



## “Rotating strike in Toronto will have 'significant impact:' Canada Post” – The Canadian Press, October 23, 2018

“Canada Post says a second day of rotating strikes by its workers could cause delays in mail and parcel deliveries across the country. The series of walkouts began yesterday, involving work stoppages in four cities – Victoria, Edmonton, Windsor, Ont., and Halifax – to back postal employees’ contract demands. But the Canadian Union of Postal Workers turned up the heat today, moving the job action to Toronto, where nearly 9,000 of its members walked off the job a minute after midnight. In a statement, Canada Post spokesman Jon Hamilton said the Crown corporation would make every effort to minimize the impact on its customers. But he warned the Toronto walkout will have a significant impact on operations which could result in nationwide delivery delays because the city is a key processing hub. CUPW, which represents 50,000 postal employees, says it needs Canada Post to address issues that have stemmed from the explosive growth of parcel deliveries, including health and safety concerns and precarious work.”

### 1. Esther 8:10 (JPS translation)

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֶחָשׁוּרְשׁ וַיִּחְתֶּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סְפָרָיִם בְּיַד הַרְצִיִּים בְּסוּטָיִם רַכְבֵי הָרָקֶשׁ הָאֲחַשְׁתָּרְנָיִם בְּנֵי הָרַמְכִּים:

And they wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud;

### 2. Aruch Hashulchan Even Ha'ezer 1:24

ואף גם במקום שמותר לישא שתי נשים אמרו חז"ל [יומא יח ב] לא ישא אדם אשה במדינה זו וילך וישא אשה במדינה אחרת שמא יזדווגו זל"ז הבן שיוליד במדינה זו עם הבת שיוליד במדינה האחרת [רש"י] ונמצא אח נושא אחותו... והנה אף גם בזמנינו שאסור לישא שתי נשים יש ג"כ חשש זה שכשיגרש אשתו או תמות וישא אשה במדינה אחרת ישא אח אחותו ולא שמענו מעולם שיזהרו בזה... ונ"ל טעם אחר בזה דכיון דהאידינא הבי דואר ממהרת לרוץ בכל יום בכל העולם וכמעט שזהו רחוק מהמציאות שהאב שהוא במדינה אחרת לא יקבל תדיר מכתבים מזרעו שהניח במדינה אחרת א"כ ממילא הבנים שיולדו לו בהמדינה האחרת לא יהיה נעלם מהם האחות שביניהם ובין הבנים שבהמדינה הקודמת:

And even where it is permitted to marry two women, the Sages say (Yoma 18b, following Rashi) that a man should not marry a woman in this country and go and marry another woman in another country, lest the children from each woman marry each other, and a brother will end up marrying his sister... And even though in our times when polygamy is prohibited, this concern still exists, as if one were to divorce his wife, or if she died in one country, and then marry another woman in another country, a brother can marry his sister, yet, we have never heard of anyone be careful of this... And it seems to me that this is permitted for another reason, that since the mail houses deliver quickly on each day throughout the world, and it is highly unlikely that a father who is in one country will not often receive letters from his children that he 'left' in another country, and if so, those children born in the new country will not be unaware of this relationship between them and their father's other children.

### 3. Rabbi Gil Student, Postal Service in Jewish Law, <https://www.torahmusings.com/2011/09/postal-service-in-jewish-law/>

Halakhah recognizes the importance of mail delivery. The timely arrival of mail is not only important for business but also a distinct pleasure for personal recipients. People are normally forbidden to work at their jobs on chol ha-mo'ed, the intermediate days of the festivals. While there are leniencies for many cases, I suspect

that people today widely abuse them and neglect the holiness of the days. However, the compendium Chol Ha-Mo'ed Ke-Hilkhaso (9:10) convincingly rules that a mailman may freely work on chol ha-mo'ed. His delivery of the mail is a source of holiday joy and, therefore, his job constitutes permitted public work for community needs.

Jewish law recognizes the importance of regular delivery of mail, allowing for leniencies in urgent cases and delivery on some special days.

#### **4. Rabbi Yehoshua Pfeffer, Strike Action in Halacha, <http://dinonline.org/2015/05/09/strike-action-in-halachah/>**

The halachic appraisal changes somewhat with regard to group action. This is due to the force of the custom. The Mishnah and Gemara (Bava Metzia 86a) clarify that all elements of a working agreement are assumed to be in accordance with the common custom (see also Rivash 475; Shulchan Aruch, Choshen Mishpat 332:1). An employer whose workers are members of a trade union where striking is permitted under given circumstances, knows that his workers reserve the right to strike. It thus stands to reason that his very agreement to hire workers in spite of their membership in a union, constitutes an acceptance of this customary practice. The workers are therefore entitled to take part in collective strike action.

Authorities thus rule that strike action is essentially permitted, the most prominent of them being Rav Moshe Feinstein (in the above-mentioned teshuvah). This opinion is likewise echoed by Rav Ovadya Yosef (Shut Yecheveh Daas 4:48), where he gives halachic support to strike action based on the principle of “the custom defers the halachah” (Maseches Sofrim 14). This means in this case that the custom creates a contractual agreement between the parties giving workers the right to strike.

Just as trade unions can enforce rules among workers by means of penalties (as noted above from Bava Basra 8b; see Rivash 396, Rashba 4:185, Shulchan Aruch, Choshen Mishpat 231:27), which rely on the force of custom, so the power of custom gives them the right to negotiate work conditions by means of a strike. Moreover, based on the right of trade unions and guilds to enforce their enactments on members, it appears that even preventing workers from going to work will be permitted, for a strike that the majority agreed on. This is the opinion of Rabbi Eliezer Waldenberg (Shut Tzitz Eliezer Vol 2, no. 23).

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## **“Man accused of jumping naked into shark tank granted bail” - The Canadian Press and 680 News Staff, October 19, 2018**

“A British Columbia man accused of jumping naked into a shark tank at an aquarium has been granted bail following a court appearance on Friday. David Weaver was released on \$1,000 bail with a \$2,000 deposit because he is from out of province. The 37-year-old sat expressionless and silent throughout much of the court proceedings until accepting his bail conditions which includes remaining in Ontario for the duration of the trial, attending alcohol and anger management counselling and staying away from both Ripley’s Aquarium and Medieval Times. Weaver is facing one count of assault causing bodily harm and two mischief-related charges after a night of drunken antics last Friday. Police allege he caused a ruckus inside Medieval Times before assaulting a man outside. He then made his way to the aquarium where he stripped naked, vaulted a barrier and jumped into the shark tank. Videos posted online show a naked man swimming in the tank as sharks pass underneath, with a security guard yelling at him to get out of the water. Weaver was arrested near Thunder Bay earlier this week, believed to be on his way back to B.C.”

## 5. Wikipedia.org, Shark Attack ([https://en.wikipedia.org/wiki/Shark\\_attack#Provoked\\_attack](https://en.wikipedia.org/wiki/Shark_attack#Provoked_attack))

Provoked attacks occur when a human touches a shark, pokes it, teases it, spears, hooks or nets it, or otherwise aggravates/provokes the animal in a certain manner. Incidents that occur outside of a shark's natural habitat, e.g., aquariums and research holding-pens, are considered provoked, as are all incidents involving captured sharks. Sometimes humans inadvertently "provoke" an attack, such as when a surfer accidentally hits a shark with a surf board.

## 6. Talmud Bavli Berachot 33a (Davidson Edition translation)

מיתבי נפל לגוב אריות אין מעידין עליו שמת נפל להפירה מלאה נחשים ועקרבים מעידין עליו שמת שאני התם דאגב איצצא מזקי  
The Gemara raises an objection based on what was taught in a Tosefta: Those who saw one fall into a lions' den but did not see what happened to him thereafter, do not testify that he died. Their testimony is not accepted by the court as proof that he has died as it is possible that the lions did not eat him. However, those who saw one fall into a pit of snakes and scorpions, testify that he died as surely the snakes bit him. The Gemara responds: This is not difficult. There, in the case of one who falls into a pit of snakes, it is different, as due to the pressure of his falling on top of them, the snakes will harm him, but a snake who is not touched will not bite.

## 7. Sefer Hachinuch Mitzvah 546\* (Simpletoremember.com translation)

**\*post-shiur note: this mistakenly read 538, and it is the mitzvah of building a ma'akeh**

והרבה דברים אסרו זכרונם לברכה כדי להשמר מן הנזקים ומן המקרים הרעים, שאין ראוי לו לאדם שיש בו דיעה לסכן בנפשו ועל כן ראוי שיתן לבו לכל הדברים שאפשר להגיע לו נזק בהם.

The Sages forbade many activities to protect a person from accidents and from physical damage. It is improper for an intelligent person to endanger himself. As such, it is only fitting that a person should be careful to avoid all those things that can cause him harm.

## 8. Responsa Noda Biyehuda Tinyana Yoreh Deah 10

ואף גם בזה מי שהוא עני ועושה זו למחייתו לזה התורה התירה כמו כל סוחר ימים מעבר לים שכל מה שהוא לצורך מחייתו ופרנסתו אין ברירה והתורה אמרה ואליו הוא נושא את נפשו ואמר רז"ל מפני מה זה עלה בכבש ונתלה באילן ומסר עצמו למיתה לא על שכרו כו' אבל מי שאין עיקר כוונתו למחייתו ומתאות לבו הוא הולך אל מקום גדודי חיות ומכניס עצמו בסכנה הרי זה עובר על ונשמרתם מאוד כו'.

Yet, even here, somebody who is poor and needs to hunt for his livelihood is permitted by the Torah to do so, just as merchants who travel the seas. Whatever a person needs to do for his livelihood must be permitted, as the Torah says, "...and he risked his life for it." And our Sages say: Why did this man ascend a ladder, suspend himself from the tree, and risk death itself? Wasn't it for his wages? But somebody whose intent is not for purposes of sustenance, but simply wants to satisfy the whims of his heart by going where wild animals lurk, and thus endangers himself, fails to fulfill the dictum: "And you shall guard yourselves very well."

## 9. Rambam Hilchot Rotzeach Ushmirat Nefesh 11:5 (Chabad.org translation)

הרבה דברים אסרו חכמים מפני שיש בהם סכנת נפשות וכל העובר עליהן ואמר הריני מסכן בעצמי ומה לאחרים עלי בכך או איני מקפיד על כך מכין אותו מכת מרדות.

Our Sages forbade many matters because they involve a threat to life. Whenever a person transgresses these guidelines, saying: "I will risk my life, what does this matter to others," or "I am not careful about these things," he should be punished by stripes for rebelliousness.

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**“Tie in Peachland mayor's race means decision could come down to a draw”  
-CBC News, October 23, 2018**

“The race to become mayor of Peachland could come down to a simple draw after an unofficial recount showed incumbent Cindy Fortin and challenger Harry Gough tied with 804 votes apiece. Gough was originally declared the winner by a single vote, but according to a statement released by Peachland's chief election officer, a voting machine malfunction caused one cast ballot to be missed on election day. "A voting machine misfed a ballot which caused the voting machine to jam," said Polly Palmer. "The machine prompted the presiding election official to reinsert the ballot, but before the official could do so, the misfed ballot landed in the sealed ballot box. This was immediately reported to the chief elections officer, who made note of the issue. The recount was conducted on Monday with both Fortin and Gough present. Palmer says she will be applying for a judicial recount of the mayor's ballot. If the tie still stands, the next step will be to determine a winner "by the drawing of lot, pursuant to the district's Election Procedures Bylaw no. 2235." In a social media post, Fortin said addresses of voters will also be verified as part of the review process to ensure only valid residents cast ballots. Cindy Fortin, who was a councillor before she was the mayor, says the tie has left her in "limbo." "I still have work to do, of course, so I'm doing that," Fortin said. "But at the same time, I just wish this was decided now so I could know which direction is going to go ... It was just bewildering on how it could be so close." Fortin was also surprised by the fact the mayoralty could ultimately be decided by a draw. "Going back and looking at the procedure bylaw, we did make that decision," she said. "It's so routine that I never thought in a million years there would be a tie." She said she would decide differently now. "I really would prefer a run-off election," she said. "I think this is too great of a decision to make by just pulling a name." Regardless, Fortin said she would accept the final decision. "I'll take a closer look at it, but I'll accept it." Challenger Harry Gough could not be reached for comment.”

### 10. Vayikra 16:8 (JPS translation)

וַיִּתֵּן אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גִּרְלוֹת גִּרְלוֹת לְהָ' וְגִרְלוֹת אֶחָד לְעִזָּאֵל:

Aaron shall cast lots for the two goats; one lot for Hashem, and the other lot for the scapegoat.

### 11. Talmud Yerushalmi Sanhedrin 43b (dafyomi.co.il translation)

את מוצא שכשמעל עכן בחרם התחיל יהושע מפייס לפני הקב"ה ואומר רבון של עולם הודיעני מי זה האיש אמר לו הקב"ה איני מפרסם כל ברייה ולא עוד אלא נמצאתי אומר לשון הרע אלא לך והעמיד את ישראל לשבטיו והפל עליהן גורלות מיד אני מוציאן. הדא הוא דכתיב וישכם יהושע בבוקר ויקרב את ישראל לשבטיו וילכד עכן בן כרמי בן זרח למטה יהודה. א"ל עכן מה בגורל אתה חופשיני לית בכל ההן דרא כשר אלא את ופינחס. אסקין ניבזין ביניכון פנטוס דמיתפס חד מינכון.

You find that when Achan sinned, Yehoshua began to appease Hash-m, and said "Master of the world! Inform me who is the man [who took from the spoils of Yericho]." Hash-m said "I will not publicize [explicitly the sin of] any creation. Further, I would speak Leshon ha'Ra [without need]. Rather, stand up Yisrael according to their Shevatim and cast lots on them, and I will single him out." This is why it says "va'Yaskem Yehoshua ba'Boker va'Yakrev Es Yisrael li'Shvata'v va'Yilached Achan ben Karmi ben Zarach l'Mateh Yehudah"; Achan said "do you trap me through a lottery? The only Keshirim in the generation are you and Pinchas (from Dor ha'Midbar, only they merited to enter Eretz Yisrael). Cast lots on the two of you, and one of you will be caught!"

### 12. DaDon Kotel, The Casting of Lots in the Bible and the Modern Age: Miracles or Randomness?

The Traditional Jewish Perspective, <http://yerushaonline.com/content/?v=er63aya06>

Randomness has profound and important Jewish significance. It has served the Jewish people repeatedly throughout history. The world was created as imperfect ... but why? It was to leave room for G-d to intervene from time to time. He intervenes during the history of mankind by sending messages to individuals or groups. However, man retains free choice regarding the interpretations of such messages.