

Discourse 11

*“v’Lo YiKanev Od Morecha -
Your Teacher will no longer be hidden behind His
garment”*

Delivered on Shabbat Parshat Beshalach,
15th of Shvat, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷³² “Your Teacher will no longer be hidden behind His garment etc.” The Alter Rebbe explains this in one of his short discourses, (in the manuscript-booklet of discourses from the years 5563-5564,⁷³³ some of which have already been printed, though a significant portion have yet to be printed. Among them are both long discourses and short discourses.) He explains that the matter of the garment (*Levush*), (about which it states, “[Your Teacher will] no longer be hidden behind His garment,” meaning that He will no longer cover and hide Himself from you with a cloak and garment), is that [the garment] beautifies the inner aspects (*Pnimiyut*) [of the soul].

⁷³² Isaiah 30:20

⁷³³ This has subsequently been printed in Maamarei Admor HaZaken, HaKetzarim, p. 144 (also see p. 140 there and the note of the printer); and is printed with additions in Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,278 and on; Also see the discourse by this title from Shabbat Chol HaMo’ed Sukkot 5721 (Sefer HaMaamarim 5721 p. 22 and on).

An example of this is that when an imbecile speaks words of wisdom that he heard from a wise person, it appears to everyone that he is a great sage. In the same way, when a person who essentially is evil does a good deed, it appears to everyone that he essentially is good. This is because the garments (*Levushim*) of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) have the power to beautify the inner powers [of the soul].

For example, when a very ugly person wears beautiful garments, they actually beautify him. However, the meaning of “Your Teacher will no longer be hidden behind His garment” is that “Your Teacher,” referring to the emotions (*Midot*) and intellect (*Mochin*), are not beautified through the garments, but they themselves will be clarified etc. This should suffice for the understanding. (This concludes the substance of the discourse.)

2.

The explanation is that in our times, the primary toil in serving *HaShem*-יהוה, blessed is He, is only in the garments (*Levushim*) of thought, speech and action (*Machshavah, Dibur, Ma'aseh*), not in refining the emotions (*Midot*) themselves,⁷³⁴ and certainly not in refining the intellect (*Mochin*), for this will specifically happen in the coming future, at which time there also will be the conquest of the three lands of the Keni, the Kenizi, and the Kadmoni. This refers to the matter of refining the three intellectual faculties (*Mochin*), in addition to the

⁷³⁴ See Tanya, Likkutei Amarim, Ch. 12 (17a)

conquest of the seven lands, referring to the refinement of the seven emotional qualities (*Midot*).⁷³⁵

Now, even though in our times the primary toil is just in the three garments of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), nevertheless, through them, the inner powers [of the soul], meaning the emotions (*Midot*) and intellect (*Mochin*), are beautified. About this the verse states that in the coming future, “Your Teacher will no longer be hidden behind His garment.” That is, in the coming future the emotions (*Midot*) and intellect (*Mochin*) will not need to be beautified in the garments of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) as they currently must be, since in that time the emotions (*Midot*) and the intellect (*Mochin*) will have already been refined and clarified.

3.

Now, the two analogies that the Alter Rebbe brings on the matter of the beautification brought about by the garments, must be explained. The first is the analogy of an imbecile who speaks words of wisdom. The second is the analogy of a wicked person who does a good deed.

The explanation is well-known from what Rambam writes in *Moreh Nevuchim*,⁷³⁶ that all the matters of man are divided into two categories, true and false, and good and evil. One of the differences between these two categories, is that the

⁷³⁵ See Maamarei Admor HaZaken 5565 Vol. 2 p. 800 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 4 and on; Also see the discourse entitled “*Bereishit Bara* – In the beginning God created,” of this year, Discourse 4, Ch. 6.

⁷³⁶ *Moreh Nevuchim*, Part 1, Ch. 2

intellect (*Sechel*) is what distinguishes between true and false. This also was so before the sin of the tree of the knowledge of good and evil, in that through the intellect that Adam was given, he could distinguish between true and false. That is, he could distinguish between matters that are connected to *HaShem*'s-יהו"ה Godliness, which are true, as the verse states,⁷³⁷ "*HaShem-יהו"ה* your God is True," and matters that are not connected to Him, which have no existence and are false.

In contrast, with the sin of the tree of knowledge, the matter of good and evil was newly introduced. That is, at that time sensuality and lust was newly introduced, and as a result, good and evil became applicable.⁷³⁸

Thus, corresponding to these two matters of true and false, and good and evil, two analogies were given. The first is of an imbecile who speaks words of wisdom, and the second of a wicked person who does a good deed. In other words, the effect of the garments (*Levushim*) in beautifying the inner manifest powers [of the soul], applies both to matters of true and false, which stem from the discernment of the intellect (*Sechel*), as well as to matters of good and evil, which stem from the matter of [self] sensation etc.

4.

Now, the general explanation of how it is that the garments affect the beautification of the inner powers [of the

⁷³⁷ Jeremiah 10:10

⁷³⁸ See Torah Ohr, Mishpatim; Ohr HaTorah, Sukkot p. 1,715; *Hemshech "Mayim Rabim"* 5636, Ch. 117.

soul], is because the great superiority of garments (*Levushim*). In man's service of *HaShem*-יהו"ה, blessed is He, this refers to the garments of thought, speech, and action (*Machshavah*, *Dibur*, and *Ma'aseh*) in fulfilling the 613 *mitzvot* of the Torah, which are of the utmost greatness and elevation etc.⁷³⁹

This also is the meaning of the statement our sages, of blessed memory,⁷⁴⁰ "A person should always engage in Torah and *mitzvot*, even not for the sake of Heaven etc." In other words, this not only refers to [fulfilling Torah and *mitzvot* in a way of] "the commandments of men done by rote,"⁷⁴¹ but even refers to [specifically] fulfilling them not for the sake of Heaven, including the lowest level, which [specifically] is fulfilling them not for the sake of Heaven, such for the sake of provocation.⁷⁴²

For, without consideration of the state and standing of the person, even so, when he is involved in fulfilling Torah and *mitzvot*, he nonetheless is garbed in the garments of Torah and *mitzvot*. This is why⁷⁴³ our sages, of blessed memory, made it obligatory to rise and stand before anyone who is engaged in doing a *mitzvah*, even if he is a boor and an ignoramus.⁷⁴⁴ This is because at that time *HaShem*-יהו"ה, blessed is He, dwells and

⁷³⁹ See Tanya, Likkutei Amarim, Ch. 4; Also see Torat Menachem, Sefer HaMaamarim Sivan p. 382, and the citations there.

⁷⁴⁰ Talmud Bavli, Pesachim 50b; Also see the Sichah talk that precedes this discourse, Ch. 12 (Torat Menachem, Vol. 27, p. 362).

⁷⁴¹ Isaiah 29:13; See Tanya, Likkutei Amarim, Ch. 39 (53b), and elsewhere.

⁷⁴² See Tosefot entitled "*HaOseh*-העושה" to Talmud Bavli, Brachot 17a; and Tosefot entitled "*Kan*-וכאן" to Pesachim 50b *ibid*.

⁷⁴³ Tanya, Likkutei Amarim, Ch. 46 (66a)

⁷⁴⁴ See Mishnah Bikkurim 3:3, and the commentaries of Rabbi Shimon of Shantz and Rabbi Ovadia Bartenura there; Also see "Marei Mekomot, Hagahot v'Ha'arot Ktzarot" to Tanya *ibid*. (p. 304).

manifests in his soul etc. Therefore, because of the greatness of the garments of Torah and *mitzvot*, they affect change in the person etc.

About this our sages, of blessed memory, said,⁷⁴⁵ “Through doing them not for the sake of Heaven, he will come to do them for the sake of Heaven,” being that “the Luminary within it will return them to goodness.”⁷⁴⁶

Now, we may add to the teaching of our sages, of blessed memory, that “Through (*MiToch*-מתוך) doing them not for the sake of Heaven, he will come to do them for the sake of Heaven,” that even when it is openly revealed that he his involvement in Torah and *mitzvot* is not for the sake of Heaven, nevertheless, since it is a matter of Torah and *mitzvot*, the innerness (*Toch*-תוך) of [the *mitzvot*] is that they [inherently]⁷⁴⁷ are for the sake of Heaven. This then, is the meaning of, “Through (*MiToch*-מתוך) doing them not for the sake of Heaven, he will come to do them for the sake of Heaven.” That is, from the innerness (*Toch*-תוך) of “not for the sake of Heaven” itself, he will come [to do them] “for the sake of Heaven.”⁷⁴⁸

This likewise was how our Rebbes and leaders spread the wellsprings [of Chassidus] outside. That is, they spread the wellsprings in a way they would reach every single Jew, without taking his [current] state and standing into consideration and without any preconditions etc. For, the

⁷⁴⁵ Talmud Bavli, Pesachim 50b *ibid*.

⁷⁴⁶ See Talmud Yerushalmi, Chagigah 1:7 and Korban HaEidah there.

⁷⁴⁷ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁷⁴⁸ See Likkutei Sichot, Vol. 20, p. 51 and on.

wellsprings [of Chassidus themselves] will have an effect on any state [that he may be in] etc., and it therefore is certain that ultimately, the Luminary within it will bring him to return to goodness.