

Discourse 4

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

Delivered on Shabbat Chol HaMo’ed Sukkot, 5721

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹¹ “Your Teacher will no longer be hidden behind His garment etc.” The Alter Rebbe explains this in his short discourses,¹⁹² that the garments (*Levushim*) cover over and conceal the inner aspects (*Pnimiyyim*) to the point that one cannot distinguish between good and evil etc. He brings two analogies for this. The first example is that of an imbecile who speaks words of wisdom that he received from a wise sage, such that it appears to all who hear him that he himself is a great sage. The second example is when a person who is essentially evil does a good deed, such that it appears to all who see him that he is essentially good.

He thus explains that there is a power that is drawn to the garments of thought, speech, and action, to affect the beautification of the inner powers (*Pnimiyyim*). For example,

¹⁹¹ Isaiah 30:20

¹⁹² Maamarei Admor HaZaken, HaKetzarim, p. 144 (Kehot 5741); Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,278 and on; Also see the discourse by this title of last year, 5720, translated in The Teachings of The Rebbe 5720, Discourse 11 (Sefer HaMaamarim 5720, p. 92 and on).

when a very ugly person wears beautiful garments, they actually beautify him.

He continues and states, “From where do the garments (*Levushim*) possess this power? This is a very deep matter that is mentioned in Mevo She’arim etc.”¹⁹³

He concludes stating, “However, the matter of [the verse], ‘Your Teacher will no longer be hidden behind His garment,’ is that *HaShem*-ה' will be God-*Elohi*”מ-אלהים, and the garments [of the worlds] of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) will not conceal Him etc. Additionally, ‘Your Teacher’ refers to the emotions (*Midot*) and intellect (*Mochin*) of the assembly of the souls of the Jewish people (*Knesset Yisroel*) which will not be beautified by garments (*Levushim*), but will rather be clearly apparent as they truly are. This will suffice for the understanding.” This concludes the words of the Alter Rebbe.

2.

Now, we must explain why he brings two analogies for the matter of [the beautification brought about by] the garments. The first is the analogy of an imbecile who speaks words of wisdom. The second is the analogy of a wicked (cruel) person who does acts of lovingkindness. For, in the analogue he explains that “Your Teacher” refers to the emotions (*Midot*) and intellect (*Mochin*), and in alignment [with these two aspects] he brings two analogies. That is, one analogy relates to the matter

¹⁹³ See Sefer HaMaamarim 5699 p. 142; Torat Menachem, Sefer HaMaamarim Sivan, p. 82 and the citations in note 24 there.

of intellect (*Mochin*), (speaking words of wisdom), and the other analogy relates to the matter of emotions (*Midot*), (doing acts of lovingkindness).

The general explanation is that even presently in our toil of serving *HaShem*-יהו"ה, blessed is He, it is extremely difficult to refine and transform one's emotional characteristics (*Midot*), and as explained in Tanya,¹⁹⁴ an intermediate person (*Beinoni*) does not have the power to transform his emotional characteristics (*Midot*), and certainly not his intellect (*Mochin*), the refinement of which is even more difficult than the refinement of the emotions (*Midot*),¹⁹⁵ and as known,¹⁹⁶ the primary refinement (*Birur*) of the intellect (*Mochin*) will take place in the coming future, since it is specifically then that there will be the conquest of the three lands of the Kenite, the Kenizite, and the Kadmonite,¹⁹⁷ nevertheless a person must toil in the matter of the three garments of thought, speech, and action. For, the garments themselves will already affect the matter of beautifying his whole existence.

We may add that even though the simple meaning [of the teaching] seems to indicate that the garments only have an external effect, to the eyes of the beholder, nevertheless, from

¹⁹⁴ Tanya, Ch. 37 (49a); Also see the discourse entitled "*Bereishit Bara* – In the beginning God created" 5720, translated in The Teachings of The Rebbe 5720, Discourse 4, Ch. 6 and on (Sefer HaMaamarim 5720, p. 29 and on).

¹⁹⁵ See the discourse entitled "*Bereishit Bara* – In the beginning God created" 5720, translated in The Teachings of The Rebbe 5720, Discourse 4, Ch. 6 and on (Sefer HaMaamarim 5720, p. 29 and on).

¹⁹⁶ Maamarei Admor HaZaken 5565 Vol. 2, p. 800 and on; p. 1,049 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 4 and on; Also see the discourse entitled "*Bereishit Bara*" 5720 *ibid*.

¹⁹⁷ Genesis 15:19 and Rashi there; Sifrei to Deuteronomy (Re'eh) 12:20, and elsewhere.

the continuation of the discourse, which mentions the superiority of the power of the garments (*Levushim*), and that there is “a deep matter” in this, it is understood that the garments (*Levushim*) also have the power to affect change in the inner aspects of one’s soul and being.

For example, in regard to the imbecile who speaks words of wisdom, even though he presently is an imbecile, and may even be a big imbecile, nevertheless, by speaking words of wisdom, ultimately this will affect him to become a very wise sage. The same is so of a cruel person. Through his doing acts of lovingkindness, ultimately, he also will affect change in the inner aspect of his soul and being etc. All this is due to the wondrous superiority of the matter of garments (*Levushim*), that it is in their power to also affect the inner powers and ones being etc.

This is also the inner substance of the incident¹⁹⁸ of the Alter Rebbe’s response to a complaint against the conduct of the Chassidim who would pray at length and were scrupulous in performing the *mitzvot* etc., that they only did this externally (*b’Chitzoniyut*), even though in actuality they were not holding on such a level. [He responded] that the ruling of the Mishnah should be fulfilled in them, that,¹⁹⁹ “One who pretends... will not die of old age before he actually becomes like one of these [that he pretends to be].” This matter is similar to what was stated before about the superiority of the garments (*Levushim*)

¹⁹⁸ Also see the Sichah talk of the 13th of Tammuz 5711, Ch. 18 (Torat Menachem, Vol. 3, p. 200), and elsewhere.

¹⁹⁹ Mishnah Pe’ah 8:9

of thought, speech, and action, that the garments themselves can also change a person's being.

3.

From all the above, we also can understand the matter of serving *HaShem*-יהו"ה, blessed is He, with the celebration of *Simchat Beit HaSho'evah*. For, it is true that when we make a calculation that we currently are already in the time following all of the toil of serving *HaShem*-יהו"ה, blessed is He, during the month of Elul, the twelve days from the 18th of Elul to Rosh HaShanah, the days of Selichot, Rosh HaShanah, the ten days of repentance, Yom HaKippurim, the four days between Yom HaKippurim and Sukkot, and the first days of the holiday of Sukkot – and even so, there are those who remain completely unaffected by all this (in that it did not move them at all, and they are not even holding at the letter *Aleph*-א), this being so, they can fall into sadness and melancholy, and argue that they have nothing to rejoice about during the celebration of *Simchat Beit HaSho'evah*.

However, the response to this is that “action is most primary and important,”²⁰⁰ and as in the words of the Alter Rebbe – who was a *halachic* (legal) authority both in the revealed parts of Torah and the concealed parts of Torah – “One who pretends... will not die of old age before he actually becomes like one of these [that he pretends to be].”

This is as explained before about the superiority of the garments (*Levushim*), that they themselves can already cause a

²⁰⁰ Avot 1:17

change in a person's being. Therefore, there must be a matter of joy in actuality, through dancing with one's feet, and in a manner in which we dance with torches of fire, so that the joy itself should already affect there be the revelation of the light (*Ohr*) etc.²⁰¹

²⁰¹ See the Sichah talk that preceded the discourse, Ch. 4 (Torat Menachem, Vol. 29, p. 46).