

Parshas Vayeira

In this week's Parsha Vayeira, the Parsha begins with the encounter of Avraham by Hashem and the angels and their various missions. We know that the Torah is not a history book, which means that everything recorded there, even if it is a historical recounting, serves a purpose to teach us a law or a way to live. As we know, the Torah is the blueprint for the world, and therefore, all of the Torah's content has a manifest purpose.

Since the beginning of Bereishis, the Parshas have taught us more and more about humanity and how similar our world today is. Arguably, this is why we are taught the 'historical' parts of the recorded stories.

With this history in hand and interpreting the texts, we have the Torah as a buoy to save us in the darkness. In the current conflict, one can ask how we know we are right. Meaning there are very loud vocal opponents to us Jews. Whether it is actual antisemitism or not, the basis for their position (giving them any credit for nuance) is based on what they perceive as logical and sensible. So much so that there is complete and utter dissonance in people's words; furthermore, there is a violent religious undertone from our enemies that people don't seem to understand. If people don't come to recognize that the current battles in Israel and the rise in hate toward Jews globally are not a religious war, then people will not see the truth.

So, how do we know we are right? Well, the birth of the foreparents is recorded in the Torah. We know of Ishmael's existence and Esav's existence. The Torah would not have

recorded them if they weren't important to us. The parallels between their existence and the early Jewish nation are similar except in the outcome. Ishmael was blessed with 12 princes and power; Esav was considered an adversary and a real threat to Yaakov.

Therein lies the evidence for the Torah being true and that we, as Jews, have the truth with the Torah. Our current adversaries are either descendants of Ishmael or Esav, by fact, not conjecture. The Parsheos currently record the early days of the history of when and how these people were born. Yet our forefathers, Avraham, Yitzchak and Yaakov, birthed our nation. We know that Ishmael will be an adversary to us. Yet, our history recorded that the Neshama of Avraham birthed Yitzchak, who birthed Yaakov, as our great grandparents, specifically not Ishmael (or Esav). So, suppose we didn't have the truth; in that case, the adversary would be some other nation, descended from some other people, and this is not happening (currently, India, which is primarily 80% Hindu and arguably not descended from our known adversaries, have come out in support of Jews and Israel) ...

We also know Mashiach will come when we conquer the nations around us. That may be in physical format or with the exposure of truth. We are on the brink of the truth of the Torah being shone globally.

To summarize, these early Parsheos of the Torah, with all the 'historical' recounting, really tell us what to expect today and that our real adversaries are there and have been there for all these years.

What is the antidote? Follow the Torah and its precepts. Avraham, Yitzchak and Yaakov were lofty neshamos that had the power to manifest Gdliness on Earth, specifically through Mitzvos, but generally by existing. This means that no matter where we go, we have the power, through the Torah, to bring light in dark places.

That means we have untold power to change the world from the moment we wake up until we go to sleep. The positive cascade effect from doing a mitzvah knows no bounds (imagine doing something nice for a random person or even just smiling at them, which cascades into untold positive outcomes...). When it says in Pirkei Avos-Schar Mitzvah -Mitzvah, this means for us and people impacted by the Mitzvah. The positive cascade effect rebounds and ripples outward based on all people's interactions because of that one positive outcome of their interaction with you.

On this note, may the light of goodness shine forth due to the Mitzvos we do, may it be the end of the darkness, and may the ultimate redemption arrive speedily, where we will actualize the original covenant between Hashem and our forefathers.

Good Shabbos