



## ABRAHAM - ATOMIC POWER

From the beginning of history until today, the Jewish people have been a minority among the nations.

How can a minority survive, and how can it have an impact?

---

TEACHER'S MANUAL



# JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



PARSHAT LECH LECHA

Jewish Insights is made possible by:

# Rabbi Yossi and Yael Michelashvili



השיעור מוקדש לעילוי נשמת

הרב משה יצחק בן יעקב יוסף ע"ה גורקאוו,

מזקני השלוחים  
נלב"ע ל' תשרי ה'תשפ"ה  
נרבת משפחתו שיחיו

For sponsorship opportunities, email [info@jewishinsights.org](mailto:info@jewishinsights.org)  
To download this complimentary class, visit [www.JewishInsights.org](http://www.JewishInsights.org)

#### The Shluchim Office

Director | Rabbi Gedalya Shemtov  
Development | Rabbi Mendy Shemtov

#### Editors

Rabbi Avraham Greenberg  
Rabbi Zusha Greenberg

#### English

Translation and editing | Rabbi Mendel Super  
Proofreading | Rabbi Mendel Levertov

#### Hebrew

Linguistic editing | Rabbi Zushe Greisman  
Proofreading | Rabbi Menachem Wilhelm

#### Spanish

Translation and editing | Rabbi Rafi Tawill

#### French

Translation and editing | Rabbi Yahir Elbaz  
Proofreading | S. Elbaz

#### Portuguese

Translation | Mr. Yitzchak Dayan  
Editing | Rabbi Yeshaya Dayan  
Layout Design | Mike Katan

#### Layout

Berel Marozov

#### Website

Yuval Katz and Yisrael Visotsky

#### Administration

Levi Shemtov

#### Advisory Committee

Rabbi Asher Deren - Cape Town, South Africa  
Rabbi Mendy Gerlitzsky - Tel Aviv, Israel  
Rabbi Levi Greenberg - El Paso, Texas  
Rabbi Dovid Goldberg - São Paulo, Brazil  
Rabbi Levi Shaikevitz - Kfar Chabad, Israel  
Rabbi Mendy Greenberg - Twinsburg, Ohio  
Rabbi Shmuel Freedman - Bahia Blanca, Argentina  
Rabbi Yosef Yitzchak Blau - Moshav Kineret, Israel  
Rabbi Chaim Drukman - Lucerne, Switzerland

Founded in 2008 in memory of Rabbi Gabi and Rivky Holtzberg OB" M  
Shluchim of the Rebbe to Mumbai India



© Published and Copyright 2024 by  
Shluchim Office International

# Contents

---

## A. Can the Minority Survive?.....1

Abraham is referred to as "Abram the Hebrew." The Midrash explains that this symbolizes his being a person standing on one side, opposed to the entire world on the other side (Source 1). This character is reflected in his belief in one G-d, contrasted with a world that worshiped idols, in his journeys among corrupt nations while remaining pure and upright (Source 2), and in his intervention in a global war to rescue his nephew Lot when no one else was willing to lift a finger (Source 3).

However, despite everything, Abraham was a very small minority. Indeed, at Isaac's bar mitzvah, Og, king of Bashan, mocked Abraham's way, claiming he could crush both Abraham and Isaac with a single finger and eliminate their spiritual path (Source 4).

The Rebbe asks: Since the Jewish people are a small minority relative to the nations of the world, how can we demand that a minority uphold its principles against an overwhelming majority? And even if they remain faithful, how can they succeed in influencing the nations, which are the vast majority? This question is also reflected in our personal lives: the majority of our time is dedicated to material matters, with only a small minority devoted to spiritual pursuits. How much impact can the little time we devote to spirituality have compared to the majority of our time spent on materiality?

## B. The Power of the Atom.....8

The Rebbe explains that this can be understood through the discovery of atomic power (nuclear energy). Until this discovery, it was believed that quality depended on quantity, and to achieve a qualitative effect, a large quantity is needed. Atomic energy proves that quality is not dependent on quantity, but rather on bringing forth the quality that exists within even a small quantity. Furthermore, the way to reveal the quality present in matter is precisely by breaking it down into smaller parts.

The lesson in Divine service: We should not be deterred by the fact that the Jewish people are a minority or that only a small amount of our time is dedicated to spirituality, because quality is what matters. We must reveal the hidden strengths within us, and this is accomplished through self-sacrifice. Then, the tremendous power that exists within a Jew will be expressed, despite our being a small minority of the world's population.

The person who exemplified this more than anyone else was Abraham. Despite being a tiny minority in a world that mocked him, through the power of his faith and self-sacrifice he conquered the entire world and achieved immense success in spreading belief in one G-d.

# Introduction

---

## השיעור לפרשת לך-לך

משיחת חג הפורים תשי"א, הנחה בלתי מוגה

תורת מנחם כרך ב' עמוד 313

[לשמיעת השיחה:](#)



# A. Can the Minority Survive?

## Can the Minority Survive?

The Torah reading of Lech Lecha is dedicated entirely to Abraham. In one of the incidents recounted here, the Torah calls him “Abraam the Hebrew.”

### Source 1 Genesis 14:13

**Student's** The fugitive came and told Abram the Hebrew. וַיָּבֹא הַפְּלִיט וַיַּגֵּד לְאַבְרָם הָעִבְרִי.  
pg. 1

The Midrash explains the meaning of the term “Hebrew,” Ivri:

Bereishit Rabah 42:8

**Student's** Rabbi Yehuda says: The entire world וַיַּגֵּד לְאַבְרָם הָעִבְרִי: רַבִּי יְהוּדָה  
pg. 1 was on one side (ever) and he was on אוֹמֵר: כָּל הָעוֹלָם כְּלוֹ מַעֲבָר  
the other side. אַחַד וְהוּא מַעֲבָר אֶחָד.

This is indeed an apt description of Abraham, encapsulating his life from beginning to end.

## Monotheism

It started when Abraham was young. He was born into a society of idolaters and his family members were idol craftsmen. After several years of seeking the truth, Abraham found himself on the “other side,” against everyone else. The entire land was serving idols but Abraham was on a mission to persuade everyone that idols were worthless and of the existence of one God. His ability to swim against the current and to stand strong against the prevailing worldview eventually had him thrown into a fire, only to be saved by G-d.

## Go From Your Land

### Source 2 Genesis 12:1

**Student's** G-d said to Abram, “Go from your land, from וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ  
pg. 1 your birthplace, and from your father’s house, וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ  
to the land that I will show you.” אֲשֶׁר אֶרְאֶךָ.

A further step in this direction was when G-d commanded Abraham to go to the land of Canaan and build his home there. In Canaan, Abraham encountered more people who did not share his values, Pharaoh and Abimelech kidnapped his wife, the Sodomites established a society where kindness was non-existent and beggars were banned from the city, yet Abraham continued his modest and ethical lifestyle, and continued hosting all passersby, teaching Torah and ethics to the world.

## Redeeming Captives

### Source 3 Genesis 14:12-16

Student's  
pg. 1

They took Lot and his possessions, the son of Abram's brother, and they departed, and he was living in Sodom.

The fugitive came and told Abram the Hebrew who was living in the plain of Mamre the Amorite, the brother of Eshkol and the brother of Aner, who were his confederates.

Abram heard that his kinsman had been taken captive, and he armed his trained men, those born in his house, three hundred and eighteen, and he pursued them until Dan.

Student's  
pg. 2

He divided himself against them at night, he and his servants, and smote them, and pursued them until Hobah, which is to the left of Damascus.

He restored all the possessions, and also restored his brother Lot and his possessions, and also the women and the people.

וַיִּקְחוּ אֶת לוֹט וְאֶת רֶכְשׁוֹ בֵּין  
אָחִי אַבְרָם וַיֵּלְכוּ וְהוּא יֹשֵׁב  
בְּסוּדָם.

וַיָּבֹא הַפְּלִיט וַיַּגֵּד לְאַבְרָם  
הָעֵבֶרִי וְהוּא שָׁכֵן בְּאֵלְנֵי  
מַמְרֵא הָאֲמֹרִי אָחִי אֲשַׁכַּל  
וְאָחִי עֲנָר וְהֵם בְּעֻלֵי כְרִית  
אַבְרָם.

וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו  
וַיִּרְקֹא אֶת חֲנִיכָיו לְיָדָיו בֵּיתוֹ  
שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת  
וַיִּרְדֹּף עַד דָּן.

וַיַּחֲלֹק עֲלֵיהֶם לַיְלָה הוּא  
וַעֲבָדָיו וַיָּכֶם וַיִּרְדָּפֵם עַד  
חֹבָה אֲשֶׁר מִשְׁמָאל לְדַמָּשְׁק.

וַיֹּשֶׁב אֶת כָּל הָרֶכֶשׁ וְגַם אֶת  
לוֹט אָחִיו וְרֶכְשׁוֹ הַשֵּׁיב וְגַם  
אֶת הַנָּשִׁים וְאֶת הָעָם.

A world war breaks out in the Middle East; all the kings are fighting each other and in the midst of all the bloodshed, Abraham's nephew Lot and his family are taken captive. Abraham gets wind of this and takes his servants and battles to free his nephew - all alone, with no allies. Here too, he finds himself fighting alone for justice, but he isn't shaken.

What will come of the minority?

After everything is said and done, after all the sacrifice, battles, steadfastness and cleaving to G-d, Abraham finds himself with one son. He and his son believe in an invisible G-d, against millions of idol worshipers. Why? For what? Doesn't the majority, the loudest voice always prevail? The numbers don't lie. What will remain of two men versus the entire world?

Og himself raised this argument at the Bar Mitzvah of Isaac:

## Source 4 Bereishit Rabah 53:10

Student's  
pg. 2

"They said to Og, 'Did you not say that Abraham is a barren mule who cannot father children?' Og responded, 'And now, what is his gift? Isaac is inferior and lowly, I can crush him with my finger.' G-d said to Og, 'Why are you mocking Abraham's gift? By your life, you will see tens of thousands coming from his descendants, and in the end you will fall in his hand, as the verse states, 'G-d said to Moses, "Do not fear him, for I have placed him and his entire nation in your hand.'"

אָמרוּ לְעוֹג: הֲאֵם לֹא הֵייתָ אוֹמֵר, שְׂאֵבְרָהֶם דּוֹמָה לְפֶרֶדָּה עֶקְרָה שְׂאֵינָהּ מוֹלִידָה? אָמַר לָהֶם, מִהֵי מִתְנַתּוֹ? עֲלוּכָהּ הִיא, הֲלֹא כֵן? אִם אֲשִׁים אֶת אֶצְבָּעִי עַל יֶצְחָק – אָרְסֶק אוֹתוֹ. אָמַר לוֹ הַקֹּב"ה מִדּוּעַ אַתָּה מְזַלְזֵל בְּמִתְנַתּוֹ? חַיִּיד שְׂאֵתָהּ רוֹאֶה אֶלֶף אֲלָפִים וְרִיבֵי רִבְבוֹת יוֹצְאִים מִבְּנֵי בְנָיו, וְאֵין סוּפָר לְפָל אֶלָּא בְּיָדוֹ, שְׂנַאֲמַר וַיֹּאמֶר ה' אֵל מֹשֶׁה אֵל תִּירָא אוֹתוֹ כִּי בְּיָדְךָ נִתְתִּי וְגו'.

The Midrash recounts that during the bar mitzvah of Isaac, the kings taunted Og, saying, "Didn't you say that Abraham would never have children? Look, Isaac is right here!"

Og mockingly responded that he could crush Isaac with one finger. Essentially, he was saying that Abraham and his son are a tiny minority, worth nothing against the millions who follow Og.

"You will see," G-d said, "that his descendants will flourish, and, eventually, Moses will kill you." This came true just before the Jews entered the Land of Israel when Og attempted to stop them and Moses killed him.

In a talk in 1951, the Rebbe raised this question of Og and answered it by referencing a stunning scientific breakthrough:

## >> The Rebbe

Student's  
pg. 2

An argument is raised against the Jewish people's insistence on Torah observance: "for you are the fewest of all the nations." There are two components to this argument: (a) How can

אחת הטענות נגד הנהגת בני ישראל על פי התורה, היא, העובדה ש"אתם המעט מכל העמים",<sup>1</sup> ושני פרטים בזה: (א) כיצד יכולים לדרוש מהמיעוט

1. ואתחנן ז, ד.

Student's  
pg. 2

the minority be expected to hold firm against the majority? (b) Even when the minority holds firm against the majority, all they achieve is self-preservation. What then is the benefit in standing against the majority when one is destined to remain the minority?

לעמוד על עמדו נגד הרוב? (ב) גם כאשר המיעוט יעמוד על עמדו נגד הרוב, דיים שיפקיעו את עצמם, וכיון שכן, מהי התועלת בעמידה נגד הרוב כאשר סוף סוף יישארו מיעוט בלבד?

*How can a minority be expected to stand against the entire world? It is very hard. Secondly, what's the point? It won't influence anyone; they will always remain the minority.*

## The Numbers Game

Student's  
pg. 3

In more detail:

First and foremost, the Jewish people are a minority compared to all the nations of the world, "for you are the fewest of all the nations." The Jewish people don't seek converts, and don't care if no one else joins and they remain "the fewest of all nations."

The Talmud does in fact say that "G-d only dispersed the Jewish people among the nations in order for converts to join them."

ובפרטיות יותר:

המיעוט של בני ישראל הוא לכל לראש ביחס לכל העמים - "אתם המעט מכל העמים". ובפרט על פי הידוע<sup>2</sup> שהסדר אצל בני ישראל הוא שאינם מחפשים אחר גרים, ולא איכפת להם שלא יתווספו גרים, ויישארו "המעט מכל העמים".

[ומה שהובא בגמרא<sup>3</sup> "לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתווספו עליהם גרים"?

*The Rebbe raises an interesting question here. How do we claim that Judaism does not seek converts when the Talmud says the reason for our exile and dispersion is to attract converts?*

Student's  
pg. 3

However, Chassidut clarifies that this can't be referring to converts in the literal sense. The fact is that the number of converts that have joined the Jewish people is negligible relative to the number of Jews in exile.

מבואר בחסידות<sup>4</sup> שאי אפשר לפרש שהכוונה היא לגרים כפשוטו, שהרי מספר הגרים שהתווספו אצל בני ישראל אינו לפי ערך מספר בני ישראל שגלו לבין האומות.

4. ראה תו"ח חיי שרה קכא, סע"ב ואילך. ספר הלכותיים (דא"ח להצ"צ) ערך גר ס"ג (ס"ע תקלו ואילך). וש"נ. סה"מ תרכ"ח ע' קנז ואילך.

2. ראה יכמות מז, א-ב. רמב"ם הל' איסורי ביאה פ"ג ה"ד.  
רפ"ד. טושי"ע י"ד סרס"ח ס"ב.  
3. פסחים פז, ב.



Chassidut gives an analogy: a person plants a pound of wheat kernels in order to produce a much larger quantity of wheat. It follows that our dispersion should have attracted many millions to join our ranks!

Student's  
pg. 3

Rather, this teaching of the sages is using “converts” as a metaphor for the observance of Torah and mitzvot with the physical elements of the world, thereby transforming the physical into something spiritual. This is termed “conversion,” because it is taking a physical item that has no inherent connection to Jews or Judaism—as the sages teach, Jacob and Esau divided the universe between them: Esau took the current physical world and Jacob took the spiritual World to Come—and making it into something Jewish.

אלא הכוונה היא לקיום התורה והמצוות בדברים הגשמיים שבעולם, שעל ידי זה עושים מהגשמיות רוחניות<sup>5</sup>, שזהו ענין של גירות, שלוקחים דבר גשמי שמצד עצמו אינו שייך ליהודים ויהדות (כמאמר רז"ל<sup>6</sup> שיעקב ועשיו התחלקו ביניהם, עשיו לקח עולם הזה - גשמיות, ויעקב לקח עולם הבא - רוחניות), ועושים ממנו ענין של יהדות].

We are converting “sparks,” not people.

## The Physical/Spiritual Time Gap

Student's  
pg. 4

Moreover, for every Jewish person on the personal level, the amount of time devoted to spiritual matters is a minority relative to the amount of time spent on physical affairs.

יתירה מזו: בנוגע לכל אחד מישראל גופא - הזמן שמוקדש לענינים רוחניים הוא מיעוט לגבי הזמן שמוקדש על הענינים הגשמיים.

About our Patriarchs the sages teach that “the Patriarchs were the Divine chariot.” The founder of Chabad the Alter Rebbe explains in Tanya that “all their organs were completely holy and detached from mundane matters, and throughout their lives, they served as a vehicle for nothing but the Divine will.” Another Chassidic discourse adds that this was true “even while they were sleeping.” This shows that it is possible for a Jew

בנוגע לאבות אמרו חז"ל<sup>7</sup> “האבות הן הן המרכבה”, ומבואר בתניא<sup>8</sup> ש“כל אבריהם כולם (“הם וכל אשר להם”<sup>9</sup>) היו קדושים ומובדלים מעניני עולם הזה ולא נעשו מרכבה רק לרצון העליון לבדו כל ימיהם” (“כל ימיהם לעולם לא הפסיקו אפילו שעה אחת”<sup>10</sup>), ובספר חסידות בכתב יד<sup>11</sup> מוסיף: “אפילו

7. ב"ר פמ"ז, ו. פפ"ב, ו. זח"ג רנו, ב.  
8. פכ"ג (כו, ב).  
9. שם פל"ט (נג, א).  
10. שם רפ"ד.  
11. נדפס במאמרי אדה"ו הקצרים ע' תקמ. וש"נ.

5. ולא רק בקו התורה ובקו העבודה, אלא גם בקו דגמילות חסדים, שלוקחים דבר גשמי ועושים בו טובה ליהודי לא רק ברוחניות אלא גם בגשמיות, או אפילו בגשמיות בלבד - ה"ז נעשה ענין רוחני.  
6. יל"ש תולדות רמז קיא. וראה שיחת ש"פ ויקהל ס"ה (לעיל ע' 271).

Student's  
pg. 4

to bring themselves to such a state that even while they sleep—when their life-force is mainly withdrawn from their body and only a remnant remains—they can be a “chariot” for G-dliness, an entity completely devoted to spirituality and holiness. But the reality for people like us is that we aren't on such a lofty level, and our spiritual pursuits are a minority relative to our material affairs.

בשינתם”, כלומר, שיהודי יכול להעמיד את עצמו במעמד ומצב כזה שאפילו בעת השינה, שמסתלק עיקר החיות ונשארת רק “מידה קטנה של חיים”<sup>12</sup>, יהיה מרכבה לאלוקות, כך, שכל מציאותו וכל עניניו הם רוחניות וקדושה. אבל, אצל אנשים כערכנו, המציאות בפועל ממש היא שלא נמצאים במעמד ומצב נעלה כזה, ולא עוד אלא שהענינים הרוחניים הם “מעט” לגבי הענינים הגשמיים.

*Indeed, there are individuals at the spiritual level of the patriarchs, for whom every part of their daily routine serves as a “chariot” to G-d. They maintain a spiritual lifestyle not only while studying Torah and fulfilling commandments, but also during meals, business dealings, and even while sleeping. Such people truly dedicate most of their lives to spirituality. However, ordinary people, who do not find themselves in such a state, spend most of their day sleeping, eating, and doing business, with only a small part devoted to spirituality—Torah and mitzvot.*

Student's  
pg. 4

This is especially true in our time of exile, a great darkness in the physical sense, which reflects a great darkness in the spiritual sense. In this dark exilic state our spiritual affairs are certainly in the minority relative to our material affairs.

ובפרט בימינו אלה, בזמן הגלות, חושך כפול ומכופל בגשמיות, שמורה על החושך כפול ומכופל ברוחניות, הרי בוודאי שבזמן ומצב כזה - חושך כפול ומכופל של זמן הגלות - הענינים הרוחניים הם “מעט” לגבי הענינים הגשמיים.

This raises the question: since we are “the fewest of all the nations,” and even on the personal level our spiritual affairs are also in the minority, what is the point of the battle to observe Torah and mitzvot scrupulously, considering that ultimately we remain a minority against the majority?

במילא נשאלת השאלה: כיון ש“אתם המעט מכל העמים”, ולא רק מכל העמים, אלא גם אצל כללות עם ישראל ואצל כל אחד מישראל גופא הענינים הרוחניים הם מעט לגבי הענינים הגשמיים - מהי התועלת בכללות ה“מלחמה” על קיום התורה והמצוות בהידור, בה בשעה שסוף כל סוף נשארים רק מיעוט לגבי הרוב?

Student's  
pg. 5

*In every metric, we find spirituality in the minority. There are fewer Jews than non-Jews, and for each individual Jew as well, the time dedicated to spirituality is less than the time devoted to materiality. If that's the case, what do we take from this? The spiritual and the good will always remain in a minority position and without influence!*

## B. The Power of the Atom

### >> The Rebbe

#### Quality Prevails

Student's  
pg. 6

The answer to this argument can be found in a recent development in science, regarding atoms.

In earlier times it was commonly thought that quantity was finite, and quality was proportionate to the finite limits of quantity. As a result, in order to achieve a very powerful effect an enormous quantity is required.

In recent years, however, scientists have discovered that quantity is not the determining factor, and there is no need for enormous quantities. Rather, the major concern is to unlock all the quality that is to be found in the quantity, to reveal and manifest the energy that is latent in the quantity, and then even a miniscule quantity can produce prodigious results.

The recent discovery is that splitting the atom into minute particles can produce sufficient energy to produce results that were previously believed to require an enormous quantity of matter.

Meaning, the determinant is not the quantity of matter in question, but the exhaustive

והתירוץ על זה - מחידוש שנתגלה לאחרונה בחכמות חיצוניות בנוגע ל"אטום"<sup>13</sup>:

בעבר היתה הדעה הרווחת ש"כמות" היא מוגבלת, וה"איכות" היא בהתאם להגבלת ה"כמות", ובמילא, כדי לפעול דבר גדול ביותר, יש צורך בריבוי גדול של כמות.

אבל בתקופה האחרונה נתגלה בחכמות חיצוניות שלא הכמות היא הקובעת, ואין צורך בריבוי כמות, אלא העיקר הוא לגלות את כל האיכות שנמצאת בכמות, לגלות את הכוחות הנעלמים שבכמות שיבואו מן ההעלם וההסתרה אל הגילוי, ואז מספיקה גם כמות קטנה ביותר בשביל לפעול ענינים גדולים.

התגלית שנתגלתה בחכמות חיצוניות, היא, שעל ידי חלוקת ה"אטום" לחלקים קטנים ביותר, יכולים להפיק כוח ואנרגיה בשביל לפעול כמה וכמה ענינים שבעבר היו סבורים שבשביל זה יש צורך בכמות גדולה ביותר של חומר וגשם.

כלומר, לא הכמות היא הקובעת, כי אם, ניצול כל האיכות שיש אפילו

13. ראה גם אנרות-קודש כ"ק אדמו"ר שליט"א ח"ח ע' קסח.  
ח"א ע' תכב. ח"ג ע' שיב. לקו"ש חט"ו ע' 47.

Student's  
pg. 7

utilization of the quality to be found in even the minutest quantity of matter. Moreover, this utilization is made possible by splitting that matter into particles that are even minuter. This division divests the matter of its initial identity — of its ego, so to speak — and that is what enables a miniscule quantity of matter to accomplish great things.

בכמות קטנה ביותר, ולא עוד אלא שניצול האיכות הטמונה בכמות היא על ידי חלוקתו לחלקים קטנים יותר, שמשמעותה של "חלוקה" זו היא הביטול מהישות שלו, ואז יכולים, על ידי כמות קטנה ביותר, לפעול דברים גדולים ביותר.

*There are two novel teachings here regarding Divine service:*

1. *Quality is what matters, not quantity. An atom is a miniscule particle, yet it contains the greatest power.*
2. *The way to reveal the quality within a particle is by dividing it into the smallest possible parts. Similarly, for a person, the way to discover and harness the full quality within themselves is by shedding their ego. When they become "smaller" and less self-centered, they can maximize the quality that resides within them.*

Student's  
pg. 7

This discovery was made in a secular science, and its immediate use was therefore for annihilation and destruction. However, in the course of time it will no doubt be applied in beneficial and constructive ways.

אלא, שכיון שענין זה נתגלה בחכמות חיצוניות שמצד הקליפה, לכן, השימוש הראשון שנעשה בזה היה להרס וחורבן, אבל במשך הזמן בוודאי ישתמשו בזה לבניין ותיקון.

At any rate, we can already derive a lesson from the above: We should not be overawed by the fact that "you are the smallest of all the nations." Once we harness the power that is hidden in that seeming smallness—that is, the power of self-sacrifice, meaning the nullification of one's ego, like the splitting of the atom—then the minutest quantity, in fact one single atom, can transform an entire city and conquer an entire world.

ובכל אופן, כבר עכשיו יכולים ללמוד מזה מוסר השכל - שאין להתפעל מהעובדה ש"אתם המעט מכל העמים", כי, כשמגלים את הכוחות הנעלמים שטמונים ב"מעט", כוח המסירות-נפש (ביטול הישות, דוגמת חלוקת ה"אטום"), יש בכוחה של כמות קטנה ביותר, "אטום" אחד, להפוך עיר שלימה ולכבוש עולם שלם!

*What is the tool that helps us discover the forces hidden in the small? Self-sacrifice. When we dedicate ourselves to the right cause, to a moral and spiritual life, this is the tool that enables us*

to express the atomic power within and to influence the entire world...

We should not be disheartened by the fact that Jews are few compared to the billions of non-Jews, nor should we feel downhearted that in our own lives, we invest more time in material pursuits than in spirituality. We must understand that the little time we spend on spirituality holds the quality that influences our entire life. In the human body, the brain is one of the smallest organs compared to others that are much larger. Yet, all understand that this small brain governs the entire body and influences it. Similarly, the time we invest in studying Torah and observing commandments is what affects the quality and morality of our entire life.

We can see with our own eyes that the Jewish people, despite always being the fewest among all nations, have consistently had a significant impact on the world. This is evident in Nobel Prize winners, where Jews are represented at a much higher percentage than their share of the population. Likewise, in various countries, Jews have always been at the forefront of the elite or the government, influencing society as a whole.

The truth is, we need not look far for examples from history; the best example is our forefather Abraham himself.

## Abraham Against The Rest

Student's  
pg. 7

The above concept is exemplified in the Divine service of our forefather Abraham, the first Jew.

The verse states, "Abraham was one man," utterly alone. The whole world was against him, as is also seen in the following teaching of the sages. Concerning the generation that built the Tower of Babel, the Torah says, "The whole world had one language and a united cause." On this the sages teach: "They said sharp words against two subjects that are referred to as echad ('one')—against 'the L-rd is our G-d, the L-rd is One,' and against 'Abraham was one man.'"

Student's  
pg. 8

Abraham's isolated situation is also hinted at in the epithet, Avram HaIvri— "Abram the Hebrew." Since the root of the word for "Hebrew" is ever, which means "side." The Sages explain that this name signifies that "the whole world was on one side, and he was on the other side."

ענין זה מודגש בעבודתו של אברהם אבינו - היהודי הראשון:<sup>14</sup>

כתיב<sup>15</sup> "אחד היה אברהם" - אחד ויחיד, וכנגדו התייצב כל העולם, כדרשת חז"ל<sup>16</sup> על הפסוק<sup>17</sup> "ויהי כל הארץ שפה אחת ודברים אחדים" (שנאמר בדור הפלגה), ש"אמרו דברים חדים על שני אחדים, על ה' אלקינו ה' אחד<sup>18</sup> ועל אחד היה אברהם",

ונקרא "אברם העברי"<sup>19</sup>, על שם ש"כל העולם כולו מעבר אחד והוא מעבר אחד"<sup>20</sup>.

18. ואתחנן ו, ד.  
19. לך לך יד, יג.  
20. ב"ר ספמ"ב.

14. ראה גם שיחת ש"פ ויגש ס"ג (לעיל ע' 154-5).  
15. יחזקאל לג, כד.  
16. ב"ר פל"ח, ו, יל"ש נח עה"פ (רמז סב).  
17. נח יא, א.



In the generation of the Tower of Babel, the whole world was united; everyone had a single vision—to build a tall tower and establish a modern life that proclaimed, “We can manage on our own, we do not need G-d.” Abraham the Hebrew was the only one who found the whole endeavor unappealing, and he stood aside. When the leaders of the generation sat and spoke among themselves, who were they speaking against? They were speaking against G-d and against Abraham the Hebrew. Once again, the entire world stood on one side, while he stood on the other. How much power does an individual have against the whole world?

## Who Won?

Student's  
pg. 8

Nevertheless, although Abraham was one solitary man, “he took possession of the land,” as the above-quoted verse goes on to say. He conquered the world while he was still alone, for the verse speaks of him in the singular, not of his descendants. How he did this is explained by the verse, “He called there upon the name of G-d, L-rd of the world.” The sages expound that the first word, vayikra (“he called”), can also be read as vayakri (“he caused to be called”). Hence, “Abraham caused the name of G-d to be called upon by every passerby.” Abraham was not content with his personal awareness that G-d is the Master of the world, “he thereupon stood up and proclaimed this aloud to the world at large,” convincing everyone he met, including the Arabs around him, to likewise proclaim that “G-d is L-rd of the world.”

ואף על פי כן - כהמשך הכתוב לאחר  
“אחד היה אברהם” - “וירש את הארץ”,  
היינו, שבהיותו אחד ויחידי כבש את  
העולם כולו [שהרי לא נאמר “וירש זרעו  
(כשנעשו רבים) את הארץ”, אלא “וירש  
(הוא בעצמו) את הארץ”, בהיותו אחד  
ויחידי], על ידי זה ש“ויקרא שם בשם  
ה' א-ל עולם”<sup>21</sup>, “אל תקרי ויקרא אלא  
ויקריא, מלמד שהקריא אברהם אבינו  
לשמו של הקב"ה בפי כל עובר ושב”<sup>22</sup>,  
היינו, שלא הסתפק בכך שהוא בעצמו  
ידע ש“ה' א-ל עולם”, אלא “התחיל  
לעמוד ולקרוא בקול גדול לכל העולם”<sup>23</sup>,  
וכל מי שפגש, אפילו ערבי, פעל עליו  
שגם הוא יכריז “ה' א-ל עולם”.

משיחת חג הפורים תשי"א, הנחה בלתי מוגה  
תורת מנחם כרך ב' עמוד 313

The Torah tells us who succeeded. The project of the Tower completely fell apart, and its leaders and workers were scattered in all directions, while Abraham achieved tremendous success, convincing thousands and tens of thousands to believe in one G-d. All this occurred already in Abraham's generation. Certainly, when we look at Abraham's success in the longer term, we see that Abraham the singular—Hebrew—defeated the many in a decisive manner and bequeathed to the entire world monotheism—the belief in one G-d.

21. וירא כא, לג.

22. סוטה י"ד, סע"א ואילך. וראה גם ב"ר ספלי"ט.

23. רמב"ם הל' ע"ז פ"א ה"ג.

## Key Points:

Student's  
pg. 9

- Abraham is called "the Hebrew" because he stood on one side, while the entire world was on the other. He stood as a shining contrast against the world, with his unique faith in one G-d and his moral and ethical code that was foreign to his contemporaries.
- How can we demand that the Jewish people, as a tiny minority compared to humanity, uphold their principles and not be swept away by the majority of the world? And how can an insignificant minority influence the nations of the world?
- This question also applies to our personal Divine service, as most of our time is spent on material matters, with only a small portion dedicated to spirituality. What is the benefit of spiritual effort when spirituality is always in the minority?
- The discovery and development of the power of the atom teaches us that through optimal utilization of quality, one can create a tremendous impact without needing a large quantity of material, as quality is what matters. Moreover, the way the quality within a particle is revealed is precisely through its division into smaller parts.
- We learn that we should not be deterred by the fact that the Jewish people are a minority, because by revealing the great quality within us, we can influence the entire world. (Through the power of self-sacrifice, akin to the fission of the atom, the atomic power within a Jew is revealed.)
- This was the case with Abraham. Initially, the world mocked his faith, but eventually, he succeeded in convincing many to believe in one G-d.

## Takeaway:

Student's  
pg. 9

When we put on tefillin, light Shabbat candles, or participate in a Torah lesson, we must remember that the quality inherent in these commandments impacts our lives far beyond the time we invest in them. Accordingly, as we uncover the full potential within us, we can influence the entire world, much more than the numerical size of our people.