



The Seforim Shrank

Reviewed by Rabbi Baruch Weiss

The Seforim Shrank features reviews and synopses of newly-released seforim. Rabbi Baruch Weiss, selects and reviews a sefer that was recently published, sharing with Yated readers information about its contents and the background of its author. Suggestions may be submitted by authors, publishers and distributors to seforimshrank@yated.com.

Sefer V'Zakeini L'Gadel by Rabbi Daniel Glatstein

When considering topics for study and discussion these days, one would be hard-pressed to find one more relevant or timelier than *chinuch habonim*. From newlyweds who are beginning married life to great-grandparents who continue to be involved with their offspring, the topic of *chinuch habonim* is foremost on everyone's minds. This is why the newly published *sefer V'Zakeini L'Gadel*, written by Rabbi Daniel Glatstein of Cedarhurst, New York, appeals to Jewish homes across the globe.

While other *seforim* about *chinuch habonim* have been written in the past, it is important to note that every generation requires its own language and guidance regarding how to transmit our time-tested *mesorah*. It is precisely this objective that inspired the *sefer V'Zakeini L'Gadel*, and Rabbi Glatstein does an excellent job presenting the timeless guidance of *Chazal* in language geared towards our generation.

Rabbi Glatstein is the *mara d'asra* of Cedarhurst's Kehilas Tiferes Mordechai and a popular *maggid shiur* who has risen to prominence in the *olam haTorah*. His *shiurim* are also widely listened to on numerous venues such as TorahAnytime.com, the OU website, *Kol B'rama* radio, *Kol Halashon*. In addition to his *kehillah* and *shiurim*, Rabbi Glatstein is an accomplished *mechaber seforim*, having authored bestselling Artscroll classics such as *The Mystery and the Majesty on Elul*, *Yomim Nora'im*, and *Sukkos*; *Lag Ba'omer — the Fire and the Soul*; and *Rebbi Meir Baal Haness*. Rabbi Glatstein has also authored numerous *seforim* in *lashon hakodesh*, such as *Maggid Haraki'ah al HaTorah and Mo'adim* and *Elaka D'Meir Aneini*. What continues to set Rabbi Glatstein apart is his clear and engaging style of delivery. Through his *shiurim* and *seforim* he is constantly opening up the *penimius haTorah* to today's readers and listeners.

In *V'Zakeini L'Gadel*, Rabbi Glatstein lays out comprehensive and foundational lessons about *chinuch habonim* in a particularly well-sourced manner. Rabbi Glatstein quotes extensively from *Chazal*, and *Rishonim* — including many *Rashis al haTorah*, *Achronim* such as Rav Shamshon Refoel Hirsch, Rav

Shimon Schwab, and Rav Shlomo Wolbe, and contemporary *gedolei Yisroel* such as Rav Gershon Edelstein and *ybl"ch* Rav Gamliel Rabinovich, Rav Ahron Dovid Goldberg, and Rav Elya Brudny.

The Imperative Nature of Chinuch

By way of introduction, Rabbi Glatstein begins *V'Zakeini L'Gadel* with an insight from Rav Elya Brudny that demonstrates the imperative nature of *chinuch habonim*. *Bereishis Rabbah* (22:12) points out that Kayin was not punished the same way that all other murderers are “for he did not have from whom to learn.” This is a strange language, considering that Adam *Harishon* was commanded regarding the *issur* of *retzicha* (see *Sanhedrin* 56b) and surely conveyed the *issur* to his children.

To answer this question, Rav Brudny quotes the *Gemara* in *Sanhedrin* 38b that explains that Kayin and Hevel were born on Adam *Harishon's* first day on earth (during the eighth hour), as grown adults (there was no period of pregnancy or childhood for them). After the story of Kayin and Hevel, we are told that Kayin named both his son and the city that he built, *Chanoch*. The *Ksav V'hakabbalah* explains that the reason why Kayin chose this name was due to his recognition of the importance of *chinuch* in uprooting one's *middos ra'os*.

With this idea, Rav Brudny explains the aforementioned *Medrash Rabba* that Kayin “did not have from whom to learn.” Adam *Harishon* surely taught Kayin the *issur* of *retzicha* and Kayin definitely understood that it was wrong. However, without a period of *chinuch*, where he had been trained over a time of maturation regarding what is proper conduct and what is not, he could not be considered a regular *rotzei'ach*.

The Foundation of Chinuch — Friendship

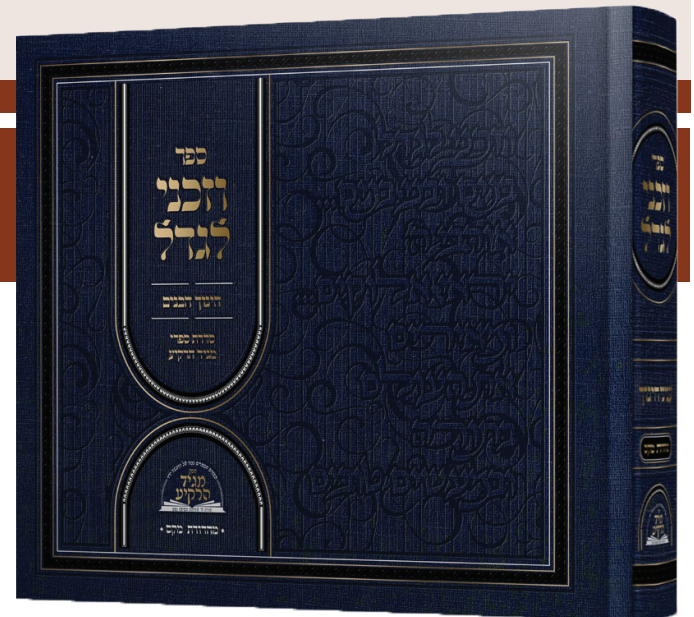
Most of us are familiar with Rashi's comments that when Yaakov *Avinu* dressed up like Eisov, Yaakov's manner of speech aroused Yitzchok *Avinu's* suspicions regarding his identity (*Bereishis* 27:20-22). How-

ever, there is another instance when Yaakov's speech differed from that of Eisov with which people are less familiar. In *perek* 27:19, the *posuk* says, “*Vayomer Yaakov el aviv, 'Anochi Eisov bechorecha; osisi ka'asher dibarta eilai; kum na sh'vah v'ochlah mitzeidi, ba'avur t'vorchani nafshecha*” —

And Yaakov said to his father, “It is I, Eisov, your firstborn; I have done as you told me; rise up, please, sit and eat of my game that your soul may bless me.” Conversely, we find regarding Eisov, that the *posuk* (*ibid*, 31) says, “*Vayomer l'aviv, 'Yakum avi, v'yochal m'tzeid beno ba'avur t'vorchani nafshecha*” — and he said to his father, “Let my father arise and eat from his son's game so that your soul will bless me.”

From this juxtaposition, it would seem at first glance that Eisov, who spoke to his father in second person — saying “my father” instead of “you,” addressed Yitzchok *Avinu* with more *derech erez* than Yaakov, who, in fact, addressed Yitzchok in first person. However, the Chasam Sofer in *Toras Moshe* quotes his *rebbe*, Rav Nosson Adler, who used this example to point out that it is the way of gentiles to address their parents in the second person, whereas the way of *Yidden* is to address parents in the first person. The Chasam Sofer elaborates and explains in the name of his *rebbe* that *Yidden* are exceedingly close to their parents and are *davuk* to them similar to the way they are *davuk* to *Hakadosh Boruch Hu*, and it is through one's children that one continues to exist, as the *Chazal* say, “*bra mezakeh abba*.” It is for this reason, the Chasam Sofer explains, that *Yidden* address their parents in the first person, whereas gentiles speak to their parents in the second person, connoting distance.

Similarly, Rabbi Glatstein points to the *posuk* in *Devorim* (13:7) regarding a *meisis* (instigator), “*Ki y'sis'cha ochicha... o rei'ocha asher k'nafshecha* — when your



brother... or your friend who is like your own soul attempts to incite you...” Rashi explains that the person referred to here by the *posuk* as “your friend who is like your own soul” is none other than one's father, the closest friend that a person can have.

Similarly, Rabbi Glatstein quotes Rav Shimon Schwab, who used to point out that Yosef said to his brothers “*Va'yeseimeini l'av l'Paroh* — that Hashem placed me as a father to Paroh,” upon which Rashi explains the word *l'av* — *l'chaver u'l'patron* — as a colleague and a patron, clearly indicating that a person's father should be his closest friend and advisor.

From these examples and more, Rabbi Glatstein proves that even though one needs to discipline his children and be their teacher as well, the foundation upon which the entire relationship is built is one of friendship.

Rabbi Glatstein breaks down his *sefer* into clear sections that represent the different aspects and functions of being a parent according to the Torah. There is an entire section about the foundational values that a *Torahdike* parent wishes to impart and how to do so; a section about the role of *tefillah* for a *Torahdike* parent; a section on how to discipline effectively in our day and age; and even a section on *segulos* for parenting.

It is clear that the *sefer V'Zakeini L'Gadel* will prove a vital asset to all who consult it in their career of *chinuch habonim*, helping today's generation continue our cherished legacy of *chinuch m'dor l'dor*. The *sefer* can be purchased at *seforim* stores and at Rabbi Glatstein's website rabbidg.com