

Uniting the Infinite One with Mother Nature

Very often, in the Rebbe's 'talk' on a Rashi, the Rebbe would reveal to us the deeper, "Wine of Rashi," in which "wine" refers to the esoteric teaching. And so it is with the Rebbe's 'talk' on Rashi's explanation of Tamar's asking for Judah's "signet" as a, "pledge." (-See the article: "Personal Items")

It was explained that the *choisomcho* that Tamar requested as a pledge from Judah was (-Rashi, Genesis 38:18), "Your ring, with which you seal." This means that it was (i) a *ring*, (-and not just a signet stamp), meaning that the *signet* was not something separate of the ring, but connected as one, and (ii) a signature ring (-and not just a ring), meaning that it wasn't about the *ring*, which was valuable, but about it being Judah's ring, as a sign of Judah being a man of great stature. These two aspects coincide with (i) the concept of a *Signature Ring* in the esoteric dimensions, and (ii) the esoteric reason as to why Tamar requested this as a pledge from Judah.

Upon the verse (-Genesis 2:2), "And G-d completed on the seventh day His work that He did," our sages teach (-Bereishit Rabba 10:9), "Parable of a king who had a ring made for him, what was missing, a seal. So too, what was the world lacking, Shabbat." meaning, that the world without Shabbat is like a ring without a signature. Why? Because the Hebrew word for ring is *taba'at* (טבעת), which is also connected to the word *teva* (טבע), which means *nature*. Now, *Mother Nature*, in its scientifically logical systems, allows for one to not see that there is a *Master* to this world, and that this world belongs to G-d. Shabbat, however, is the *Signature*, which establishes within our heart faith in G-d's continuous *creatio ex nihilo* of the world (-Exodus 20:11), "For in six days G-d made the Heavens and the Earth... and He rested on the seventh day."

Within the different *Names of G-d* (-[Link](#)), as they are explained in the teachings of Kabbalah and Chassidus: (i) The *ring* (טבעת), which is *nature* (טבע), represents the name of *Elokim* (א-ל-ה-י-ם) and they both carry the same numerical value of 86 (86= 70-ע + 2-ב + 9-ט and 86 = 40-מ + 10-י + 5-ה + 30-ל + 1-א). While the *Signature* represents the *Ineffable Tetragrammaton*; *Havayeh* (יהוה), concerning of which we are taught (-Tanya, Shaar HaYichud V'h'Emunah, Chapter 7), "He was (היה), is (היה), and will be (יהיה) -all at the same instant," which is the manifestation of miracles, the revelation of the name *Havayeh*. And as our sages say (-Shabbat 55a), "The signature of G-d (*Havayeh* - יהוה) is truth," and as it is stated (-Psalms 117:2), "and the truth of the G-d (*Havayeh* - יהוה) is eternal." And this is precisely as we explained concerning the *Signature Ring*, which Tamar requested from Judah, for the *ring* (*world; nature*) without the *signature* (miracles; revelation of, "eternal truth of *Havayeh*") leaves us with not recognizing that the *ring* (*world; nature*) belongs to *Judah* (its owner, G-d).

So too, it is as we explained earlier, that the *Six Days of Creation* the world was *formed* through *Elokim* (*ring*), -- and even though its *creatio ex nihilo* is through *Havayeh* (*signature*), however, this is as *Havayeh* descends and clothes itself within *Elokim*,-- While on *Shabbat*, --not only is there the revelation of, "The signature of G-d is truth," and as, "and the truth of the G-d (*Havayeh* - יהוה) is eternal," within *Elokim*-- there is the revelation of *Havayeh* (*signature*) itself.

And so too, it is within the *Ten Emanations* (-[Link](#)), the *ring* represents the *Emanation of Kingship*, which is the source of *Mother Nature*, while the *signature* represents the *Emanation of Foundation* (and all the *Six Male Emotion Emanations*, called *Small Faces* (-[Link](#))) which is the source of *Miracles*.

Before we see how this all plays out concerning our *Service to G-d*, let us emphasize that the *Signature* is not separate from the *Ring*, rather, the *Signature Ring* points out that the *Ring* (*world; nature*) belongs to *Judah* (*Master of the world; G-d*). Just as *Shabbat* is a day of the week, a day that comes after the *six work days*, and completes them, as our sages taught, "what was the world lacking, *Shabbat*," meaning that the completion of *Mother Nature* itself is in the revelation and drawing forth of the Above Nature (*Havayeh*; miracles) into *Mother Nature*.

Two Forms of Service to G-d:

- (i) *Ring* (*world; nature*): Serving G-d *intellectually*, in accordance with our logic and reason. This type of service draws into the world the *Light of Elokim*, the *Finite Linear Permeating Light* which vivifies and sustains the finite world.
- (ii) *Signature* (miracles; revelation of *Havayeh*): Serving G-d with *self-sacrifice*, which is beyond logic and reason. This type of service draws into the world the *Light of Havayeh*, the *Infinite Circular Encompassing Light*, which is beyond the finite capacities of *Nature*, and expresses itself through *Miracles*.

And here too, the emphases is that the service of *self-sacrifice* is not to be separated from the service of logic, but rather, our service with *self-sacrifice* is what completes our serving G-d through logic and reason!

Tamar represents the *Emanation of Kingship* (*world; nature*), and Tamar requested that Judah give her (shine into the *Emanation of Kingship*) his *Signature Ring* (*Emanation of Foundation*), his *Cloak* (*Emanation of Victory*), and his *Staff* (*Emanation of Glory*) through which Tamar wanted to *Construct Kingship*, drawing all the *Supernal Lights* (miracles; revelation of *Havayeh*) into the lower conscious of *Kingship* (*world; nature*). Hence, from this union was born *Peretz* (-[Link](#)), the *Dynasty of David*, including *Moshiach*. And with this we can now understand the teaching of the *Tosfot* (-[Link](#)), that with Judah giving Tamar his ring he betrothed Tamar, from which came our custom to do the betrothal (under the *chuppah*) with a ring. Omnipotence reveals itself within this world by marriage, which is to build, "an eternal edifice (within nature; husband and wife)," as that of a *Signature* (eternal) *Ring* (edifice), revealing *omnipotence* within nature. And being that Judah and Tamar's marriage begins the quintessential marriage (revelation of omnipotence within nature, of the *World to Come*: *Moshiach*), hence, the Torah uses their marriage to reveal that betrothal is all about --and hence, should be performed through-- the esoteric dimension of the *Ring*.