

# Eliezer Zeiger's 75<sup>th</sup> Birthday – Kfar Chabad

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(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

*Lechaim lechaim. Mazal tov.* It should be a year of gezunt.

On Eliezer's request, we will be speaking tonight about the two kingdoms of Israel and try to sweeten some of the harsh judgments within the Jewish people and the world in general, politically, as it is reflected by these two kingdoms, the Northern kingdom of Israel and the Southern called Yehudah. The Northern is usually called Ephraim even though it includes 10 tribes. The one who founded it was Yerovam ben Navat from the tribe of Ephraim. The initial capitol was Shechem, the place where the split between the kingdoms took place. Shechem is Yosef's burial place, also connected to Ephraim.

Ephraim's territory is in the northern part of the land of Israel. Yehudah's territory is to the south. When the two kingdoms split, it bred a lot of animosity between them, even though we are all brothers. There were many attempts to lessen the animosity, usually through marriage between the royal lines.

## ***1. Conservatism and Liberalism***

If we want to relate the dispute between the Northern kingdom and the Southern kingdom to modern terminology, the two terms would be conservatism and liberalism. Both are positive words. Ideally, they need not be in conflict with one another. As soon as you associate conservatism with religion and liberalism with anti-religion it becomes a conflict. But, it doesn't have to be that way. Conservatism means that a person is connected to the past, to its values. A conservative would like to see those past values be the basis for our life in the public sphere—a conservative believes that society should learn from the good things in the past. The past is here to teach us how to behave in the present.

Liberalism doesn't look backwards; rather it faces forward, seeking to create a future that is better than the past. A liberal sees the past as being not very good, and since a liberal feels that our objective should be to make things better, he is therefore not bound to the past-value systems.

### **Liberalism, equality, and entropy**

But, there's another word associated with liberalism, which is equality. Equality has many different levels. It can be equality between people, between citizens of the state. But, as soon as you begin to think in terms of equality, everything becomes equal. The distinctions of the past, consciously or unconsciously are broken down. Some political philosophers understand that equality and entropy are related. Entropy causes everything to break down into its most basic components, and if something reaches a

maximal state of entropy, it all becomes equal. So the tendency of equality is the same as that of entropy. So this is a question: is this the type of equality we are seeking? Equality without any hierarchy or distinctions at all?

### **Conservatism and liberalism as vertical and horizontal mindsets**

If we understand it this way, then the conservative mindset is vertical, while the liberal mindset is horizontal. If a person is committed and connected to the past, he is connected to hierarchy. Hierarchy is vertical. We have in the past spoken, from a cognitive and psychological perspective (especially in relation to children's developmental psychology) what the first coordinate of our consciousness is: is it the up-down (vertical) coordinate that we learn to recognize first, or is it the left-right coordinate (breadth) that we first recognize.

For an image of what is vertical, let's use the Hebrew word, אֲנִכִּי, which is also (with a different pronunciation) the first word of the Ten Commandments, the exalted "I" (אֲנִכִּי). So the Torah begins with putting ourselves in a vertical frame of reference. Until the Giving of the Torah at Mt. Sinai, there was a decree that that which is above and that which is below could not affect one another, but with the giving of the Torah that changed. So in a sense, the vertical dimension was discontinuous, with the two extremes separated. When God annulled this decree and gave the Torah, He Himself was the first to span the gap between that which is above and that which is below, and He descended on Mt. Sinai. It is therefore fitting that the Ten Commandments' first word, the first word spoken by God upon having descended on Mt. Sinai, would be the same word that can be read as "vertical."

In modern Hebrew, "horizontal is מִצָּד, which also has to do with balance and equilibrium. The Rabbinic Hebrew word for "horizontal" is מִעֵין, which suggests an imaginary horizontal line running from eye to eye. On the other hand, the modern word, מִצָּד, relates to the ears (as we know, our sense of balance—like the horizontal balance of a pair of scales—comes from our inner ear). Horizon in Hebrew is קֶפֶץ, a word that does appear in the Tanach. But, again, the term used by the sages for horizontal is מִעֵין—implying the horizontal line running between the two eyes. What about the vertical dimension on the face? The vertical part of the face is the nose, which has to do with anger (so either the conservatives are angry, or others are angry at them).

All of these concepts are essentially positive. Just, that there are people that are vertically minded, so that makes them conservative and connected to the value system of the past. Those who are horizontally minded look to the future, and are not necessarily connected to the past; they seek equality (which in itself is good, but can go too far, all the way to anarchy). Some philosophers say that anarchy is good, because people are good, so government is not necessary. Even the Rebbe says that in the future, there won't be police. There will be law and order, but no need for police to enforce it.

If we extend the analogy of conservatism with a vertical mindset and liberalism with a horizontal mindset into the flow of water (water flows downhill) we can say the following: going with the flow represents an increase in entropy (energy is released, thereby causing the overall state of the system to be less ordered). Liberals therefore

tend to go with the flow—one might say that because nature tends to lower states of entropy, liberals seem to be more natural and more easygoing. Conservatives, on the other hand, who seek to increase hierarchy, can be likened to salmon swimming upstream, against the flow. This is harder work and decreases the amount of entropy in society—it seeks to introduce hierarchy into society by traveling back to one's origins, into the past.

As a corollary to this observation, we might add that the liberals of today will always be considered the conservatives of tomorrow, because relatively speaking, they were in a society that still had higher levels of order (less entropy). As society continues to flow downhill (so-to-speak), past the levels they had reached, they are viewed as people still stuck in a conservative past.

### **The Torah paints the future like a liberal**

So if we use this image of up and down versus horizontal, we see that the Torah itself also says that we have to reach a horizontal state—liberalism. We see it in the first *haftarah* after Tisha Bav, the first *haftarah* of the Seven Weeks of Comfort, beginning with the words, “Comfort my people, comfort them.” One of the verses in that *haftarah* reads, “Every valley shall be raised and every mountain and hill will be lowered, and the crooked shall be made straight, and the rough places plain” (כָּל גֵּיא יִנְשָׂא וְכָל הַר וְגִבְעָה יִשְׁפְּלוּ וְהָיָה (הָעֵקֶב לְמִישׁוֹר וְהַרְכָּסִים לְבִקְעָה)). What this prophecy is revealing is that in the future everything will become flat. No longer roads curve because of mountains or valleys, because all the mountains will be lowered and all the valleys will rise, making everything sea-level. This prophecy has to do with the perfection of society. Indeed, in present-day Israel, many of the conservatives, the right-wingers live on the mountains and the hilltops, while the liberals, the left-wingers live on the coastal plane. But, in the future, everything will be at sea-level. The two extremes are the mountain and the plane. There are mountainous people, who love mountains.

### **Abraham the conservative, Isaac the liberal**

We can see this same division between the right and the left if we look at the first right and left: Abraham and his son Isaac. Abraham, whose soul root corresponds to loving-kindness and the right axis of the *sefirot* referred to the future location of the Holy Temple as “a mountain” (אֲבָרָהִם קָרְאוּ הַר). But Isaac, whose soul root corresponds to might and the left axis of the *sefirot* referred to the same location as a field (יִצְחָק קָרְאוּ שָׂדֵה), a plane. Isaac didn't see the future Temple as a mountain.

### **Wisdom as conservatism and understanding as liberalism**

Now let's translate all of this into the terminology of the *sefirot*. Before it was conservatism vs. liberalism, but we added that liberalism is equality, implying that they don't have the same vision of equality. The origin of left and right in the *sefirot* is wisdom and understanding. In the heart these are loving-kindness and might, but it is more difficult and less intuitive to explain how loving-kindness corresponds to conservatism and might to liberalism.

But, in the intellectual faculties, the parallels are clear. Wisdom is connected with the past, while, understanding is connected with the future. We know this from *Sefer Yetzirah*. There we read that wisdom is the dimension of the past (עֵמֶק רֵאשִׁית) and understanding is referred to as the dimension of the future (עֵמֶק אַחֲרִית), the depth of the future, looking to the future.

### **Liberalism and Conservatism as the two Cherubim**

The relationship between wisdom and understanding, described as two companions that never part, is like that between the two Cherubim on the Holy Ark's covering. If the two do not face one another, but each looks in an opposite direction, that represents a state when we are not following God's will. This is a negative state of being. But, if we do God's will, the Cherubim turn face to face. The two Cherubim, in the Holy of Holies, symbolize either the relationship between God and the Jewish people, or they can certainly symbolize the relationship between the two kingdoms, Yehudah and Ephraim within the Jewish people itself. In order to achieve unity within the Jewish people, and that unity is the very essence of Mashiach—the two Cherubim are the ideal symbol—they should face one another, and not be back to back.

### **Conservatism looking into the future, liberalism looking back into the past**

If the conservative is only looking at the past and not at the future at all, and the liberalist the opposite, that is where the antagonism comes from, because they don't relate to one another. The *tikun* is that the vertical mindset, the conservative, look ahead, to the future—meaning that he take interest, in simplest terms, in how to better society, with the belief that even though I'm connected to the past, the past should inform the present with our eyes to the future. People say that if you're connected to the past, you are a traditionalist, religious in some sense at least. But, the essence of the Jewish religion is that it faces the future, not the past. That is certainly an essential paradox within Judaism: the essential teaching of the Torah is to look forward, even though it is connected and receives its hierarchy of values from the Torah that was given in the past (this is what it should be). If the Jewish conservative, the traditionalist, the believer in Torah does not face the future, that's what creates the friction.

The same is true of the liberalist. If all he wants to do is look ahead and forget about the past and seek only equality, that will ultimately lead us to absolute entropy, which entails the breakdown of values and everything. So a good northern citizen, a good Ephraim, a good liberalist is someone who even though his goal is to lower the mountains and lift the valleys up (he wants everything to be flat, a plain), but the inspiration for what he wants already exists in the past. Especially if he's honest and really wants equality, then equality must also include those living people who are conservatives and live strongly with the values of the past.

The idea again is to see how the vertically minded person matures. If you're just one mindset and can't relate to the opposite, you are immature, because maturity is inter-inclusion, to see that the horizon is the future. So even if you come from a vertical

mindset, you have to have a horizon. But, the horizon as we saw also comes from the Ten Commandments.

This is the dream that we have of Mashiach: the conservative and the liberal looking at each other and embracing one another.

## ***2. The splitting of the two kingdoms***

Now let's talk about the history of the two kingdoms. Before the split between the two kingdoms, there were 3 generations of kings: Saul, David, and Solomon. Solomon's son was Rechavam, his servant Yoravam already opposed Solomon in his lifetime, but he couldn't win against Solomon himself, so he ran away to Egypt. When he came back he led a revolution against the new king, Solomon's son Rechavam. Yoravam actually offered to make peace with Rechavam at first. But, Rechavam made a grave mistake in evaluating the situation—he listened to his young advisors who advised him to act heavy-handedly against the rebels instead of to his older advisors, the sages of the previous generation.

### **Why the split between the kingdoms occurred in Shechem**

The split between the Southern and Northern kingdoms began in Shechem, the first capitol of the Northern kingdom. The final capitol of the Northern kingdom was a city called Shomron (today it's an area, but originally it was a city). There's a whole teaching of the Arizal on why Shechem has to be the place where the split occurs.

Rashi quotes in the Chumash that when Yaakov sent Yosef to Shechem to see how his brothers were doing, Rashi says that Shechem is a place ready for turmoil (מְקוֹם מִוּדָן (לְפָרְעֹנִית). Negative things happened in Shechem: first, that is where Dinah was raped, second, that is where Yosef was sold into slavery (the initial cause of the exile in Egypt), and finally, generations later, that was the place the kingdoms split. These three events are related. We want to abstract these three events. The first thing (the rape) is indicative of assimilation (related to modern Jewish problems)—a non-Jew raped a Jewish girl and she was so embarrassed that she refused to leave Shechem even after she was released (until Shimon, her brother, promised her that he would marry her). This is the greatest problem of the Jewish people today. The second calamity indicates animosity and hatred between Jews. If we look at the order of these events, the first is the rape, the second is the selling of Yosef, the hatred of the brothers towards Yosef, and then the ultimate manifestation of it all is the splitting of the kingdoms. Interestingly, when the kingdoms split, all the tribes went with Yosef, while the one who wanted to sell Yosef, Yehudah was left alone. This was the mirror-image of the situation when Yosef was sold. Then it was Yehudah that all the brothers followed and it was Yosef who stood alone. It sounds like Shechem is a really bad place. In truth it's not so, it's a very important and holy city that Yaakov promised Yosef as an additional inheritance beyond his brothers'.

## The split

The prophet who had foretold of the splitting of the kingdoms was Achiyah Hashiloni, the Rebbe of Eliyahu the prophet. [Achiyah's name actually means "to stitch together" (לאחוזת). And so, eventually it will be he that joins the two kingdoms together.] In his prophecy on the splitting he took Yerovam's garment and tore it into 12 pieces, he gave 10 to Yerovam and said that two would remain in the hands of Yehudah, in honor of King David. This all happened during King Solomon's lifetime, while Yerovam was still a servant in his household.

The split itself occurred after one of Rechavam's men, a tax-collector by the name of Adoram, was killed. Rechavam himself was forced to flee on his chariot back home to Jerusalem. Rechavam gathered 180,000 warriors and wanted to start a civil war against Yerovam and his newly founded Northern kingdom. But, out of nowhere an unknown prophet appears, his name is *Shma'ayah*, and he is described as "the man of God" (איש האלקים). He tells the people of Yehudah not to wage war against your brethren, because this split is what God wants<sup>1</sup> (כי מאתי נהיה הקבר הזה). As much as the whole split is the cause of incorrect judgment on the part of Rechavam it was all Divinely ordained, and because of that, don't try to mend the situation—it has to be this way. Amazingly, it says that his words were so powerful and influential that everyone believed him and listened—this is very abnormal in the Tanach, because most of the time the people don't listen to the prophets. But, in this case everyone listens to him, and they didn't fight a civil war. So the big war that would have broken out was prevented by his prophecy (smaller wars were fought later on).

Hashem wants for there to be two separate kingdoms for a certain period of history. Today too, He wants there to be religious and secular Jews. He has some deep reason for this. He wants this conflict for some reason. Mashiach is going to come out of this conflict, if it's resolved in the proper way, and the two Cherubim face one another, each one appreciating the other's mindset. To have perfection and inter-inclusion each has to have the other in it.

## 3. The first origins of the 2 kingdoms

### Origin in Yaakov's two wives

Now, when did God first say that He wanted there to be two kingdoms? The Arizal answers that this was when Yaakov blessed Yosef, "I have given you an extra part above your brothers"<sup>2</sup> (ואני נתתי לך שכם אחד על אחיך). He wants there to be a separation. Yaakov himself has two wives, and each of them gives birth to the tribes that led each of the kingdoms: Yosef from Rachel and Yehudah from Leah. Yaakov also didn't understand why this division was needed, since he at first only wanted to marry Rachel. But, by

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<sup>1</sup> 1 Kings 12:24.

<sup>2</sup> Genesis 48:22.

Divine Providence he was coerced into marrying both. There is some premeditated duality in the Jewish people.

### **Origin in creation**

The split just takes place in stages. The very first stage is already apparent in the Torah's first word, "In the beginning" (בְּרֵאשִׁית). Elsewhere in the Bible, where this word appears, it is always in the construct form and always with the word "kingdom" (בְּרֵאשִׁית מְמַלְכוּת).<sup>3</sup> The large beit of Bereisheet alludes to two beginnings, or two kingdoms—the two kingdoms in the Jewish people. The two kingdoms themselves are even more specifically alluded to in the Torah's first verse: the kingdom of heaven and the kingdom of the earth. The kingdom of heaven is the vertical kingdom, while the earth is the horizontal kingdom. The heavens relate to religion, to conservatism. The kingdom of earth is the liberal, secular, horizontal kingdom. But, then it says that the "earth was chaotic," the earth by itself is chaotic, but then above the earth it says that God's spirit hovered, the spirit of the Mashiach, and finally God said let there be light. Yehudah is the only name in the entire Tanach that has all four letters of God's Name. Here he represents the heavenly kingdom, while Ephraim represents the earthly kingdom. The inter-inclusion is to ensure that each has both elements in it.

So we have now that the two kingdoms are already alluded to in the beginning of creation. Then Yaakov marries two wives (not according to his original intent). Had Reuven merited, he would have been the king (since he was the firstborn). But, he forfeited it also by desecrating the holiness of his father's bed. Among his brothers from his mother, it went to Yehudah, while Yosef received Rachel's claim to a kingdom.

### **Mashiach seals the beit of Bereisheet**

Now, let's meditate a little more on split already being alluded to in the Torah's first letter, the beit (ב) of "In the beginning" (בְּרֵאשִׁית). The sages say that the letter beit's form is closed in three directions, with the fourth direction remaining open. The open side is considered the northern side, alluding to the Northern kingdom. This opening is not a positive thing, it is connected with the prophet Jeremiah's words, "Evil will start in the North" (מִצְפוֹן תִּפְתָּח הָרָעָה). As long as the Northern side, the Northern kingdom is not sealed, not rectified, it invites the evil forces in the world to attack the Jewish people. These evil forces are not just the clearly antagonistic nations of the world, but also the concealed evil in every Jew's heart. It is the Mashiach's task to rectify this unrectified state of the Northern kingdom.

The sages say that Mashiach does this by transforming the letter beit (ב) into the final letter mem (ם), whose four sides are sealed. He does this by "speaking in them" (וּדְבַרְתָּ בָּם), from beit to mem), speaking in the words of Torah, which end with the final letter mem—not just in this phrase "speak in them" (וּדְבַרְתָּ בָּם), but additionally in the final word of the Mishnah (the Oral Torah), "God shall bless His people with peace" (ה' יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם). This ability to rid the Jewish people of the concealed evil in them comes from

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<sup>3</sup> Jeremiah 26:1, 27:1, 28:1, and 49:34.

the Torah (תּוֹרָה תְּרַשָּׁה) that emanates from the Mashiach (תּוֹרָה תְּרַשָּׁה מֵאַתִּי תֵּצֵא), described in Isaiah with the verses,<sup>4</sup>

*For to us a child is born, to us a son is given and the government is upon his shoulder and his name is called 'the wondrous advisor, the power of might, the eternal father, the minister of peace,' for the increase of the realm and for peace without end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justices: from henceforth for ever. The zeal of the God of Hosts performs this.*

From these verses we learn that the Mashiach's Torah comes from the Southern kingdom, from the throne of David. The word "zeal of [God]" (קִנְיָאת) also means envy, indicating that the Mashiach's Torah is a result of the envy between the two kingdoms.

### The first alef of the Ten Commandments

The Arizal explains that the Torah does not begin with the letter *alef* because our Torah is the Torah of the world of Creation, but the Torah in the World of Atzilut does indeed begin with an *alef*; which *alef*? The first alef of the Ten Commandments, "I am Havayah your God" (אֲנִי הוּא יְיָ אֱלֹהֶיךָ). The *alef* too illustrates duality in its form. The *alef*'s form is made up of two letters *yud* (י) with a *vav* (ו) between them, the upper *yud* is on the right and the lower *yud* is on the left of the *vav*. These two *yuds* together represent the dynamic known as "run and return" (רָצוּא וְשׁוּב) in the psyche. Depending on which *yud* corresponds to the "run" and which to the "return" these two *yuds* exhibit both an unrectified state (similar to the two Cherubim not facing one another) and a rectified state (similar to them facing one another). In the unrectified state, the upper *yud* faces up and exhibits a movement of "run," an ascending vector, driving the individual to leave reality behind and to strive for spirituality that lies beyond reality. In the unrectified state, the lower *yud* faces below and exhibits a movement of "return," a descending vector, connecting the individual with the lower parts of reality. Since the upper *yud* is facing up and the lower *yud* is facing down in this unrectified state, the two *yuds* don't see each other as it were.

In the rectified state, the upper *yud* that is on the right faces down and represents a descending vector of "return," while the lower *yud* on the left faces up and represents an ascending vector of "run." In this state, the two *yuds* do see one another, they face one another. The upper/right *yud* represents the kingdom of heaven, the Southern kingdom, which though its origins are in the heavens (in the past, as explained) it should seek to rectify our reality here below. The lower/left *yud* represents the earth and the Northern kingdom. It should seek to ascend to the heavens, to incorporate the Torah's heavenly wisdom into its goal of making our physical reality better.

When the two *yuds* are in a state of dissonance (facing opposite from one another), the *vav* between them, which represents the firmament (רָקִיעַ), serves as a separation. But, when they turn towards one another, the upper *yud* facing down and the lower *yud* facing up, the firmament becomes a connective intermediate (מְמַצֵּעַ מִחֶבֶר) serving to unifying them. What we gain from this is that the Mashiach is the secret of the

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<sup>4</sup>. 9:5-6.



firmament unifying left and right, the Northern kingdom with the Southern, the liberals with the conservatives.

### 19 kings in each kingdom

Let's go back to the history. If you study the Book of Kings, you see that it goes back and forth between the two kingdoms. The Northern kingdom was exiled some 150 years before the destruction of the First Temple, so you would expect that the dynasty of the Northern kingdom should be shorter. But amazingly (and this is not so well known), both kingdoms had 19 kings each! The beautiful numerical allusion to this is that the value of Yehudah (יהודה) and Ephraim (אֶפְרַיִם) together (the Northern kingdom is referred to as Ephraim by the prophets and the Southern kingdom is referred to as Yehudah) is 361, which is the square of 19!

What this means is that the turnover rate for the kings of the Northern kingdom was relatively short. The Northern kingdom (the liberals) seems very bad the way it's pictured in the Tanach (not even one of their kings was good). A kingdom is always identified by its king—the people follow the king. These kings kill each other in the North and they don't live for very long. So this fact is very significant: each kingdom has 19 generations. This is similar to the world of Chaos (תהו), like we said the earth was chaotic, where the kings live for a short time and replace one another quickly.

No.	Northern Kingdom			Southern Kingdom		
	Name	reign	prophet(s)	Name	reign	Prophet(s)
1	Yoravam (ירבם)	22y	Achiyah Hashiloni, Ido	Rechavam (רחבם)	17y	Shma'ayah, Ido
2	Nadav (נדב)	2y	Yehu ben Chananyah	Aviyah (אביה)	3y	Ido
3	Be'asah (בעשא)	24y	same	Asa (אסא)	41y	Azaryah, Chananyah, Yehu
4	Eilah (אלה)	2y	same	Yehoshafat (יהושפט)	25y	Micah, Yehu
5	Zimri (זמרי)	7d	same	Yehoram (יהורם)	8y	Eliyahu
6	Omri (עמרי)	12	same	Achaziyahu (אחזיהו)	1y	Elisha
7	Achav (אחאב)	22	Eliyahu, Micah, Ovadyah	Atalyah (עתליה)	6y	Same
8	Achaziyahu (אחזיהו)	2	Eliyahu	Yo'ash (יואש)	40y	Pedayah, Zechariah
9	Yehoram (יהורם)	12	Eliyahu, Elisha	Amatzyah (אמציה)	29y	Amotz
10	Yehu (יהוא)	28	Elisha, Yonah	Uziah (עזיה)	52y	Hosea, Amos
11	Yeho'achaz (יהואחז)	17	same	Yotam (יותם)	16y	Hosea, Amos, Micah
12	Yeho'ash (יהואש)	16	same	Achaz (אחז)	16y	Isaiah, Uriyah, Oded
13	Yoravam (ירבם)	41	Yonah, Hosea, Amos	Chizkiyahu (חזקיהו)	29y	Neriyah, Hosea, Isaiah
14	Zechariah (זכריה)	6m	same	Menashe (מנשה)	55y	Yoel, Nachum, Habbakuk
15	Shalom (שלום)	1m	Hosea, Amos, Micah	Yoshiyahu (יאשיהו)	31y	Jermiah, Tzefanyah, Chuldah
16	Menachem (מנחם)	10	Hosea, Amos, Isaiah, Micah	Yo'achaz (יהואחז)	3my	Chilkiyahu, Jermiah, Chozai
17	Pekachyah (פקחיה)	2	same	Yehoyakim (יהויקים)	11y	Azaryah, Jermiah, Uriyah
18	Pekach (פקח)	20	same	Yehoyachin (יהויכין)	3m	Jermiah, Yehotzadak
19	Hosea (הושע)	9	same	Tziykiyahu (צדקיהו)	11y	Jermiah, Ezekiel

### The 19 generations of both kingdoms rectify the non-Jewish nations

What do the 19 generations represent? We said that it is all by Divine Providence. The 19 generations first appear in the first 19 generations that precede Abraham. 19 is the value of "non-Jew" (גוי). It is also the value of Eve (חַוָּה), "the mother of all life."

Jewish history is the heart of all of mankind's history, and so God wanted there to be 19 generations of mankind before the Jewish people appear, representing the rectification of Eve. And then these 19 generations appear once again within the Jewish people. These 19 generations follow the non-Jews and they represent a second stage of rectification of these initial 19 generations that preceded Abraham. And then after these 19 generations end, once again Abraham is born, he brings light to all the Jewish people and the entire world.

### **Origin of the split in Kabbalah**

Let's give this all a nice *remez*. In Kabbalah, the beginning of the split between the two kingdoms is identified with the murder of Achimelech (אֲחִיעֶזֶר) by King Saul. His name means "my brother [is] a king" and the first three letters of his name, אֲחִי, which equals 19, alluding to the 19 kings in each kingdom.

Who was Achimelech? Achimelech was the High Priest in the city of Nov in the time of Saul. Nov was where David fled to in fear of Saul. David didn't reveal that he was fleeing from Saul and instead led the people to believe that he was there on Saul's behest. David had not eaten for some time and Achimelech saved him from starvation. The only bread in this city of priests was the Showbread from the Tabernacle. Because it was life-threatening, Achimelech gave him the bread to eat. Once David left, Saul, who was not well mentally (after being convinced by his advisor, Do'e'eg Ha'adomi) accused Achimelech of aiding a traitor. He killed Achimelech and the entire city of Nov. Only Achimelech's young son Evyatar was saved. He fled and joined David and later became the High Priest in the time of David.

Killing Achimelech and the inhabitants of Nov was the worst sin Saul committed. In Kabbalah it is described as the beginning of the splitting of the kingdoms. Saul was from Benjamin, the tribe that remained loyal to Yehudah in the Southern Kingdom), but relatively Benjamin is from Rachel and so Saul too is associated with the Northern kingdom.

### **The 2 kingdoms correspond to the 2 Eve's**

Why does the rectification of Eve require two kingdoms? Because there were two Eve's, the first and second. If we say it psychologically, Eve has two personalities, the origin of these two kingdoms. Now, returning to Achimelech, we see that the full value of his name (אֲחִיעֶזֶר) is 109, the value (and the same exact letters) as the phrase, "the mother of all life" (אִם כָּל חַיִּים), the description that Adam gave of his wife. So this is the sign for the entire history of the split between the kingdoms.

### **The Table of Showbread and the Northern kingdom**

Achimelech took the showbread from the Table in the Tabernacle. The Table has a golden laurel encircling it. In all, in the Tabernacle, there were three such laurels corresponding to the three crowns—the crown of Torah, the crown of kingdom, and the crown of the priesthood. The laurel around the Showbread Table corresponds to the

crown of kingdom. Now, the Table was placed in the Northern side of the Tabernacle's Sanctuary, and thus the main location of the laurel of kingdom is associated with the Northern kingdom.

On the Table were placed 12 loaves of bread that were divided into two groups of 6, suggesting a division of the 12 Tribes into two.

### **The two Shoham stones**

Likewise, among the High Priest's garments, there were two Shoham stones (Shoham being the tribal stone of Yosef).<sup>5</sup> On each of the stones, the names of 6 tribes were engraved.

### **The Shema**

Everyday we have a *kavanah* of 6 and 6 in the *Shema*. The first 6 words, "Hear O' Israel, *Havayah* is our God, *Havayah* is one" (שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד) is referred to as the higher unification, while the next 6 words (בְּרוּךְ שֵׁם כְבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד), is referred to as the lower unification. The word Shechem (שֶׁכֶם) appears in initials of the three words, שֵׁם, כְבוֹד, מְלִכּוּתוֹ, in the lower unification, the unification the Yosef received. The higher unification was said by the Tribes to Yaakov (from below to above) while the lower unification was said by Yaakov to the Tribes (from above to below). The higher unification corresponds to the kingdom of heaven, the Southern Kingdom, while the lower unification corresponds to the kingdom of earth, the Northern Kingdom.

### **The changing of the guard in the Temple**

The showbread is described as "warm" even when it's a week old, it's fresh like it just came out of the oven. When was the showbread distributed and given to the priests? On Shabbat (which is why there are some who have 12 loaves of challah for each meal on Shabbat). The bread was distributed when the guards of priests were changed on Shabbat. 6 of the loaves were given to the incoming guard and they ate it on the north, while 6 of the loaves were given to the outgoing guard and they ate it on the southern part of the Temple. The guard that represents the past (the one's who are leaving) eat it on the south—just like we explained. The guard that represents the future, the ones coming in, eat it in the north. But, what happens is that after a week the liberals become conservatives.

So again, there is something more essential about the Northern kingdom than the Southern, because the north is where the Table of the Showbread is located. The most successful politicians are from the North according to this.

### **Renewal and strengthening**

If wisdom to the right is the connection to the past, to the old guard, why does wisdom also represent renewal (התחדשות)? Here wisdom is facing the left, that is where it

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<sup>5</sup> Exodus 28:9.

gets its renewal. The lower tip of the yud is what connects with understanding, and that is where the lightning flash of inventiveness and creativity comes from. So the optimal inventor is one who is a conservative facing the future. The opposite concept is strengthening (הַתְּחַזְּקוּת). If you're a liberal for whom everything is tending towards entropy, you need to have strength to nonetheless remain connected to the positive values of the past.

There are two names in the Tanach that have to do with strength: Chizkiyahu and Yechezkel. The first according to the Arizal is from the soul root of Cain and he was planted in the House of David, and he according to the sages would have merited being Mashiach, but the Arizal says that he would have been the Mashiach son of Yosef, not the Mashiach son of David, again because his origin is in Cain and not in Abel.

So once again, looking face to face is the renewal of the right and the strengthening of the left (so that it doesn't dissipate).

#### ***4. The 1<sup>st</sup>, 7<sup>th</sup>, 13<sup>th</sup>, and 19<sup>th</sup> kings in each kingdom***

##### **Yoravam and Rechavam**

Let's look at a number of the kings and what happened to them, beginning with the Northern Kingdom. In a cycle of 19, you can have equal skips by skipping 6 each time: 1, 7, 13, and 19. So these are the particularly important kings.

The worst kings in the Northern kingdom were Yoravam and Achav. Yoravam was worse in a certain sense because he was the initiator—the one who initiated the forms of idolatry practiced in the Northern kingdom. Once the split between the kingdoms occurred, Yoravam prevented everyone from making the pilgrimage to the Temple in Jerusalem. Instead, as a substitute, he built two golden calves.

When Achav appeared on the scene he was considered even worse, especially because of his wife, Izevel, who made all the people worship the Ba'al. As bad as the golden calves were, they were Jewish idolatry, while the Ba'al is completely non-Jewish idolatry. Achav was the seventh generation from Yoravam.

The first kings of the Southern and Northern kingdoms respectively were Rachavam and Yoravam (רַחֲבָעָם = 320, and יֹרָבָעָם = 322). After Rachavam accepted the prophecy of Shma'ayah that this is a new beginning, he becomes the first king of the Southern kingdom.

##### **Atalyah and Achav**

The seventh on the Southern kingdom is no less than Achav's sister. As we said there was attempt to make peace through marriage. When Achaziyahu (the sixth in the Southern Kingdom) passed away, his mother Atalyah, the wife of Yehoram, assumed the kingship with force and killed the entire royal family. Again, only one child miraculously remained. Her daughter Yehosheva saved her younger brother and hid him in the holy of holies. His name was Yo'ash. For this reason the Arizal says that Yoash was a reincarnation of Evyatar. Now Atalyah was the daughter of Omri.

Yehoshofat, was a righteous king of the south and apparently in an attempt of goodwill to make peace with the North made a *shidduch* with the king of the north, Omri. Omri's daughter was Atalyah (Achav's sister) and she married Yehoram. Atalyah reigned for 6 years. She's counted as one of the 19 kings of the South (even though she was originally from the North). All the kings that followed in the South were her children. This all began with a mistake made by Yehoshafat who himself was a very righteous king. So the first 7 generations of Southern kingdom kings were, רחבעם אביה אסא יהושפט יהורם אחזיהו, עתליה. Up to Yehoram they were all righteous. So we find that the 7<sup>th</sup> king in each kingdom were actually brother and sister.

### **Chizkiyahu and Yoravam**

What about number 13? 13 on the South was Chizkiyahu (the one worthy of being made Mashiach). He's special because he's from the South, but as the Arizal says, his soul root is from the North, from Cain. The 13<sup>th</sup> on the North was another Yerovam (13 is equal to 1). Yerovam the second reigned for 41 years, the longest generation of the northern kingdom. The first Yerovam reigned for 22 years. Achav reigned also for 22 years. On the south, Manesheh reigned for the longest time of all the kings, for 55 years. He was the most wicked, but the sages say that only the first 22 were evil, and then he did *teshuvah*. We see that 22 is repeated in relation to evil reign three times. So we have

רחבעם ירבעם  
עתליה אחאב  
חזקיהו ירבעם  
צדקיהו הושע

Hosea was the last of the kings of the North and in his time the 10 tribes of the North were exiled by the Assyrians. Chizkiyahu is in fact the first Southern king to not have a parallel king in the North.

## ***5. The rectifying incarnations of King Yerovam***

### **Yerovam and Joseph the Righteous**

Now some nice ideas from the Arizal about these people and their reincarnations. The most interesting are the liberalists, the Northern kings, the secularlists and the majority of the Jewish people. From them will come Mashiach ben Yosef. It says that Yerovam was a great *tzadik* before he split the kingdom. The Arizal says that he was a total *gilgul* of Yosef. What was Yosef doing in him? Something characteristic of the North is that as soon as you become a king there, first you do something good and then you become really bad. Since they were all bad, God said that their entire house would be wiped out. The king that took control of the previous house (like Yehu when he killed the entire house of Achav) they knew that they were performing God's word that this household would be wiped out. As terrible as each of these usurpers' actions were, the first thing they did, and they did this consciously, was to fulfill God's prophecy to wipe out the previous evil dynasty, and then everything else they did was against God. This happens over and over again. So again, Yoravam at the beginning fulfilled God's will to

have the kingdoms split. But, the same day that he became king, Yosef's soul left his body, because it could no longer tolerate what he was doing. The Arizal says that it will be returned to him in the form of the body of Mashiach ben Yosef. So Mashiach ben Yosef is Yoravam coming back with Yosef in him, after his sin is rectified.

The sages say two things about Yorovam. After he went sour, God grabbed him by his garment and demanded that he retract and do *teshuvah*. We see from this that God really loves Ephraim and when he goes bad, He goes out of His way, to try to bring him back. The Arizal explains that this clothing is the level between the body and the *nefesh* (the psyche). That clothing is where a person sins or does *teshuvah*. That's where the clothing of Adam and Eve was. The serpent grabbed them by this level of their being. That's the first important fact about Yerovam.

Now, the Arizal when he explains the origin of this garment, quotes the words, "traitors have dealt very treacherously"<sup>6</sup> (וַיִּבְגְּדוּ בַּגְּדֵימָם בְּיָדָם). These words also mean, the "garment of traitors has been treacherous." This garment is itself treachery. It represents untrustworthiness. Yoravam was treacherous, untrustworthy when it came to the throne of King David, to the House of David. But, in the end, even the treacherous, the traitors, will do *teshuvah* and will give off a pleasant smell (as in the verse, "He [Isaac] smelled the fragrance of his [Yaakov's] garments, and He blessed him; and He said, 'See, the fragrance of my son is like the fragrance of the field that God has blessed,'"<sup>7</sup> where the words "the fragrance of his garments" also means "the fragrance of his traitors").

The Arizal is hinting that it is certainly possible for a person to overcome this breach of loyalty against the House of David. Remaining loyal to the king is similar to remaining loyal to one's spouse. Overcoming the temptation is therefore related to this garment that lies, like the *sefirah* of foundation (*yesod*) between the habitual sefirot victory and acknowledgment and kingdom. Temptation to be disloyal, be it towards one's spouse or to one's king originates in foundation, in this garment. Indeed, Yoravam was tempted to accept the role of king of the Northern kingdom, because his father saw a fire emanating from his procreative organ (his father thought it was a sign for he himself, but in reality it was an allusion to his son, Yoravam).<sup>8</sup>

Furthermore, Yoravam is from the tribe of Ephraim, the son of Joseph, who corresponds to foundation. But, just as Joseph is the keeper of the covenant, Yoravam blemished the covenant between the Jewish people and God by building the two calves and making the people worship them (Joseph himself is likened to a bull<sup>9</sup>). The calves are part of the Divine Chariot and Yoravam's intent was to create a talisman-like idolatry that draws down the power of the bull from the Divine Chariot and provides sustenance to the people. For that reason, the calves were made in a way depicting their grazing and eating grass.

Another point about Yoravam is that he appears together with another 4 individuals, all of whom were righteous: Joseph, Joshua, Yehonatan, the son of Saul, and Jonah the

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<sup>6</sup>. Isaiah 24:16.

<sup>7</sup>. Genesis 27:27.

<sup>8</sup>. *Sanhedrin* 101b.

<sup>9</sup>. Deuteronomy 33:17.

prophet. All 5 are considered sparks of the Mashiach son of Joseph in their generations. As we said, Saul was the source of the Northern kingdom, and so it fits that his son Yehonatan be the spark of the Mashiach son of Joseph prior to Yoravam. Since Yoravam was evil, his particular rectification is found in Jonah the prophet. We read the book of Jonah on Yom Kippur afternoon and it is sold for the highest amount among the mitzvot of the holy day. One reason for this is that Jonah is a rectification for Yoravam and the wealth of his Northern kingdom, which as we said is related to the sage's adage that, "He wants to grow wealthy should move northward." Reading Jonah rectifies the wealth of the Northern kingdom.

Now let's turn to Achav. Interestingly, Achav's death was at the hands of Na'aman, the War Minister of Aram, during a battle between the Northern kingdom and Aram. Achav bravely continued to stand in his chariot despite having a fatal arrow wound and died at the end of the day. While Achav's soul root is from Cain (all soul roots originate from either Cain or Abel—except for new souls), Na'aman's—who was a non-Jew, but later, after having been healed from his leprosy by Elisha, converted, at least to the status of a resident alien—soul root was from Abel. So, whereas originally Cain killed Abel, in this incarnation it was Abel (Na'aman) who repaid Cain (Achav) in kind. Similarly, Yoravam, the first king of the Northern kingdom, is from Cain while Rechavam, the first king of the Southern kingdom, is from Abel, illustrating that apparently the Northern kingdom is associated with Cain, while the Southern kingdom is associated with Abel. Still, there were a few exceptions to this rule, most notably Chizkiyahu, whom God wanted to make into Mashiach the son of Yosef, and hence his soul root is from Cain. Since Chizkiyahu was the first Southern king to rule following the exile of the Northern kingdom, this may indicate that after their exile, the Northern kingdom, at least spiritually, was included within the Southern kingdom.

### **Rabbi Bun ben Chiya**

The second point from the Arizal is that in the Jerusalem Talmud, one of the sage's name is Rabbi Bun ben Rabbi Chiya (ר' בון בן ר' חייא). The sages of the Talmud (the Oral Torah) are considered the essential incarnations of the figures of Tanach (the Written Torah) and they rectify the previous figures. The Arizal says that Rabbi Bun rectified Yerovoam. Rabbi Bun was a great sage, but he lived a very short lifetime (like the Arizal, etc.), only 28 years. When he passed away, the sages gave a eulogy for him that was a quote from Ecclesiastes (5:11), "Sweet is the sleep of the worker, whether a little or a lot she shall eat" (מתוקה שנת העבד אם מעט ואם הרבה יאכל). It doesn't say whether or not he sleeps a little or a lot, but whether or not he eats. What is this like? There was a king who had workers. They receive payment at the end of every day. But, the king saw that one of his workers was working very hard at the beginning of the day. The king told him that he had worked enough, and invited him to take a walk together. And they walked around for the rest of the day. At the end of the day, the king paid all his workers. He paid all of them for a 12 hour day, and he paid the same to this worker that he had been walking around with. The other workers complained. How could they all be paid the same. The king replied that the 2 hours that this one worked accomplished much more than the

rest of you did during the entire day. Likewise, what Rabbi Bun had accomplished in 28 years was more than what a great sage accomplishes in 100 years. Following this story, the Arizal associates Rabbi Bun with Yoravam, whom God offered to walk around the Garden of Eden with. Yoravam declined because the son of Yishai would be first. The Arizal explains that Yoravam is the *yesod*, while ben Yishai is the crown of the *yesod* (*ateret hayesod*), and so he should go first. What we learn from this story is that the way to rectify Yeravam is through tremendous exertion, so much so that 28 years be equal to 100 years. Meaning that perhaps all these tzadikim who lived a short lifetime, it might be that they were all rectifications of Yeravam. The Arizal said about himself that he was the Mashiach ben Yosef (Rebbe Nachman and the Ramchal, who lived short lifespans, were also liberalists).

## ***6. The rectifying incarnations of King Achav***

Now let's turn once more to Achav. Achav is the background for Eliyahu's appearance. Eliyahu is the herald of the redemption. And he can appear only with the rise of Achav. The fact that the three greatest prophets like Achiyah and Elisha and Eliyahu (they have no writings, the greatest Written prophets appeared after the Northern kingdom had been exiled) have to do with the Northern kingdom means that they came to rectify the Northern kingdom. There is some essential relationship between Eliyahu and Achav. He either rebukes Achav or he tries to bring him back. In simple terms, Achav was Eliyahu's life-project. The Arizal says that Achav's greatest sin was killing Navot, coveting and stealing his orchard. Whatever sparks of holiness he had until that point, left him. Until then he did some evil things, but he himself was a mixture of good and evil. Because of this mixture Eliyahu expended so much effort in trying to bring him back. To bring the Mashiach, to herald the coming of Mashiach depends on Achav. A person working in Kiruv sees this. It's not that you are Mashiach or that the person you are being mekarev is Mashiach, but that if you bring him back, then Mashiach will come.

Achav's gilgulim: There's a story at the beginning of *Berachot* (6b) of a Jew who prayed outside the synagogue, but he wouldn't enter it. Not only that, but he even turned his face away from the shul. An Arab appeared (who is really Eliyahu dressed as an Arab) and says to this man: You are standing before your Master as if there are two domains. He took out his sword and cut off his head. The Arizal says that the man was Achav. The origin of Achav is Cain and the origin of Eliyahu is Abel. Since Cain killed Abel, Abel had to come back and give retribution. Eliyahu described in his time the situation led by Achav as worshipping two domains: God and the Ba'al, the Jewish people of the North had a dual consciousness. This is like that today there are people that say that they respect traditional values but they are liberals and therefore they are actually living a double life, a double standard, they can't make a decision as to what to



follow. Any person or group of people who has “two Gods,” that exactly what Eliyahu describes as “two domains” (כדו בר).<sup>10</sup>

There is another story that takes place in the time of Shimon ben Shetach, the beginning of the Tannaic period. This was the time that Choni the Me’agel lived. He had a special intimacy with God. Once there was a drought and the sages asked him to pray for rain. He made a circle and said that he would not leave it until there was rain. At first there was little rain, then so much that it was nearing a flood. The sages asked him to pray for the rain to stop. But, he said, that you don’t pray for God to lessen the good that He gives. But, instead bring me a sacrifice that I will bring as a thanksgiving offering (קרבן תודה). He placed his hands over the animal and confessed and when he was doing this (and thanksgiving represents submission), he said to God that He should do what is good for His children and His people. And so the rain stopped and the sun came out. So the Arizal says that Choni was a reincarnation of Eliyahu and the sacrifice he offered was Achav. Only the Arizal can say things like this. Why did Achav merit becoming a thanksgiving sacrifice? Because when he was rebuked by Eliyahu, he took it to heart and he lowered himself before God when he heard that his household would be destroyed. It was then that Hashem said to Eliyahu, did you see how Achav submitted before Me? For this reason he merited coming back as a cow sacrificed as a thanksgiving offering.

But, this was still not a complete tikun, because a full tikun is when you come back as a tzadik. We said that Achav is half and half (פוסחים על שתי הסעיפים). You can also see this in his name which means Brother-Father. If brother alludes to אחימלך, Achimelech then father alludes to אבימלך, the king of the Philistines. Thus he is connected to both good and evil. Still, he has the ability to submit before God. If he is able to submit, that is the beginning of his rectification. He was also good in that he was very open-handed with money, meaning that his was a welfare state. When he became king and Eliyahu appeared to him and told him there would be no rain, God told Eliyahu to hide. Food and meat was brought to him by ravens from the kitchen of Achav. How did Achav merit to provide for Eliyahu (albeit unconsciously)? Because he was running a welfare state. So again, these are two good properties of the north: it’s capable of submission and it’s capable of running a welfare state.

Since Achav was worse than Yoravam, Achav returned as a tzadik much later. The Arizal says that the Ach is better than the Av (the brother more than the father). He therefore had two people who were his total rectification. The first was Rav Achai Gaon, the Ach part of Achav. The other was Rav Acha the Ba’al Hashe’iltot. What about Av. For that he had to wait even longer. In the generation before the Arizal there was a sage known as Rabbi Avraham Elgai. He is the rectification of the Av in Achav.

Every sin has a particular amount of time that it can influence the world. In the end it stops affecting the world. But, the good has no expiration date. For instance the killing of the priests of Nov affected the Jewish people until the day that Sanheriv besieged Jerusalem, as it says, עוד היום בנב לעמוד. That night after the siege began, the sin ended, and it was on that night that Chizkiyahu could have become the Mashiach because the sin of

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<sup>10</sup> ההוא גברא דקא מצלי אחורי בי כנישתא ולא מוהדר אפיה לבי כנישתא חלף אליהו חזייה אידמי ליה כטייעא אייל כדו בר קיימת  
קמי מרד שלף ספסרא וקטליה

Nov had ended. Just as sins have limits, and all these evil figures have rectification, and there ultimate tikin is coming back as a tzadik.

The Rebbe says that all the tikunim are over. Thus, Mashiach can come immediately.

In relation to the movement from מעין to מאין, the ears represent less involvement in what you are looking at than do the eyes.