



Tziyur of a Tomim

Even the external appearance of a Lubavitcher bochur is unique and special. The way he dresses—in a manner sensitive to holiness and indifferent to meaningless fads—shows the world that this is an individual in whom Yiddishkeit and Chassidishkeit are the focus. The following are selections of the Rebbe's words in this regard.

Presented in honor of **Tes-Vov Elul**,
marking the founding of Tomchei Temimim.

לזכות
שלוחי כ"ק אדמו"ר
בכל אתר ואתר
שיצלוהו בגשמיות וברוחניות,
וימלאו שליחותם בפועל, 'לקבל'
פני משיח צדקינו' באופן של
'ופרצת', ובאופן ד'ואתם תלוקטו'
לאחד אחד', ענדי נזכה לה'קהל'
האמיתית ונשיא דורינו בראשינו
נדפס ע"י
בית חב"ד מעקוואן, ויסקנסין



Shabbos Clothing

To a *bochur* who was wearing weekday clothing on Shabbos, the Rebbe said:

My father-in-law [the Frierdiker Rebbe] wanted *bochurim* to change their clothing in honor of Shabbos; not necessarily [to] a long [*kapota*], but to change from weekday clothing into other [clothing].¹

Right Over Left

To a *bochur* who entered *yechidus* wearing a jacket with the left side buttoned over the right, the Rebbe said:

Ask your mother if she is able to sew a[n extra] button on the inside of your jacket, so that you will be able to button it right over left.²

What Sets Aside a Tomim

From a *yechidus* with a *tomim*.

The difference between a *bochur* in Tomchei Temimim and students

of other yeshivos can be observed in five details: 1) growing a beard; 2) the *peyos*; 3) going to *mikveh*; 4) putting on two pairs of *tefillin*; 5) [wearing] a *gartel*. [The Rebbe concluded:] Do these things, and then you will be a *Chassidisher bochur*.³

Sleeping With a Yarmulke

When you speak to a child about the importance of keeping Yiddishkeit while he's awake - he understands. Even about the time before he goes to sleep, you [tell him] that before going to sleep he must recite *Krias Shema*, and at the end of the day, make a *cheshbon* [self-reckoning]. All this he understands.

But when you discuss with him the actual time that he is asleep, that he should sleep with a *yarmulke*; he may have a question: When he is asleep he feels nothing, so why does it matter what his sleep will be like?

The explanation is that our being chosen from among the nations has nothing to do with logic or feeling, but rather a Jew's very body [was chosen]. Since he is a Jewish body even while asleep, he "feels"—by way of covering his head—the fear of Heaven even in his sleep.⁴

The Klipa of Clothing

While food, drink, and clothing are all necessary and beneficial, too much involvement in them can be detrimental to one's spiritual growth. The Rebbe warns against becoming involved in one's clothing to the point that it becomes a *klipa*—something unholy and impure.

In Likkutei Torah it says that this is a *klipa* that is difficult to remove oneself from, more so than a *klipa* connected to eating and drinking. It is more difficult to remove oneself from a *klipa* connected to clothing.⁵

The Fur Collar

It may seem harmless to follow the latest fads in fashion, especially when the clothing doesn't seem to be so very different from the traditional, chassidische attire. The following story teaches us otherwise.

The Rebbe told a story about the Alter Rebbe. One of the Alter Rebbe's grandchildren, who got married at a young age, as was once customary, had a fur coat sewn for himself after his wedding. The Alter Rebbe summoned him and told him to tear off the collar, and that [as a reward] for this, he promises [his grandson the *zechus* of being] with the Alter Rebbe in the World to Come (עמי במחיצתי).

His grandson asked whether it would be sufficient if he did this merely because his grandfather, the Alter Rebbe, told him to, or whether it had to be done out of true conviction.

The Alter Rebbe replied that it must be done out of true conviction.

It seems that his grandson did not have this level [of conviction], and [the coat] remained as it was. As a result, he spent many years in Haditch at the Alter Rebbe's Ohel to rectify the fact that he had been unable to quickly internalize this [mindset].

When the Rebbe related this story, he explained the reason that the Alter Rebbe felt it so necessary for the collar to be torn off, to the extent that he promised to share his portion in the World to Come—one of the greatest gifts that can be given.

At that time, in the country where the Alter Rebbe lived, the concept of “polishing oneself [becoming ‘refined’ or ‘sophisticated’ externally]” had become common amongst Yidden. They had begun “polishing” themselves in the gentile manner.

The Alter Rebbe perceived that this was a new *kli* and [inappropriate] desire, so he decided that it needs to be broken before it spreads uncontrollably.

In order to break it, he needed to find someone who related to this *kli*, namely, a young man, and more specifically, a newly married man (who feels the need to “polish” himself all the more).

It was so important to the Alter Rebbe to break this *kli* that he was ready to promise עמי במחיצתי for this act!⁶ ①

1. Yoman; published in Teshurah - Kinus Torah, Brunoy 5756
2. Yechidus; published in Dem Rebbe's Kinder p. 191
3. Yechidus; ibid. P. 187
4. Sicha of Simchas Torah night, 5736
5. Sicha of 12 Tammuz, 5723
6. Sicha of Yud Shevat, 5715



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