**Brooklyn torah gazette**

**For Parshas vayakhel 5779**

Volume 3, Issue 26 (Whole Number 122) 25Adar Rishon 5779/ March 2 2019

**Printed L’illuy nishmas Nechama bas R’ Noach, a”h**

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**Our True Defense System**

**By Rabbi Moshe Meir Weiss**



One of the greatest treasures that we have as the Jewish people is our tzadikim, our truly righteous people.  Many people underestimate the global benefits that we accrue from our gedolim.  The Torah teaches us, “Vatamas sham Miriam vatikaveir sham v’lo hayah mayim la’eidah – And Miriam died there and was buried there (in the desert) and there was no more water for the entire congregation.”

For forty years, the Bnei Yisroel were recipients of a stupendous miracle:  A mobile rock followed them during their sojourn through the desert and miraculously gave water to millions of people and their animals.  As we sing about in Hallel, “Hahofchi hatzur agam mayim, chalomish l’mayno mayim – He switched a rock into a marsh of water, a flint stone into a veritable wellspring.

 Imagine, a rock giving more water than Niagara Falls.  When Miriam died, this miracle abruptly stopped.  The Tiv HaTorah says this teaches us the power of a righteous person.  Millions of men, women, and children had water to drink in the merit of one woman and when that merit ended, the spigot was turned off.

The Gemora teaches us in Sanhedrin, Who is an apikores?  If we were asked this question, we would simply say, a heretic, an apostate, a disbeliever.  But, the Gemora says something else.

 The Gemora teaches that it is one who says, “Mai ahani lon Rabonan – What do the Rabbis do to help us?”  All they do is sit with their books; they are parasites.  It is important for us to realize that when Reb Chaim Kanievsky, Shlit”a, sits and learns day and night, he is protecting us from plagues and tornadoes, terrorist attacks and car accidents.

The Mincha Belulah says that the water ceased when Miriam died midah kneged midah, measure for measure, in retribution for the fact that the Bnei Yisroel did not shed tears over her death.  The Tzror HaMor says the Canaanites were allowed to attack the Bnei Yisroel because the Bnei Yisroel did not protest when Hashem told them that Aharon needed to go up the mountain and die.  This stiff-necked people should have mounted a picket line and a mass prayer rally to petition Hashem to spare Aharon.

Only afterwards does it say Vayivku al Aharon… kol Beis Yisroel, that all of the House of Israel cried.  Where were they before?  Indeed, from the very fact that all of the Bnei Yisroel cried, the Sfas Emes extrapolates Aharon’s incredible merit for the congregation.

 He says that it proves that during the entire forty years in the desert not one person was killed b’shogeig, accidentally for if one was, he would have been exiled to the camp of the Levites and would have been set free upon the death of Aharon.  Then, at least, that person would have been happy upon the demise of Aharon. Thus we see the power of a Tzadik, on his watch not one person was killed accidentally for four decades!

We can also see the extraordinary power of a tzadik by the fact that the mabul-the great flood was delayed and the entire world was spared for seven days to mourn properly the righteous Metsushelach – so not only did Metsushelach save the entire world during his long life, but even upon his demise he still saved the world for another seven days.

The Gemora tells us that every day a Bas Kol emanated and announced that the whole world is nourished because of Chanina B’ni, in the great merit of the great Rav Chanina ben Dosa.  This Heavenly Echo, I believe, was not just a lesson for that generation.  Rather, it’s true for all generations.  Our economic success hinges greatly upon our righteous ones.

The Yaros Dvash therefore recommends that we have these benefits in mind, when we say the blessing of Al HaTzadikim, for the righteous ones, in our shmone esray. And as we mention the Tzadikim and Chasidim we should pray passionately, that Yeh’mu Na Rachamecha,  they should be granted Your mercy, for the safety and serenity of the world rests upon their shoulders.

 In the merit of the righteous ones, may Hashem bless us with long life, good health, and everything wonderful.

*Reprinted from the archives of the Matzav.com.*

**The True Shape of the Menora**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



 "And he made the candlestick of pure gold," we read in this week's Torah portion, Vayakhel. "And six branches were coming out of its sides: three branches of the candlestick out of its one side, and three branches of the candlestick out of the other side."

 Surprisingly, a widespread misconception exists concerning the menora that stood in the Holy Temple.

 This misconception, whose origin lies in non-Jewish sources, has unfortunately filtered down into Jewish circles, resulting in a faulty under standing of the genuine appearance of the menora.

 In truth, the six side branches of the seven-branched candelabrum rose upward diagonally in a straight line from the center; they were not, as is commonly pictured, rounded in a bow-shape.

 What makes this error even more regrettable is that it is derived from the famous Arch of Titus, may his name be blotted out forever.

 The Roman emperor, seeking to memorialize his destruction of the Second Holy Temple and his pillage of the Temple's vessels, commissioned a work to secure his place in history. Its depiction of the menora, however, is not an accurate representation of the one that was stolen from the Beit HaMikdash. Titus wished to improve upon the original and therefore "beautified" it by rounding out its branches.

 The Hebrew word for "branch" -- "kaneh" -- alludes to the menora's true shape, for its literal meaning is "a reed" -- a plant which grows at the water's edge in an unbending, straight line.

 Both Maimonides and Rashi concur that the branches of the menora were straight; Maimonides even drew a picture of the menora so there would be no room for doubt.

 It is of the utmost importance that this ancient forgery, which, unfortunately, has found its way into many synagogues and study halls, be corrected once and for all, and the true form of the holy menora be accurately depicted.

 Another interesting feature of the menora was its "cups": "Three cups, shaped like almond blossoms, were on one branch, with a knob and a flower; and three cups, shaped like almond blossoms, were on the other...on the candlestick itself were four cups, shaped like almond blossoms, with its knobs and flowers" -- a total of 22 cups in all.

 In his drawings, Maimonides depicts these cups upside-down -- the bottom of the cup on top, the wider opening on the bottom!

 What are we to learn from the cups' unusual configuration?

 The purpose of the menora was to illuminate -- not only the inside of the Holy Temple, but the entire world.

 This concept is also reflected in the fact that the windows of the Beit HaMikdash were constructed to be narrow on the inside yet wider on the outside of the structure, thereby channeling the light of the menora outward, to the world at large.

 Similarly, a cup that is upside-down represents the act of pouring out and providing sustenance, symbolic of the Jews' role as "light unto the nations."

*Reprinted from the Parashat Vayakhel 5775/1995 edition of L’Chaim Weekly (Issue #357), a publication of the Lubavitch Youth Organization in Brooklyn, NY.*

**The Shmuz on****Parshas VaYakhel**

**Men are from Mars**

**By Rabbi Bentzion Shafier**

**Founder of TheShmuz.com**



**Rabbi Bentzion Shafier (The Shmuz.com)**

“*He made the wash basin of copper and it base of copper, from the mirrors of the women who gathered at the entrance to the Ohel Moed.*”— Shemos 38:8

**The Mirrors are the Most Precious of Gifts**

 The Torah specifies that the wash basin in the *Mishkan* was made of copper taken from the mirrors that the women brought as donations. Rashi explains that by telling us where the copper came from the Torah is teaching a significant lesson.

 Moshe *Rabbeinu* was appalled by the idea of using the mirrors in the *Mishkan* because they were used to enhance a woman’s beauty, which is a source of *yetzer ha’rah*. Yet HASHEM said that not only should they be used, they were the most precious of all the items that were donated. In fact, the very reason HASHEM wanted them to be used in the *Mishkan* was that the women used them to beautify themselves and attract their husbands.

 How could Moshe Rabbeinu have been so mistaken?

 This Rashi leaves us to wonder: how could Moshe Rabbeinu have been so mistaken? Chazal tell us he was the greatest human who ever existed. For forty days, he lived like a *moloch* – without food, drink, or sleep – and he learned the entire Torah. Yet he looked at these mirrors with disgust until HASHEM told him that they were actually the most precious gift given. How is it possible that Moshe was so off in his understanding?

**Boys and Girls are Different**

 The answer to this question can be found by watching little children at play in the local public schoolyard. The girls will be off on one side playing jump rope or hopscotch while the boys will be off to the other side playing tag or touch football. Even though the classes are mixed, it is rare to find boys and girls together in play.

 The reason for this is that boys and girls are different. They have different interests, desires, and value systems. They are different in the way that they behave, relate to each other, and communicate. In fact, boys and girls are so different that you would almost assume they come from different cultures, maybe even different planets. It isn’t that they are socialized or trained differently; it is that their inner makeup is fundamentally different.

 As an example, studies show that when asked “Who is your best friend?,” three-year-old boys are as likely to name a girl as they are a boy. At that age, mixed gender friendships are quite common. Yet by the time this same group of children is five years old, only 20% will have a best friend from the opposite gender. By the time that they are seven, it is almost nonexistent for a boy to have a best friend who is girl, or for a girl to have a best friend who is a boy – because by then they have almost nothing in common.

 This separation and disinterest continues until puberty when something remarkable happens: the boys become very interested in the girls, and the girls become very interested in the boys. It isn’t that their differences have disappeared. Quite the opposite, they are even stronger now, but there are powerful forces developing within them that pull them to each other – attraction and infatuation.

**Why Did HASHEM Create this State of Infatuation?**

 HASHEM created these entities so that man and woman could marry. If it weren’t for these forces, a successful marriage would never exist. To ask two individuals, vastly different in nature, outlook, and temperament to live as one would never happen – it would be impossible.

 To allow man and woman to create a successful union, HASHEM put various forces into the person, and attraction and infatuation are two of them. They are very powerful, so powerful that they can pull together opposites and bring them together in harmony, peace, and love. However, as powerful tools, they can also easily be misdirected and misused.

**Answer to Moshe Rabbeinu**

 The answer to the question on Moshe Rabbeinu seems to be that he was fully aware of the powerful force of attraction and the pull that it exerts. What he wasn’t aware of was the purity of the women who donated the mirrors. HASHEM told him that these women were different. They used their beauty only for its intended purpose – to attract their husbands.

 These mirrors had become holy as they had been used to strengthen the bond of love and devotion between husband and wife. The children brought forth from such a union were pure and exalted; therefore, these mirrors were the most precious of all the donations.

**Lack of Understanding in Our Times**

 This concept has great relevance in our times. We live in an age when the very social fabric of society seems to be tearing apart at the seams. With divorce rates in the Western world hovering at 50%, the concept of raising children in a stable home seems to be a relic of the past.

 One of the causes of this breakdown is the misuse of the very system that HASHEM put into man to allow him to flourish. Attraction and infatuation are tools that, when used properly, allow a husband and wife to achieve harmony, tranquility, and peace. However, when misused, these forces no longer accomplish their intended purpose, and the couple suffers — never quite understanding why their marriage doesn’t work anymore.

 Understanding the purpose and proper use of these forces that HASHEM created is one of the keys to living a successful life.

*Reprinted from this week’s website on TheShmuz.com This is an excerpt from the [Shmuz on the Parsha book](https://theshmuz.com/product/shmuz-on-the-parsha-book/).*

**Rabbi Berel Wein on**

**Parashat Vayakhel**

 

 The Torah reading of this week opens with a review and reiteration of the concept and laws of Shabbat. The rabbis of the Talmud used this juxtaposition of Shabbat and the detailed description of the construction of the Tabernacle to derive and define what type of work was forbidden on Shabbat. This is certainly very noteworthy as it forms the basis of understanding the values of Shabbat as they apply to us, especially as it provides a rest from the stresses of modern life.

 However, there is another insight present in this discussion of Shabbat. The first word of the Torah reading indicates that it took place in a public venue with all gathered to hear Moshe explain this concept for them and for all their generations.

 We are thus informed that among the many facets of the diamond of Shabbat, there is not only the private one that is observed within the home and the synagogue but also the public one at can be seen and recognized and felt even on the street and in general society itself.

 For a long period of time in Jewish history, over the past two to three centuries, both facets of Shabbat were seriously challenged within the Jewish world. With the growth of the Orthodox community, especially over the last 60 years, the pride in the Shabbat has been salvaged. Unfortunately, even though the majority of the Jewish people are not really Sabbath observers today, there are entire sections of the Jewish people that have preserved the Shabbat in all of its beauty and allowed its holiness to invest its homes and families.

 The struggle for the public Shabbat is being waged here in Israel and wherever large Jewish communities exist in the world. There are entire neighborhoods in the Diaspora where the population is overwhelmingly made up of Orthodox Jews and the public Shabbat is observed and visible.

 In these Jewish neighborhoods there is practically no traffic on Shabbat nor any visible public desecrations of the holy day. However, here in Israel the public Shabbat is, and has been for the past century, to a strong bone of contention between the religiously observant and secular elements of Israeli society.

 In cities such as Jerusalem and even Tel Aviv there is no public transportation that operates on the Shabbat. However, there is a constant demand from secular groups for this element of the public Shabbat to be eliminated and for the Sabbath to be confined to the home and the synagogue. But, it is the public Shabbat that is most necessary in Jewish society.

 It is the public Shabbat that defines us and reminds us of who and why we are and what our mission of service and devotion in life truly is. It is unfortunate that the public Shabbat like many other truly spiritual and apolitical values have been hijacked by politicians of all stripes and turned into contention and misunderstanding. I am confident, though, that  the Shabbat will always win out, as it always has, even the public elements of  Shabbat.

*Reprinted from this week’s website of Rabbiwein.com*

**Avoiding “Fire” on Shabbat**

**Rabbi Eli J. Mansour**

 Parashat Vayakhel begins with Moshe assembling Beneh Yisrael and conveying to them the command to observe Shabbat, singling out in particular the prohibition against lighting fires on Shabbat: “Do not kindle a fire in any of your residences on the day of Shabbat.”

 Many commentators raised the question of why this specific prohibition was singled out from among all the many prohibitions that apply on Shabbat.  Why did Moshe make particular mention of the prohibition against kindling a fire?

 One of the answers that have been suggested is that Moshe actually refers here to the “fire” of anger.  He warns us in this Pasuk of the need to avoid anger on Shabbat.

 Medically, it has been shown that anger poses grave danger to the human body, and can cause high blood pressure, ulcers and other serious maladies.  Spiritually, our Hachamim teach that nothing is more harmful and destructive for the soul than anger.  And on Shabbat, we are especially prone to becoming angry.



**Rabbi Eli J. Mansour**

 During the week, the family members are busy with their personal schedules and do not have much time to sit with each other, whereas on Shabbat, everyone is together in close quarters for an extended period of time.  This offers a beautiful opportunity for bonding and meaningful interaction, but also allows for fighting and arguments.

 This is true in communal life, as well.  The biggest crowd in the synagogue the whole week is, of course, on Shabbat.  This is a beautiful opportunity for harmonious congregational prayer and study, but can also create tension and stress which could precipitate fighting.  Shabbat thus offers us the opportunity for spiritual greatness, but also poses the risk of spiritual destruction by putting people close together and making them prone to anger.

 An even greater threat, though, arises in the hours before Shabbat, on Friday afternoon.  Especially in the winter months, when Shabbat begins early Friday afternoon, these hours are a very tense and pressured time.  There’s a lot to get done, and people are anxious.

 And, while I have not conducted a scientific survey on the subject, I would venture to guess that the majority of household problems happen to take place on Friday.  It seems like it’s always Friday when the shirt is missing a button or the oven breaks.  If we took a survey of community plumbers, I imagine we would hear of a disproportionately large number of leaks, bursts and boiler breakdowns specifically on Fridays.

 This is the Satan trying to interfere with the beauty and spiritual benefits of Shabbat.  He finds ways to get people nervous and agitated which in turn causes them to become angry and shout at one another, so that the family sits down at the table upset, aggravated, and not at all interested in sharing a beautiful Shabbat experience together.

 “Do not kindle a flame in any of your residences on the day of Shabbat.”  We are instructed to do everything we can to avoid this pitfall and make Shabbat the day of peace and serenity that it is supposed to be.

 One recommendation is to have everything for Shabbat prepared early on Friday afternoon, well in advance of the onset of Shabbat, to avoid the last minute pressures that can cause a raging “fire” of strife and tension.

 The story is told of a couple that was childless for many years, until they finally had a son.  Unfortunately, however, the child developed a severe heart condition, and they brought him to the best doctor available, in Vilna.  After examining the child, the doctor informed the parents there was nothing he could do.  On their way home, somebody advised them to stop off in Radin and receive a blessing from the Hafetz Haim.

 The great Sage instructed that every week they should have everything for Shabbat prepared and ready at midday on Friday, and they committed to following this instruction.  When they brought their child back to the doctor in Vilna, he told them that the child must have received a new heart, because it was fully healed.

 If the President of the United States tells us he’s joining us for dinner, we would ensure to have everything perfectly prepared in time.  On Friday night, Hashem Himself comes to our homes.  It would terribly disrespectful not to have everything ready.

 Understandably, this could be very difficult during the winter when Shabbat starts very early.  But throughout the rest of the year, at very least, we have no excuse for a last-minute rush on Friday afternoon.  Friday should not be the time for long leisurely trips and recreational activities.

 Ereb Shabbat is the time for preparing for our special “Guest,” and the earlier we prepare, the calmer we would be so we can avoid the destructive “fire” that, when kindled, can take away all the spiritual treasures that Shabbat offers us.

*Reprinted from this week’s website of the Edmund J. Safra Synagogue in Brooklyn, NY.*

**Rabbi Yisroel Reisman Discusses the Greatest Prophecy in History**

**By Daniel Keren**

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 Many men and women took advantage of the recent legal holiday of Martin Luther King Day and a day off from work to participate in a special half-day long Yarchei Kallah. The Event was organized by Hakhel at the Agudath Israel of Madison. Hakhel is a Flatbush-based organization dedicated to promoting a greater awareness of Torah-true values in our community. The Yarchei Kallah which was free of charge was sponsored by the Goldenberg Family in memory of Chaya bas Yisroel Goldenberg, a”h, and Faiga bas Yisroel Levovits, a”h.

 The Flatbush Hakhel Event began with a lecture by Rabbi Yisroel Reisman, Mora D’asra of the host shul who spoke on the topic of “Yechezkel’s Greatest Nevuah (Prophecy.) He noted that the second half of Sefer Yechezkel, the Book of Ezekiel is focused mostly about prophetic visions of the rejuvenation of the Jewish people in the aftermath of the devastating Churban Bayis Rishon, (destruction of the first Beis Hamikdosh, holy Temple in Jerusalem) and the exile of the nation to Bavel (Babylonia.)

 And still today, [almost 2,000 years after the Churban Bayis Sheni, destruction of the second Beis Hamikdosh in Yerushalayim] the question in the minds of many persists – will the mumen, the blemishes that our nation suffers from now be healed with the arrival of Moshiach.

 Rabbi Reisman spoke of the idea that Hakodesh Baruch Hu will cause the bittle (destruction) of the Yetzer Hora (the Jew’s evil inclination) in la’sid yamim (the days to come after the coming of Moshiach). It will not happen because the Jews are worthy, but rather for the glory of Hashem’s name as the Prophet Yechezkel declares (36:22-27)

**“Not for Your Sake…But for My Holy Name”**

 “Thus said the L-rd Hashem/Elokim: It is not for your sake that I act, O House of Israel, but for My holy Name that you have desecrated among the nations where you came…I will take you from[among] the nations and gather you from all the lands, and I will bring you to your own soil.

 “Then I will sprinkle pure water upon you that you may become cleansed; I will cleanse you from all your contamination and from all your idols. I will give you a new heart and put a new spirit within you; I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My spirit within you, and I will make it so that you will follow My decrees and guard My ordinances to fulfill them.”

 This is a beautiful navuah and we certainly look forward to its fulfillment. But Rabbi Reisman also pointed out that this brings a challenge. Since at present we as Jews get great spiritual reward for overcoming the temptations of the Yetzer Hora by succeeding in choosing to properly serve Hashem and turning away from our evil inclinations, what will be our purpose after the coming of Moshiach.

 The Rambam writes the era after the coming of Moshiah, the purpose of a Jew will not be to conquer the goyim or enjoy endless gala banquets of good food and wine.

**Rabbi Shimon Schwab Addresses a Different Question**

 Rabbi Shimon Schwab addresses a different question. We find the concept that malachim (angels) can be punished by Hakodesh Baruch Hu for their mistakes. Yet Rabbi Reisman wondered how is possible for angels to receive either reward or punishment for their actions. The whole purpose of a malach is to only do the will of Hakodesh Baruch Hu.

 Where do we find of an angel who was punished? In the story of Sedom we find that the angels assigned to destroy the wicked city and simultaneously save Avrahom’s nephew Lot, first told Lot at night “We are about to destroy this city.”

At dawn the next morning, the malachim were punished by having to confess their inability to destroy the city by urging Lot and his family to flee “so you will not be destroyed when the city is destroyed [by Hakodesh Baruch Hu.]

 Rabbi Schwab explained that while malachim don’t have free will to do or not do the mission assigned to them by Hakodesh Baruch Hu, they do have free will in just how well or how much desire or how much enthusiasm or quality they personally generate in the fulfillment of Hashem’s commands.

 Rabbi Reisman said that we find similarly that animals also can get reward for their good behavior, which also is not based on their free will. Thus the dog was rewarded in the Torah with given the neveilah, carcass [and unkosher] of a sheep to enjoy eating. Why? Because in Mitzrayim they followed Hashem’s command and did not bark [or scare] the Yidden on the night of Yitzius Mitzrayim, the Exodus from Egypt.

**The Purpose of Existence in the Days Following Moshiach**

 The purpose of existence in the days following the coming of Moshiach will not be in choosing good over evil, but rather in man’s choice of the quality of how he decides to perform his avodas Hashem by doing Torah mitzvahs in a proper manner [and not by rote like a mindless robot.] A Jew’s mission will be to strive to perform the service of Hashem in the best possible manner.

 There is another possible explanation of how a Jew can carry out his special avodas Hashem following the coming of Moshiach. The Michtav Eliyahu says that everybody has a nekudos habechira that defines us with regards to where we are holding in our own personal avodas Hashem.

 For example, most of us who are frum (Torah observant) are not posed with a free will question when walking by a McDonalds fast food restaurant. It just isn’t a challenge that we have to overcome by not going in to buy a treif Big Mac. We are not bothered by such issues [whereas a Jew who grew up in a secular home and is only just beginning to learn about Yiddishkeit might still have some free will issues in this regard.]

**The Real Challenges in Our Lives**

 But, other things, Rabbi Reisman said may challenge us – such as whether we push ourselves to leave the comfort of our house at night in order to go learn in a Beis Medrash or what time do we get up in the morning. Do we allow ourselves enough time to get to shul early and be ready for davening (praying) on time for Shachris? Or do we come late with the necessity of having to skip certain parts of the morning service that might make the rest of our day more spiritually enlightening?

 Very often we find that we tell ourselves that we are b’ruchnius (spiritually\_ hopeless. It has been many years since we left the yeshiva and because of our work and family obligations, one might find himself learning only one hour a week. But this is the ploy of the yetzer hora. What should such an individual do? Instead of surrendering to despair, he should commit himself to incremental improvements by taking upon himself to learn at least two hours a week.

 And when that two hours a week becomes the norm, he should again make a new incremental improvement and again increase his weekly learning schedule. But most importantly one must never just give up on himself and write himself off as hopeless.

*Reprinted from the January 31, 2019 edition of The Flatbush Jewish Journal.*

**Rav Avigdor Miller**

**On Life on Mars**



 **QUESTION:** What's the purpose of the water that was found this week on Mars?

 **ANSWER:** It's in order to mislead them into thinking that there's some opportunity for life on Mars. Hakodosh Boruch Hu caused a little water to be there for that purpose. It doesn't cause food, it doesn't cause life, and they'll never find any life there. They've been trying now for years, combing Mars with special instruments, electronic instruments crawling across Mars and making recordings. Nothing doing.

 So water was put there *min hashamayim,* even Mars was put there *min hashamayim*, in order to mislead them. Remember when they found a rock. "Oh, this rock came from Mars," they said, "and it shows signs of ancient life." Thousands of people stood in line to see that rock. And today nobody thinks about that rock anymore. Today it's nothing at all. The whole thing was just a big empty dream.

 Constantly they are coming up with new discoveries and it's in all the newspapers, all the headlines. And after a little while, when it's discovered to be false, everything is forgotten. They never admit it. They should come out with the headline: "Rock Now Discovered to be a Fraud." But nothing, they don't do that.

 Once upon a time they said, "A great discovery we made about tonsils. We don't need tonsils." And all over America they were making tonsil operations. "It's superfluous; it's a vestigial organ left over from the evolutionary process, from a previous state. We don't need tonsils anymore." But now they discovered that tonsils are very important; they're part of the lymph system. And so when the tonsils are inflamed, don't blame the tonsils and cut them out. No, they're doing their job of getting rid of some of the infections in the lymph system.

 So now, do we find a headline any place, "We discovered that we made an error; tonsils are not a vestigial organ"? No, they don't do that. So when they have a discovery where they want to make the whole world think that their theory is true, so they fill all the newspapers with it. But when they discover that it's nothing at all, not one word is said about it. So you see it's a world of *sheker*.

 And therefore, if they found some proof of water on Mars, first of all it could be there was never any water there at all, could be. And if you would tell me that they did find water, so Hakodosh Boruch Hu maybe put some water there for the purpose of deceiving them into thinking that they might still find life on Mars.

*Reprinted from the February 24, 2019 email of Toras Avigdor, adapted from Tape #E-236.*