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# Two Names are One

*Selections of a sicha the Rebbe said in connection with the yahrtzeit of his brother, Reb Yisroel Arye Leib, on Yud Gimmel Iyar. The Rebbe derives a lesson in avodas Hashem from each name individually, and also their being together, forming one name.*

This week's *parsha* itself does not necessarily warrant a *farbrengen*. However, there is an additional and an essential significance to this *farbrengen*, in connection with the yahrtzeit [of Reb Yisroel Arye Leib, the Rebbe's brother].

Although this is a personal matter, it has already been publicized, thereby warranting that a lesson be learned from it in *avodas Hashem*.

...A lesson can be learned from the name of the *baal ha'yartzeit*, as is understood from the explanation at the beginning of *Sha'ar Hayichud Ve'haemunah* about the significance of a Hebrew name.

The first name of the *baal Ha'yartzeit* is Yisroel and his second name is Arye. Additionally, he had the name Leib, a nickname of Arye, which is also a part of his name.

...The names Arye and Leib and the names of the *parshiyos Achrei* and *Kedoshim* have similar meaning. When one person carries both names, the meaning will be similar to that of the joint *parsha Achrei-Kedoshim*.

We should preface with discussing the differences between the *avoda* of *tzaddikim* and that of *ba'alei teshuvah*:

The *avoda* of *tzaddikim*, being an orderly fashion in line with Torah's instructions, does not include descending to a lower level in order to refine it. This descent, however, is the basis of the *avoda* of a *ba'al teshuvah*. Through his *avoda*, evil doings are literally transformed into merits. The nature of such merit is beyond limitation, and is available specifically to the *ba'al teshuvah* and not to the *tzaddik*. This is because a *ba'al teshuvah* was previously in a place of darkness, so he can attain "*ahava rabba*"—the *ahava* of "*be'chol me'odecha*"—an *avoda* beyond limitation, which has the ability to refine and transform evil.

This is the difference between the name Yisroel and the name Arye Leib.

The word Yisroel refers to an *avoda* that does not entail descending to a lower level to refine it. *Chazal* say "ישראל; אע"פ" שחטא ישראל הוא "Yisroel" remains *Yisroel*, referring to

the inner dimension and essence of the soul. Not merely "Ya'akov" which is from the root-word "Ekev"—heel. "Yisroel" retains its faith in sin and cannot descend to a lower level, even to refine it. This is similar to the *avoda* of *tzaddikim*.

The word Arye refers to an *avoda* that entails refining evil; the work of *ba'alei teshuvah*. A lion is an impure animal. In fact, it is the king of impure animals, a metaphor for the strength of evil. Even so, the lion is transformed to *kedusha* to the point that it becomes the lion of the *merkava*.

...This is even more so regarding the name "Leib," which is in Yiddish. Yiddish is an intermediary between *Loshon Kodesh* and the languages of the seventy nations of the world. This alludes to the refinement of evil. The transformation of the world's nations by speaking to them in their own language—"Am Ve'am Kilshonoi"—is similar to Yosef having the letter "Hei" of Hashem's name added to his own, and through that being able to speak seventy languages, thus being able to transform them.

The names Yisroel and Arye are then similar in meaning to the *parshiyos* of *Achrei* and *Kedoshim*; both representing the respective *avodos* of *tzaddikim* and *ba'alei teshuvah*.

Merging these two names into one is similar to merging the *parshiyos Achrei* and *Kedoshim* into one.

*Avodas tzaddikim* alone, without the *avoda* of *teshuvah* is insufficient and lacking. *Chazal* say regarding the *avoda* of *tzaddikim* that “אע”פ שחטא ישראל הוא”—alluding to the disadvantage of missing the *teshuvah* element; the word חטא means “missing.” Although he is on the level of “*Yisroel*,” a *tzaddik*, he still has a disadvantage in comparison to the *ba'al teshuvah*.

The disadvantage of a *tzaddik* in comparison to a *ba'al teshuvah* is of great significance. The *geulah* is associated with *teshuvah*, for Moshiach is said to “לאתבא” צדיקייא בתיובתא—to bring *tzaddikim* to *teshuvah*. This means that *tzaddikim* doing *teshuvah* brings about *geulah*, as in the well-known saying, “Should even one *tzaddik* do *teshuvah* Moshiach will arrive in his generation”.

Consider the fact that dependent on *tzaddikim's teshuvah* is the redemption of all Jews, the redemption of the “*Shechina* that resides in *galus*,” the building of the *Beis Hamikdash*, and the revelation of *G-dliness* in the entire world! Hence, the fact that *tzaddikim* lack of the *avoda* of a *ba'al teshuvah* is a most terrible deficiency, being that as result of this disadvantage the arrival of the complete and true *geulah* with Moshiach is withheld!

It is therefore understood that the *avoda* of a *tzaddik* must include also the *avoda* of a *ba'al teshuvah*; the descent in order to refine a lower level, even evil. Simply speaking, this means to go out into the streets to bring close those that are far from *Yiddishkeit* and to make them *ba'alei teshuvah*.

Through *tzaddikim* engaging in the *avoda* of *ba'alei teshuvah* they acquire the advantage of “*Kedoshim*,” that their *avoda* not be limited but it will transcend limitation, an *avoda* of *kabolas ol* and *mesiras nefesh*. The *tzaddik* further combines the two *avodos* together. This means, that the systematic *avoda* of Torah and *Mitzvos* is imbued with *kabolas ol*

and *mesiras nefesh*, which transcend limitation.

This is also the lesson to be learned from the merger of the names *Yisroel* and *Arye Leib*:

Although they are two distinct names and have different meanings, together they become the name of one individual. According to Torah, should this name be transcribed upon a document, the two names are to be written on the same line, albeit with a space in between.

The practical implication of this in our *avoda* is that these two forms of serving Hashem need not be placed on separate lines, in different times and circumstances, a time for *kabolas ol* and *mesiras nefesh* and a time for *ahava beta'anugim*. Rather, they both appear on one line, in one time and circumstance, so that also the *avoda* of *ahava beta'anugim* is imbued with *kabolas ol* and *mesiras nefesh*. **D**

(Based on *sichas Shabbos parshas Acharei-Kedoshim*, 13 Iyar, 5745)

