



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.

Eloka D'Meir Aneiini

By Rabbi Daniel Glatstein

"Bonim Atem LaShem Elokeichem"
-Devorim 14:1
"During a period when you conduct yourselves as [Hashem's] children, you are called [Hashem's] children. When you do not conduct yourselves as children, you are not called children, [these are the] words of Rabi Yehuda.

"Rabi Meir says, *bain kach u'bain kach atem kiriyim bonim* – whether [you act like children] or whether [you don't act like children], you are called [Hashem's] children."

-Kiddushin 36a

This opinion of Rabi Meir is one of the most pivotal of any cited by Rabi Meir.

The Chida (*Rosh Dovid, Behar*) writes that this concept is the cornerstone of Klal Yisroel from Mitzrayim until today. The *Rashba* (*Teshuvos Vol. 1 simonim 194 and 242*) notes that this opinion of Rabi Meir marks one of the only instances in Shas where we *psakan* like Rabi Meir.

The notion that *bnei Yisroel* are considered *bonim laMakom* in all circumstances has numerous and far-reaching implications. In a new sefer, entitled *Eloka D'Meir Aneiini*, Rabbi Daniel Glatstein created an exhaustive compilation on the subject, explaining the ramifications of Rabi Meir's words and citing the seforim that delve into the pertinent *sugyos*.

Rabi Glatstein learned in Yeshiva Chofetz Chaim, where he received *semicha*, and he subsequently became a *rov* in Kew Garden Hills. He moved to the Five Towns about 5 years ago, where he heads *Machon Magid Harakiah*.

Rabi Glatstein has been delivering *shiurim* the last 10 years in his *shul* and in Kollel Agra D'pirka in Rav Noach Isaac Olbaum's *shul*, and the popularity of the *shiurim* has gained traction over the course of time. The Kol Halashon *shiurim* hotline began livestreaming audio of his *shiur*, and Torah Anytime started videotaping it and posting it on their site.

Rabi Meir's *shita* of "*bain kach u'bain kach atem kiriyim bonim*" has been an off-discussed topic of Rabi Glatstein's *shiurim* throughout the years, dispersed in *shiurim* given on a variety of subjects. In *Eloka D'Meir Aneiini*, Rabbi Glatstein has collected these thoughts into an all-inclusive sefer on the *tanna* and that fundamental *psak*.

Rabi Glatstein is the author of *Magid*

Harakiah on Purim and *Magid Harakiah* on Pesach, as well as two English seforim published by Artscroll, *The Mystery and the Majesty* on Elul and *The Light and the Splendor* on Chanukah and Tu B'Shvat. While his seforim *Magid Harakiah* consist of a number of *maamarim* on various topics pertaining to the *chag*, *Eloka D'Meir Aneiini* is structured in a different format. *Eloka D'Meir Aneiini* is a comprehensive volume, beginning with the aforementioned *shita* of Rabi Meir and tracing the background, the various facets, and implications of it. The sefer also gives a broader, wide-ranging background about the *tanna* Rabi Meir, including where he is cited, the weight of his words, and the date of his *yahrzeit*.

In *Eloka D'Meir Aneiini*, Rabbi Glatstein cites a number of reasons brought in seforim as to why the *psak* goes according to Rabi Meir in the previously mentioned *machlokes*. One interesting rational is found in *Sefer Emes L'Yaakov* by Rav Yaakov Shaltiel Ninio, a contemporary of Rav Chaim Pelagi, and echoed by the Satmar *Rov*, Rav Yoel Teitlebaum.

The *gemara* (*Eirvin 13b*) states, "*Galui viyaduah lifnei Mi she'omar vihaya halom*, it is overt and known before Hashem, that there was no one in Rabi Meir's generation who matched his greatness. Why then was the *halachah* not established like him? Because the sages were not able to understand the depth of his knowledge."

Says the *Emes L'Yaakov* (*eitz chaim, Reish*), this reasoning only applies to a *halachah* pertaining to mortals, who were limited in their understanding of Rabi Meir. In regard to *bonim laMakom*, however, the chief relevance is in regard to Hashem, to Whom there is no limit in understanding. Thus, the *halachah* remains like Rabi Meir.

The Satmar *Rov* (*Divre Yoel, Rosh Hashanah 36*) cites this reason as well, and he uses it to explain the words of Hayom Haras Olam. The *piyut* ends, "*im k'avadim, einemu lecha tehyos, ad shetechaneimu v'sotzi l'ohr mishpatainu...*" The Satmar *Rov* explains that we are asking that if we did not behave as children, we still look to Hashem, who could understand the depth of Rabi Meir, and ask that he rule in our favor – by applying the *psak* of Rabi Meir – and thus considering us his children regardless of whether we deserve it or not.

Throughout *Eloka D'Meir Aneiini*,

Rabi Glatstein quotes a plethora of seforim portraying how Rabi Meir's *shita* is intertwined with so many facets of Torah and *halachah*. The sefer addresses *tzitzis*, *tefillin*, *Shabbos*, *kiddush levanah*, *Rosh Hashanah*, *Yom Kippur*, *Sukkos*, *Chanukah*, *Purim*, *Pesach Sheni*, *kabalas haTorah*, and many other aspects in which Rabi Meir's *shita* plays a role. Every concept mentioned by Rabi Glatstein is clearly sourced, with the sefer and the *siman* clearly cited.

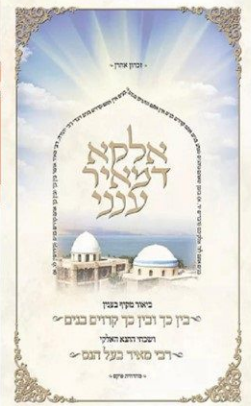
In *Perek 24*, Rabi Glatstein shows a correlation between Rabi Meir and *Chanukah*. He quotes a *Chida* (*Rosh Dovid, Mikeitz*) who expounds on the three *mitzvos* that were outlawed by the *Yevonim*. The *Chida* notes that the *mitzvos* of *Rosh Chodesh*, *Shabbos*, and *milah* proclaim our relationship as *bonim laMakom*. The *Yevonim* wished to uproot from within us the notion that we remain children of Hashem in any circumstance, the *Chida* explains.

Corresponding to the explanation of the *Chida*, Rabi Glatstein brings a *Bnei Yissasschor* (*Kislev-Teves 4:88*) who stresses that in *Al Hanisim*, we specifically say "*v'achar kach ba'u bonehach*" – that it was Hashem's children who were victorious.

In another interesting area in which Rabi Meir's opinion has serious implications, Rav Ovadya Yosef cites the *shita* of Rabi Meir as the rational as to why we are permitted to give *tzedakah* nowadays.

The *gemara* (*Bava Basra 10a*) brings a dialogue between the wicked *Turnus Rufus* and Rabi Akiva. *Turnus Rufus* suggested that Jews should not be permitted to give *tzedakah* to the poor, because Hashem made them poor and we should not override Hashem's judgement. He cited a *moshol* in which a king got angry at his servant and commanded that he be remanded to a jail cell without food or water. Someone had mercy on the servant and gave him food, drawing the wrath of the king. Rabi Akiva countered that *bnei Yisroel* are considered children of Hashem, and he offered a corresponding *moshol* with a king and his son, pointing out that a king would be happy if someone had mercy on their son and gave them food.

Rav Ovadya Yosef (*Anaf Eitz Avos page 212*) points out that this episode portrays that we are only permitted to give *tzedakah* (during a period of *golus*, when seemingly *ain atem nohagim minhag bonim*) due to



the *psak* of Rabi Meir. (A similar idea is mentioned by the author of *Perashas Derachim*, in *Derech Tzedakah drush 17*.)

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

Rabi Ahron Jacoby edited the sefer, and his meticulous style and professional touch are apparent on each page.

In his introduction, Rabi Glatstein notes that the sefer can be instrumental during the current climate, when people may feel more dejected because of coronavirus-related issues. During times of *hester ponim*, he explains, there could be a great benefit in focusing on the notion that *bnei Yisroel* are *bonim laMakom*.

Rabi Glatstein's seforim have gotten *haskamos* from Rav Dovid Cohen, *rosh yeshiva* of Chevron; Rav Yermuch Olshin, *rosh yeshiva* of BMG; Rav Dovid Harris and Rav Akiva Grunblatt, *roshei yeshiva* of Chofetz Chaim; Rav Pinchos Friedman, *rosh kollel* of Belz; Rav Noach Isaac Olbaum, *rov* of Nachlas Yitzchok in Queens (from whom he has *semicha* as well); Rav Asher Weiss, *rosh kollel* Minchas Asher; Rav Yisroel Reisman, *rosh yeshiva* of Torah Vodaas; and Rav Yitzchok Yosef, *mechaber* of *Yalkut Yosef*.

Rabi Glatstein's seforim are available at rabbidg.com, including *Eloka D'Meir Aneiini*, *Magid Harakiah* on Purim and *Megilas Esther*, *Magid Harakiah* on Pesach and the *Hagadah*, *The Mystery and the Majesty* on Elul (*Artscroll*), and *The Light and the Splendor* on Chanukah and Tu B'Shvat (*Artscroll*). Questions or comments can be directed to the *mechaber* at office@rabbidg.com.