

## A Taste of Torah Damage Control

By Rabbi Mordechai E. Fleisher

Worried about being struck by lightning? Concerned that your home will be robbed? Terrified of being confronted by a tiger in front of your home? Want to know how to prepare for such catastrophic events? Well, worry no longer.

No, no, I'm not here to sell you insurance. I'm here to tell you that Hashem is in charge. If He wants it to happen, it will happen. If it's not meant to happen, then once you've taken normal precautions, you have no reason to stay awake nights, pondering the what ifs. And you know something else? This important principal is alluded to in this week's parsha.

The Torah commands us to build a fence around the roof of one's home. Why? The Torah tells us, "Because the faller will fall from it." (Devarim 22:8) In other words, an elevated, unenclosed area that is frequented by people is a recipe for disaster. Don't let it happen. Fence it in.

But the language of the verse merits a second glance. The Torah refers to the unfortunate individual who may fall as "the faller", who "will fall". This is technically inaccurate, because as long as the fall hasn't yet taken place, he isn't a "faller". Only after the plunge is taken can he be called "a faller".

Rashi (ibid.), based on the Gemara in Tractate Shabbos (32a), explains

that if a person fell from the roof, that individual was destined to fall, fence or no fence. Hence, he already had the status of "faller" prior to the event, as his fate was already decreed. Rashi then asks the question that I'm sure you're wondering about: If "the faller" was predestined to fall, why the fence? Even with a fence, he would have met his fate in some other fashion.

Rashi lays down a principle that has profound ramifications: True, this fellow was supposed to fall. But why should it be YOU who causes the evil to be carried out. Hashem has many ways to bring about His Will. But good things are brought about by good people. Bad things, on the other hand, are brought about by people who are less deserving. And even if it wasn't your intent that harm befall anybody - you're just too lazy to put up a fence - you're still held responsible for "the faller's" plummet.

So before you wallop that guy in shul for taking your spot, thinking to yourself, "Well, if he got socked in the nose, G-d must have wanted it to happen," consider the following: It may be true that this squatter has a good one coming his way. But let Hashem take care of that. Hashem has already informed us that it's inappropriate to beat other people over a seat in shul (along with many other possible scenarios). You have no right to harm him. The proper thought process ought to be, "If G-d wills it, let the harm come - but not through me!"

## Ask the Rabbi On the Same Page

Dr. Eric Chevlen wrote:

Dear Rabbi,

Where can I learn about the history of the Daf Yomi (the worldwide coordinated study of a page of Talmud

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## Stories For The Soul

### All in a Name

A couple came to Rav Chaim Ozer Grodzensky (1863-1940) requesting a divorce. Reb Chaim Ozer tried to dissuade them, but despite the his best efforts at mediating, the couple was adamant. Rav Chaim Ozer had no choice but to relent and agree to write the get (divorce document).

He asked the woman what her first name was, and she answered that it was Ratchka. Reb Chaim Ozer told her that he had never heard of such a name. She explained that her real name was Raizel, but people called her Ratchka. The Rabbi now sensed a glimmer of hope.

He explained that there was a halachic problem with the writing of this divorce. He could not use the name Ratchka because that was not her real name, nor could he use Raizel, because she wasn't actually known by that name. The only halachically acceptable solution was for the husband to call her by the name Raizel for 30 days. Then Reb Chaim Ozer could write the name Raizel on the get.

They went home and never came back again.

Apparently, when the husband called his wife by the name Raizel, he perceived her a little differently. The wife sensed this and she consequently felt and acted differently toward him. One thing led to another and they reconciled their differences.

Every effort must be made to save a Jewish marriage.

*Adapted with permission from ShulWeek by Rabbi Baruch Lederman.*

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## Kollel Happenings

### CHERRY CREEK MUNCH AND LEARN, MON., SEPT. 12

The next Cherry Creek Munch and Learn for men, led by Rabbi Yehuda Amsel, will be held on Mon., Sept. 12, at 12:30 p.m. at the East Side Kosher Deli, 499 S. Elm St. . The class focuses on Pirkei Avos. For information, contact Rabbi Amsel at 303-820-2855 or at [rya@denverkollel](mailto:rya@denverkollel)



### PRE-ROSH HASHANA ADDRESS BY LAKEWOOD DEAN RABBI YERUCHIM OLSHIN

Rabbi Yeruchim Olshin, dean of Beth Medrash Govoha in Lakewood, NJ, the largest yeshiva in America, is making an historic visit to Denver. He will be delivering a special community-wide pre-Rosh Hashana address on Sunday, September 18th, 8 p.m. @ Aish Denver. Come and be inspired by one of the preeminent Torah leaders of our generation. Suggested Donation to support Torah: \$18/\$36/\$72/\$180. For information call 303-820-2855 or email [rmf@denverkollel.org](mailto:rmf@denverkollel.org)



### KNOW THY ENEMY TUES. AT AISH

Join Kollel Dean Rabbi Shachne Sommers in studying the tactics and strategies of the Yetzer Hora, and develop your own battle plan for the greatest challenge of your life - the war against the Evil Inclination. Based on the classic work Chovos Halvevos. Tuesday mornings 7:55-8:25 at Aish. For information, please contact Rabbi Moshe Heyman at [rmh@denverkollel.org](mailto:rmh@denverkollel.org) or 303-820-2855.

## Interpersonal Issues

### When Bal Tolin Doesn't Apply Part II

Bal tolin is only relevant where payment is being withheld against the will of the employee. Therefore, if a worker hasn't requested his payment, the employer does not transgress bal tolin. Nonetheless, some authorities rule that one is Rabbinically obligated to pay on time in these circumstances, as well.

If the worker is ashamed to actually ask for the payment, and is merely standing there waiting to be paid, then the employer must pay him, and failure to do so is a transgression of bal tolin.

*Adapted with permission from "The Halachos of Other People's Money" by Rabbi Pinchas Bodner (Feldheim Publishers)*

## Ask the Rabbi

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per day). I assume there were scholars and laymen who were studying a page of Talmud a day before that. Were they all studying different pages then? What prompted the promoter to make his proposal? How was it first coordinated or promulgated?

Dear Dr. Chevlen,

The idea of having a universal Daf Yomi was proposed by Rabbi Meir Shapiro of Lublin. It was accepted in 1922 by the Council of Torah Sages in Eastern Europe and thus began what is today an international study scheme by which countless Jews worldwide study the same page of Talmud daily.

When Rabbi Shapiro raised the idea, one of his most prominent backers was the Chafetz Chaim. He supported the idea because certain portions of the Talmud were not commonly studied, "neglected" in favor of more "popular" portions. The methodical study of a page of Talmud a day ensured that the entire Talmud would be studied in the course of seven and a half years.

The first completion of the Daf Yomi cycle took place on Tu B'Shvat 1930. In honor of Rabbi Shapiro, it was celebrated in his town, Lublin. The second completion in 1938 attracted 20,000 celebrants to Lublin, indicating how popular Daf Yomi had become.

The third completion was in 1945.

Because of the Holocaust, the largest celebrations were in Israel. The fourth completion was in 1953. The fifth celebration in 1960 was the first one attracting mass attendance in America. Amongst others, it was attended by Rabbi Moshe Feinstein, Rabbi Yaakov Kaminetzky and Rabbi Aharon Kotler.

At the sixth celebration in 1968, celebrations were held in the USA, England, Belgium, Argentina, Mexico, Holland and France. The eighth completion in 1982 was the first to cater to large crowds in America, filling New York's Felt Forum to capacity with thousands of people standing outside. In Israel there were 20,000 participants.

In 1990, 20,000 people crowded into Madison Square Gardens to celebrate the ninth completion. The tenth completion was in 1997. In America alone there were over 70,000 participants! And tens of thousands more through out the world. The 11th and most recent completion in 2005 attracted 120,000 participants in America alone.

Virtually any place Jews are, there are people studying Daf Yomi. It's wonderful that a person can go almost anywhere in the world and participate in a class on the exact same section of Talmud he is currently studying. It draws Jews together in a unique way.

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