

## "From there he relocated to the mountain... and pitched his tent... and he built there an altar to Hashem and invoked Hashem by Name." (12:8)

The commentators interpret Avraham's invocation of Hashem's Name to mean that he was proclaiming Hashem's Name to the world by teaching monotheism. His goal reached fruition, numbering converts in the thousands. The *Ramban* questions the fact that only Avraham and Yitzchak have been cited as "invoking Hashem's Name." Why is this mission not mentioned in regard to Yaakov? He explains that Yaakov's "outreach" to the world was accomplished via his "*Adas Yisrael*," twelve sons. They were each great *tzaddikim*, the forebears of an entire congregation submissive to Hashem. Through the establishment of this *kehillah*, congregation, Hashem's Name spread throughout the world.

**Horav Simcha Zissel Broide, Shlita**, observes that although Avraham reached out to thousands of people, his mission was shortlived. On the other hand, through his small *kehillah*, Yaakov *Avinu* was able to build a belief in the Almighty that has endured until this day. We derive from here that the most successful method for lasting outreach is to establish a solid core of students. This milieu will develop into an effective instrument for reaching out to others. Such a *Torah* community encompasses every aspect of existence as it governs our daily life's endeavor. Above all, the student-*rebbe* relationship remains as a stable vehicle for promulgating the *Torah* ethic. Indeed, if we were to take a survey of every Jewish community in the country which has survived as a viable and vibrant *Torah* center, we would discover that all have one thing in common: the establishment of either a strong Jewish Day School or a *Yeshivah Gedolah*. Without a strong focus for teaching *Torah*, the community will not endure. Yaakov *Avinu* did more than teach *Torah*; he established a *Torah* community whose nucleus was the *Yeshivah* constituting his twelve sons.