



The Seforim Shrank

Reviewed by Rabbi Chaim Serebrowski

The Seforim Shrank features reviews and synopses of newly-released seforim. Rabbi Chaim Serebrowski, 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.

Magid Harakiah – Bereishis Vol. 1 By Rabbi Daniel Glatstein

Those familiar with Rabbi Daniel Glatstein's *shiurim* and *seforim* have long awaited the release of his inaugural *sefer al haTorah*, *Sefer Magid Harakiah on Bereishis*, covering the *parshiyos* from *Bereishis* through *Toldos*.

The noted *rov* of Kehillas Tiferes Mordechai in Cedarhurst and popular *maggid shiur* has previously released *Magid Harakiah on Purim*, *Magid Harakiah on Pesach*, *Sefer Eloka D'Meir Aneini*, and three English volumes published by ArtScroll, but his recent release marks the first *sefer* from Rabbi Glatstein on *Chamisha Chumshei Torah*. In the new *sefer*, Rabbi Glatstein's signature depth and clarity are on display, allowing any *ben Torah*, from beginners to seasoned *talmidei chachomim*, to access and appreciate his keen wisdom and illuminating perspectives.

The *maamarim* in *Magid Harakiah* are novel and thought provoking. They were culled from the widely popular *shiurim* that Rabbi Glatstein has delivered over the last decade, carried through the mediums of Torah AnyTime, Kol Halashon, Shas Illuminated, and nightly runs on Lakewood's Kol Beramah radio. Rabbi Glatstein's *shiurim* have a unique allure, as he employs a number of varied styles of presentation to draw *lomdim* to appreciate new insights on the *parshiyos* of *Chumash* we are already familiar with.

In the *hakdamah*, Rabbi Glatstein offers an original approach to explain the *Ramban's* choice of title for *Sefer Bereishis*, "*Sefer Hayetzirah – The Book of Creation*," based on a principle taught by Rav Chaim Volozhiner. In *Nefesh Hachaim*, Rav Chaim Volozhiner points out that the *Mishnah* in *Avos* (5:3), when discussing the 10 *nisyonos*, adds the title "*avinu*" after the name Avrohom, while the previous *Mishnah*, when discussing the number of generations from Noach until Avrohom, mentions his name without the added title "*avinu*." Rav Chaim Volozhiner explains

that overcoming the *nisyonos* were not just a personal achievement for Avrohom Avinu. Rather, with each test that Avrohom overcame, he acquired that *middah* and programmed it into the spiritual DNA and national fabric of *Klal Yisroel*. Thus, when the *avos* overcame the challenges they faced, they fashioned the personality of the Jewish people.

Using this *yesod*, Rabbi Glatstein explains why *Sefer Bereishis* is called the *Sefer Hayetzirah*, as the entire *sefer* is replete with the *nisyonos* that our forefathers overcame, and it is therefore a record of the creation of the moral backbone of the Jewish nation.

In *Maamar 28*, Rabbi Glatstein presents a unique perspective on the *Akeidah* as an event that demonstrated *Klal Yisroel's* triumph over Yishmoel. In the aftermath of the *Akeidah*, the *posuk* states, "*Vayirash zaracha eis shaar oyvov*." *Oyvov* is an expression that generally refers to Yishmoel (see *Rabbeinu Bachya*, *Nitzavim* 30:7). This notion would explain what the *Baalai HaTosafos* note on the *Akeidah* (*ois* 9) that although Yishmoel had been banished from the house 37 years prior, *Hashgocha* orchestrated that he return the night before the *Akeidah*. It was only after his return, Rabbi Glatstein suggests, that the *Akeidah* took place, as Hashem was able to specifically exclude Yishmoel in his command to take "*es bincha, es yechidcha, asher ahavta, es Yitzchok*." This also explains the significance of the fact that only Yitzchok recognized the *Shechinah*, while Yishmoel was not able to see anything special on *Har Hamoriah* – a distinction that prompted Avrohom Avinu to bestow the title of '*am hadomeh l'chamor*' on Yishmoel.

This is perhaps why descendants of Yishmoel found it so crucial to change the narrative, and to depict Yishmoel as the subject of the *Akeidah*, because it connotes superiority and the role as the heir to Avrohom and to Eretz Yisroel.

Aside from offering novel explanations on various episodes in *Chumash*, *Sefer Magid Harakiah* contains numerous insights into contemporary *hashkafic* questions through the lens of *daas Torah*. For example, in *Maamar 34*, Rabbi Glatstein delves into the often challenging questions of *kibbud av v'aim* in regard to *shidduchim*, and he demonstrates how the principles of *lomdus* outlined in the *Maharik*, the *Netziv*, and the *Meshech Chochmah* can be discerned through a careful analysis of the *pesukim* in *Parshas Chayei Sarah*. In *Maamar 37*, Rabbi Glatstein weaves numerous *chinuch*-related insights from *Rashi* into a comprehensive, nuanced, and pertinent understanding of parenting in contemporary times. Building on his revolutionary approach, Rabbi Glatstein cites a number of relevant methods and tips, including profound guidance from Rav Schwab and Rav Gamliel Rabinowitz.

As with his previous *seforim*, Rabbi Glatstein undertook the monumental task of transforming the oral *shiurim* into a cogent and pristine manuscript, carefully ensuring the clarity of the presentation and the accurate portrayal of the concepts presented. Rabbi Ahron Jacoby, renowned for his meticulous editing skills, was commissioned to facilitate the transcription and editing process, and his flowing style and professional touch are readily apparent on each page.

The new *sefer* was published by Machon Aleh Zayis, a leader in the *seforim* publishing field. The format is extremely clear and easy to read. Rabbi Glatstein cites his sources in their own words, in discernable indented paragraphs, though he follows it up with a descriptive explanation. This allows *lomdim* to see the nuances of the original text while getting an explanation in a simple, elucidated format.

Sefer Magid Harakiah on Bereishis received the glowing *haskamos* of Rav Dovid Cohen, *rosh yeshiva* of Chevron; Rav



Yeruchem Olshin, *rosh yeshiva* of Bais Medrash Govoah; Rav Noach Isaac Oelbaum, *rov* of Nachlas Yitzchok in Queens; Rav Osher Weiss, *mechaber* of *Sefer Minchas Osher*; Rav Pinchos Friedman, *mechaber* of *Shvilei Pinchos*; Rav Yitzchok Yosef, *mechaber* of *Yalket Yosef*; Rav Dovid Harris and Rav Akiva Grunblatt, *roshei yeshiva* of Yeshiva Chofetz Chaim; and Rav Yisroel Reisman, *rosh yeshiva* of Torah Vodaas. In addition to their *haskamos*, Rav Oelbaum, Rav Friedman, and Rav Yosef also included original insights on *Chumash* as part of their *haskamos* and they were included in the new *sefer*.

Sefer Magid Harakiah can be a valuable resource to *rabbonim* and *maggidei shiurim* to utilize in the preparation of their own *shiurim*, as well as to anyone else seeking illumination on *inyonim* of *Sefer Bereishis*.

All of Rabbi Glatstein's *seforim* are available with free shipping at rabbidg.com, including *Magid Harakiah on Bereishis Vol. 1*, *Magid Harakiah on Purim and Megilas Esther*, *Magid Harakiah on Pesach and the Haggadah*, *Sefer Eloka D'Meir Aneini*, *The Mystery and the Majesty on Elul* (*ArtScroll*), *The Light and the Splendor on Chanukah and Tu B'Shevat* (*Artscroll*), and *The Darkness and the Dawn on Bein Hametzarim and Tisha B'Av* (*ArtScroll*). Questions or comments can be directed to the author at office@rabbidg.com.