust the slave to testify because he does not see things objectively. He sees events and situations through his slanted subjectivity.

Another manifestation of the slave personality is his fear to contradict others, not only those that have control or jurisdiction over him, but even in situations that contradiction would not result in any harm to him. A sense of unjustified fear is the motivating force in all aspects of his life. The Rav compared this mindset to that of many inmates in concentration camps who were afraid to contradict anyone, even a child, no matter how outlandish the statement might have been. The Torah describes most beautifully this neurotic, unjustified fear that the Jews will experience as part of their exile and punishment. In those nations you will not find peace and will experience fear day and night. The Torah describes irrational fear, a phobia that is not necessarily based in reality.

The slave deemed untrustworthy not only because of his imagination, but also because he is motivated by unjustified fear that will not allow him to contradict anyone of a higher station. When one testifies and tells the truth he has to contradict and antagonize someone. A person who is afraid to do antagonize is disqualified from giving testimony. Simply put, the slave is

essentially a frightened person. He can't be objective, his power of observation is determined by his imagination and fantasy and he is engulfed in fear. The slave has no power of observation or courage to stand up for his beliefs and ideas. The free man is capable of telling the truth no matter the situation that he may find himself to be in.

The Rav offered his opinion that Chazal introduced the concept of Heseba, leaning on the side, as the symbol of freedom. The posture of reclining on the left side is one of complete relaxation that manifests abatement from tension or anxiety. One who is anxious can't relax physically. Physical relaxation leads to emotional relaxation. Also, reclining is symbolic of the throwing off of the yoke that exists in one's mind that deprives him of freedom of movement. It is the reverse of the stiff and direct posture that demonstrates obedience. A soldier standing erect at attention symbolizes obedience. Reclining, on the other hand, is indicative of disobedience, of a courageous stand of rejecting the authority of man. I am stating emphatically that I am free to relax and act as I choose. On Pesach night, the Halacha requires that we have a relaxed posture that should be viewed as disrespectful of those that would dominate us. We are no longer slaves. It is indicative of the fearless man who is unhindered by any external forces. To appreciate that Chazal viewed this posture as one of disrespect, they enjoined the student sitting before his teacher from reclining because it is a disrespectful posture, and the student is obligated to respect his teacher. Chazal chose such a posture as the symbol of freedom specifically because it shows disrespect from a subordinate towards his superior. It demonstrates how the poor Jew in Egypt behaved towards his former master on the night of the exodus.

The second Halacha is that a slave is relieved of commandments that are time oriented. The reason is that the slave lacks the time experience. Everything in the universe exists in time and space. All evolutionary processes in nature are the result of time passage. The organic world is intertwined with the passage of time. The characteristic or cycle of all organic tissue is birth, life and death. The life of any organic tissue is the inexorable approach of death. Life and death are phenomenon experiences that can only be understood in the context of time.

Even though everything exists in time, not everything experiences time. Man is the only creation endowed by Hashem with the capability of experiencing time. Man is capable of not simply living in time but to appreciate the meaning of the passage of time as the awareness of a time-existential stream of selfhood. Unfortunately not every human takes advantage of the ability to experience time and not simply to live in time. Many human beings simply flow with inexorable tide of all powerful and irresistible time. Yet such people have denied themselves the excitement of the experience of time.

What are the components of the time experience? (Aging is not included, for even the animals in the field age but do not understand the time experience.) There are 3 component parts or acts to the time experience. 1) Retrospection. There is no time without retrospection. By retrospection we mean re-experiencing of the past. Retrospection for a young man is difficult, but it is very easy for an old man. Time is memory. Without memory there is no time. 2) The time experience consists in exploration of things yet unborn, of events not yet in existence, the exploration of the future. The anticipatory existence of events still unrevealed. 3) Appreciation of and valuation of the present moment as the most precious possession one has. It is an axiological act. Time is the most precious possession. This concept is often overlooked by youth.

No one is capable of time awareness if retrospection is alien to him and if he is incapable of reliving past experiences. What is Sippur Yetzias Mitzrayim? The whole Mitzvah does not express itself simply in relating a story of what happened. Rather, it is the reliving of the drama. We must re-experience and relive the exodus. That is history. Archeology describes events that disappeared long ago, and even though they may be reproduced by memory, they are not alive. There is no retrospection. History is not only the recorded story of events, but it is part of the time awareness of a people or group that I reenact and restage. No time awareness is imaginable if the latter lacks the historical experience.

The Rav observed that the tragedy of the American Jew is based on the fact that he forgot his past. We are not referring to the simple stories of peasant life in Europe. Rather he lost the ability to relive time as part of his own I-awareness, he lost touch with Judaism's assertion that the past is relevant and is a part of me. Rabbi Akiva is not simply a figure that lived 1800 years ago. He and his teachings have been integrated into our personalities. The same applies to all the great scholars and leaders throughout the generations. Many American Jews forfeited their time awareness and retrospection, they became Jews without a past. The Rav met many young people who did not know the name of their grandfather. They would say that he died a long time ago in the 'old country' and they forgot his name. Sadly, their I-awareness begins with his death, not his life. Their time awareness begins with their birth. The existence of the human being does not commence with his birth. The human being is born into the world as part of the endless stream of time. But if the world is born with him, if he has no past on which to draw, then his world is incomplete. On the other hand, to live in time, to feel the rhythm of time, one must move from the memory of the past to the unreality of the future. From events that were, to events that will be real someday. From reminiscing to anticipating. From visions of memory to visions of imagination. To live in time means a commitment to a great past and an unknown future.

To facilitate time awareness, Judaism wants man to be free in order to appreciate the moral element of responsibility for emerging events and the anticipation that involves his intervention in the historical process. Judaism teaches that man is created free so that he may make central decisions that mold and fashion not only his future, but the future of the world as well. Time awareness requires man to intervene when intervention is called for. That is why the Hagadah commences with Avadim Hayinu that retells our earliest history and concludes with the eschatological vision of Nishmas Kol Chai. One can't relive an event without connecting past and future. In order to connect retrospection and anticipation, one must cherish the present fleeting moment as if it represented eternity. Judaism teaches that each moment is valuable and precious. Each moment is the link between the history of the past and the anticipation of the future. With the fraction of a second, one may realize life long hopes and aspirations, or he may lose them.

That is why the Halacha is so time conscious. Sometimes we might think that the Halachic obsession with time borders on the absurd. But of course it does not. Take for example, doing work around the boundary of the beginning of Shabbos. One may do work a minute before sunset. If one does the same act 2 minutes later he is bound to bring an Asham Talluy. Is one minute so important that it can now label the person a sinner? Can the fraction of a second be that important? We see that the fraction of a second is most important to the safety of the Apollo

space program. The simplest miscalculation could spell the difference between life and death, success and failure. Apparently the Halacha is not alone in the valuation of adherence to time. The fulfillment of the mitzvah to recite Krias Shema in the morning requires that it must be completed by a certain time. One minute later, the act loses its value. There are many such cases.

The Rav mentioned the story of King Saul who failed to comply with the explicit order of Hashem regarding the complete destruction of Amalek. Saul sought to explain away his actions without taking responsibility. The monarchy was taken away from him. On the other hand, upon being told of his sin with Bas Sheva, David immediately accepted responsibility and pleaded for forgiveness and atonement. The prophet immediately informed him that Hashem erased his sin. Why was David's plea granted and Saul's rejected? Because Saul argued with Samuel and tried to convince Samuel that he implemented his instructions. Only after Shmuel addressed himself to Saul his final words of rebuke that Hashem has torn away the monarchy from him, only then did Saul admit his failure. But it was too late and his destiny was sealed.

This is typical of Judaism. Time is critical, not simply hours, but seconds. Time appreciation is a singular gift granted to free man. He can utilize time to the utmost, he can also waste it. To the free man, time is equated with creativity, growth, opportunity and accomplishment. Time is a gift to the free man, he wants time to slow down. He feels the pressure of so much to do. For the slave, time is a curse. His time is not his own, it belongs to his master. He is insensitive towards time, life is motionless to the slave personality. The Rav observed that American Jews, after they pass their fiftieth birthday and the children take over the business, are frustrated that they have too much time on their hands. They feel unwanted by their families and unneeded by society. They are gripped with the fear of death. Their lives become motionless and meaningless, without focus, like the life of a slave. Torah scholars are inoculated from such psychological turmoil. The study of Torah is always important, whether one is young or old. The study of Torah extends the person's view and reveals new dimensions of existence. The free man's life expresses itself in the motion of physical and intellectual accomplishment, Vzarach Hashemesh U'Ba Hashemesh, the constant striving and re-striving to accomplish. The same can't be said for the slave. What he neglected to do today can be made up tomorrow. The slave lacks the great excitement of opportunity knocking on the door and challenges that summon man to action, of great expectations coupled with the fear of failure. The slave never attempts and never succeeds. Any Mitzva that is inseparably bound up with time is inapplicable to him. The free man time lives a three dimensional life, past present and future, while the slave lives in the flat uni-dimensional present. No wonder the first cup of the Seder is bound with recital of Kiddush. Kiddush encapsulates the concept of time. Time in the Kantian philosophy is empty, it is a frame of reference, a coordinate system. The same is true of physics, it is quantified and measured by space, but it is not real time. Real time can't be quantified. So how can one correlate the notion of measured time with Kdushas Hayom? Kdushas Hayom represents a living entity that is sanctified and endowed with creativity that can't be captured by a simple measurement. The festivals are called Zemanim, times. Time is a blessed entity charged with meaning and sanctity. That's why the first sign of the free man on the night of Pesach is to acknowledge the sanctity of this time, through Kiddush.

The Rav explained that even though a woman is not obligated to fulfill time bound Mitzvos, she differs from the slave in this regard. The Rav said in the name of his father that a woman is

relieved of the obligation but if she performs it she is rewarded. Therefore the woman recites a blessing before fulfilling a time bound Mitzvah. Her act is as meaningful as that of a man. The woman lives in time even though she was relieved of the obligation. The slave is completely removed from the performance and the reward. Hence his act has no effect.

The Rambam inserted in his Hagadah that we begin Magid with the statements that our forefathers departed Egypt in a hurry. Why is this aspect of haste, Chipazon, so important that according to the Rambam it became the focal point of the evening? Because Chipazon means time consciousness. It is the excitement of hurrying, of trying to catch up, because I miss time, and I want to make sure that I am in a position to act when the opportunity next presents itself. Chipazon is the attempt to cover distance, to move forward quickly. This is the manifestation of the concept of living time. That is why the Rambam includes the statement at the start of Magid that regarding the haste of our forefathers when they left Egypt 2 thousand years ago, for it was then that we regained the concept of time, and we became free.

The third typological principle is that a slave can't effectuate a marriage. Judaism considers marriage not only as a sociological institution but also as a metaphysical existential community. It is not only an economic/social partnership of disparate biological units based on mutual benefit, but as personalistic union. Marriage means to tear down barriers that separate individuals from each other. To step out of the shadows of egocentricity and self concern and into the bright spaces of joint existential experience. Marriage is supposed to precipitate the transition from an individual to communal existence. From singular to together existence. There are people who can't undergo the shared existential metaphysical change. They always remain in existential retreat, isolated in metaphysical aloneness. They are incapable of sharing basic personalistic experiences and assume ultimate commitment towards another person beside himself.

Among the Sheva Brachos we have 2 similar blessings. The first, Yotzer Ha'adam, is a short version. We also have Asher Yatzar which also ends in Yotzer Haadam, a longer version. The first blessing does not refer to Eve. The second blessing mentions the divine nature of man's character, his relatedness to Hashem. The second blessing also introduces Eve and describes human nature, that man was created in the image of God. Why? The first blessing deals with mundane, natural man, as a natural being. The Rav was not referring to the primitive brute. But rather to the sophisticated man, man doctor, man physicist etc., man who is capable of traveling to the moon. It refers to a man that can't transcend himself or see beyond himself. He can't transcend his natural boundaries and biological pressures. In his opinion there is nothing beyond nature, he is a prisoner of his own world outlook. Such a person can never form the ideal cov