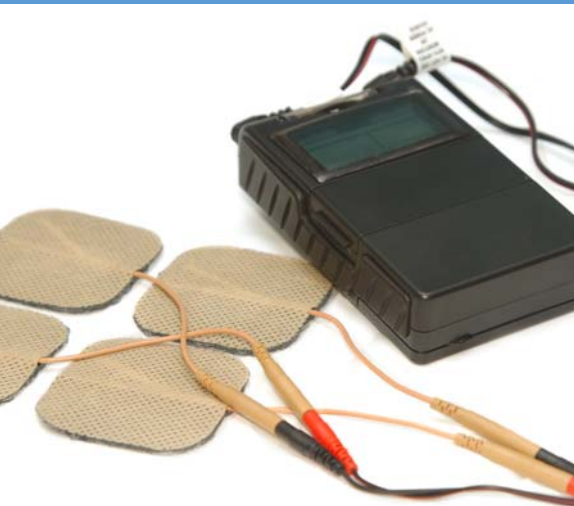


A MITZVA DILEMMA FOR THE SHABBOS TABLE



THE TENS UNIT

By Rabbi Yitzi Weiner

This week's Torah portion talks about the destruction of the flood. Our Sages teach that the decree of the flood was sealed because of the sin of theft.

This leads us to the following true story.

Naftali lived in Israel during the intifada, when sadly, terrorist attacks were a relatively frequent occurrence. Naftali suffered from chronic back pain. He went to different doctors but they were unable to solve his chronic pain. Finally, one doctor suggested that he try TENS Therapy. TENS or Transcutaneous Electrical Nerve stimulator, is a therapy that can help stop chronic pain in some people. This is done by attaching several electrodes to the body that stimulate the painful area. The TENS device sends electrical pulses through the skin to start the body's own painkillers. The electrical pulses can release endorphins and other substances to stop pain signals in the brain.

Naftali decided that he had nothing to lose and decided to try the treatment. The TENS machine was not very common. He had to borrow the device from a well known Medical Device Gemach, similar to



WHAT ARE YOU TALKING ABOUT?

Excerpted from a thought of Reb Yaakov Kamenetsky

This week's Parsha, Noach, underscores the distinction between Noach's approach to helping the people of his generation and Avraham's approach. Both Noach and Avraham lived in periods of overwhelming paganism and yet Noach was unsuccessful in turning the people of his generation around while Avraham was very successful. Both Noach and Avraham addressed the foolishness of idolatry. They both explained and argued how the source of all powers originates from HaShem and all else is but an expression of HaShem's greatness. Why did Avraham succeed and Noach failed?

The Torah identifies the sin for which the world was to be destroyed by the Mabul was their widespread immorality. They lived a life where there were no boundaries. Even though paganism was also widespread, nevertheless, the Torah omits this sin against them. Why?

The reason for this omission is because the reason they accepted paganism was only to justify their immoral behavior. Their pagan worship was not motivated by any philosophical corruptness, it was simply their excuse to live a

Yad Sarah.

He borrowed the device and began trying the treatment every day. The treatment had to be done while walking or jogging so Nafati would walk around his neighborhood with the TENS machine in a gym bag, with wires attached to his body. The therapy was going great and the pain was beginning to subside.

But perhaps this wasn't the best "look" to walk around with in Israel.

One day Naftali was taking his daily brisk walk holding the gym bag with the electrodes attached to his body. He passed Yaron, a tough guy with a lot of military training. When Yaron saw Naftali with the wires attached to his body coming out of a gym bag, he was certain that Naftali was a terrorist carrying a suicide bomb.

Yaron tackled Naftali, pushing him to the ground, ripped the cords off of him, and smashed the gym bag to the ground.

Yaron was certain he had stopped a terrorist plot, but to his shock Naftali got off the ground, and showed Yaron the contents of the bag. It was not a bomb, it was just a simple medical device.

The TENS machine was totally smashed. Naftali forgave Yaron for the misunderstanding but politely explained to Yaron that the device did not belong to him. Naftali asked Yaron to pay the \$1000 for the replacement of the TENS unit.

"Mah, Pitom, not so fast" retorted Yaron. "I'm sorry I made the mistake but this was really your negligence. It was foolish of you to walk around with this machine during the intifada when Israelis everywhere are on high alert for terrorism.

Naftali argued that this was a mainstream treatment and Yaron had no right to break the device.

This question was brought to Rav Zilberstein. What do you think?

Did Yaron have to pay for breaking the TENS Unit, or was it Naftali's negligence and is Yaron perhaps exempt?

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MITZVA MEME



life with no moral boundaries. The root of their idolatry was found in the licentious way of life. It was therefore why the Torah identifies licentiousness as being the cause for their demise. Everything else was a consequence of that.

Noach was lacking this insight. He had it backwards. Noach thought their primary sin was paganism and their immorality was a consequence of that. He therefore, addressed the philosophical issues involving idolatry rather than addressing their immoral lifestyle. It is no wonder that he did not succeed. The members of his generation understood quite well how foolish paganism is. They only adopted it as a way to justify their behavior and therefore he could not communicate any meaningful message that

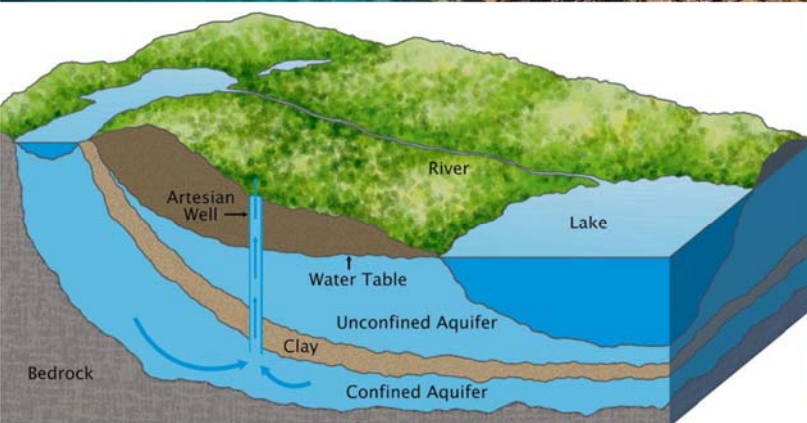
would turn them around.

In Avraham's generation, however, the world had already accepted basic boundaries to protect themselves from any widespread licentiousness. His generation had adopted paganism for the virtues they found in it. Once Avraham addressed the philosophical issues arguing against paganism, his words resonated. He succeeded in opening the minds of his generation to recognizing HaShem.

The secret in successful communication is to recognize the root cause of the other person's understanding and speak to that point.

Have a very safe and very wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

GROUNDWATER

In this week's Parsha we learn about how the Ma'ayonos Tehom, the water from the depths which came up to the surface during the Flood.

We are familiar with rain water and water above the surface like oceans and lakes, but underground water is a bit more mysterious. Let's explore this. There is water underneath the Earth's surface almost everywhere, under hills, mountains, plains, and deserts. There is over one thousand times more water in the ground than in all the world's rivers and lakes. This water is not always accessible or fresh enough for use without treatment. It is sometimes difficult to locate or to measure. This water may occur close to the land surface, like in a swamp or it may be hundreds of feet below the surface, as in some very dry areas of the United States. Water at very shallow depths might be just a few hours old. At moderate depth, it may be 100 years old. At a greater depth or after having flowed long distances from places of entry, the water may have been in the ground several thousand years.

How does this work? Below a certain depth, the ground, if it is permeable enough to hold water, is saturated with water, similar to how a sponge holds water. The upper surface of this zone of saturation is called the water table. This saturated zone, made up of water permeable dirt, sand or rock, is called an aquifer. Aquifers are huge storehouses of water which allow a flow of water.

Groundwater is a part of the natural water cycle. Each drop of rain that soaks into the soil moves downward to the water table. The water that continues downward through the soil until it reaches the saturated material is known as groundwater recharge because this newly introduced water recharges the aquifers with new water. Water in these aquifers moves slowly and may eventually discharge into

streams, lakes, and oceans.

Groundwater is used for drinking water by more than 50 percent of the people in the United States, including almost everyone living in rural areas. However, the largest use for groundwater is to irrigate crops. More than 90 percent of the groundwater pumped from the Ogallala, the nation's largest aquifer under 250,000 square miles from Texas to South Dakota, is used for agricultural irrigation. Of the total 349 billion gallons of freshwater the United States uses each day, the groundwater used is estimated to be 79.6 billion gallons, or 26 percent of total usage.

Why is there groundwater? Gravity pulls water and everything else toward the center of the Earth. This means that water on the surface will try to seep into the ground below it. The rock below the Earth's surface is the bedrock. If all bedrock consisted of a dense material like solid granite, then even gravity would have a hard time pulling water downward. However, HaShem created various types of bedrock which consist of many types of rock such as sandstone, granite, and limestone. The different bedrocks have different amounts of void spaces in them where groundwater accumulates. Bedrock can also become broken and fractured, creating spaces that can accept water. Some bedrock such as limestone are dissolved by water and this results in large cavities that fill with water.

However, gravity does not pull water all the way to the center of the earth. Deep in the bedrock are rock layers made of dense material such as granite and clay. These layers may be underneath the porous rock layers. They stop the vertical movement of water. Since it is more difficult for the water to go any deeper, it tends to pool in the porous layers and flow in a more horizontal direction across the aquifer toward an exposed surface-water body, like a river.

I MUST FIRST CHECK WITH HER

Consideration for others, including those who serve us, is a hallmark of our great people.

The cabbie who would often drive Rav Shlomo Zalman Auerbach once shared the following insight. "When I would drive Rav Shlomo Zalman, he always insisted on sitting in the front, alongside me, instead of the back seat. That wasn't typical, as most people sat in the back seat of the taxi. One day I realized why he insisted on sitting in front. He did not want me to feel like I was his servant or his chauffeur, but rather like his fellow Jew!

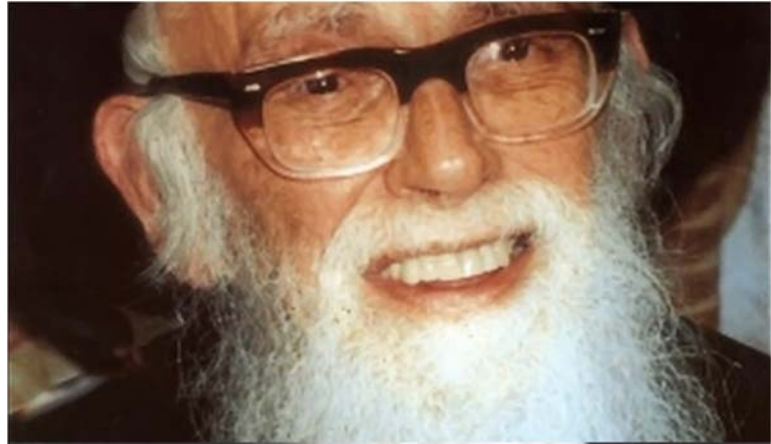
Reb Chaim Ozer Grodzinski once came to a small resort town called Druskenik. The Rav of the town selected a house that was quite large, close to the "yeshiva corner" for Reb Chaim Ozer to live in. Reb Chaim Ozer and the Rav entered the house while the students remained outside. When they came out, the students could hear Rav Chaim Ozer saying to the Rav, "I cannot accept the house yet. I must first check with her."

Someone whispered, "Reb Chaim Ozer is a widower, his wife passed away, who is he referring to?"

Later the talmidim realized what Rav Chaim Ozer meant. Reb Chaim Ozer had been referring to his cook. In this particular house that the Rav prepared for Rav Chaim Ozer, the kitchen was a distance from the dining room. Rav Chaim Ozer feared that it might be too difficult for the cook to walk back and forth from the kitchen to the dining room. He felt he could not commit to taking the house until his cook approved it. Eventually, the cook arrived and gave her approval to the quarters. Rav Chaim Ozer then agreed to use the house.

Reb Elya Lopian once visited the home of a former talmid and noticed that the maid had just finished washing the floors. He did not walk into the house until he had cleaned his shoes very carefully and checked the sole of each shoe to make certain that no dirt remained. Later the maid marveled at Reb Elya's behavior. "I have never in my life seen anyone so considerate of others as Rabbi Lopian".

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THE ANSWER

Regarding last week's question about the broke laptop, Rav Zilberstein answered as follows. Normally we would use the principal of Hamotzie Mechaveiro Alav Haraiya, that the burden of proof would be on the owner of the laptop to prove which person broke it. However in this case we can say it was an "umdena", presumption, that one broke it, and use that to obligate him to pay. Therefore if the first person threw it far enough to potentially break it, the first person would be liable to pay even though we don't have proof that he broke it.

This week's issue is dedicated to
The memory of Penina (Pola) Feldman whose Yahrzeit is the 9th of Cheshvan
By Nechemia and Meryl Feldman