

ב"ה

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Exploring the Innate Character  
of the Jewish Woman

  
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We hope that these essays will provoke your thought, inspire your heart, and reveal the beauty within us.

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## Being Different

### *Standing Apart*

The Medrash writes that the *Yidden* were redeemed from *Mitzrayim* in the *zechus* of keeping themselves separate from the *goyim*. They did this by holding onto their *Yiddische* names, speaking a *Yiddische* language and wearing *Yiddische* clothing.

(מדרש לקח טוב פ' כי תבא)

The Torah tells us clearly, "ובחוקותיהם לא תלכו", and in their statutes you should not go. The Rambam explains that just as a *Yid* is different from a *goy* regarding his *emunah* and keeping of Torah and *mitzvos*, so too, Hashem wants us to remain separate in our dress, hair styles and architecture of the Shuls we build. The *Sefer HaChinuch* explains that the purpose of this *mitzvah* is to ensure that we distance ourselves and despise the behavior of the *goyim*, even their clothing. The *Shulchan Aruch* paskens that one is not allowed to dress like the *goyim* or imitate their actions in other areas.

(רמב"ם הל' עבודה זרה פי"א ה"א, ס' החינוך מצוה רס"ב, שו"ע יו"ד סי' קע"ח ס"א)

The Medrash writes that Hashem tells the *Yidden*, "If you are separate from the *goyim*, then you are mine (and can live a life of *geula* in *Eretz Yisroel*), but if not, you will be placed in the hands of *Nevuchadnetzar*, or others like him, and you will go into *golus*."

(ספרא, רש"י סוף פ' קדושים)



The *Yidden* were redeemed from *Mitzrayim* in the *zechus* of holding onto their *Yiddische* names, speaking a *Yiddische* language and wearing *Yiddische* clothing.





In Minsk there once lived two wealthy families who both supported Torah learning by maintaining a *Beis Medrash* near their home. One family stemmed from *chassidische yichus*, whereas the other was from a *misnagdishe* background. When the time came to marry off their daughters, they both chose good sons-in-law from respectable families. The *chassidische* son-in-law had an untouched beard and dressed in the traditional way, while the *misnagdishe* son-in-law cut his beard and dressed in a modern fashion.

Time went on and both sons-in-law went into business, traveling to Petersburg to strike big deals. The *chassidische* one found his way to the local *chassidische Beis Medrash*, where they learnt *Chassidus* every night and *farbrenge*d, and he returned home saying that Petersburg is a true *chassidische* town...

The other young man, however, was attracted to the malls of Petersburg and the fancy clothing. Looking to make successful deals, he 'needed' to spend time in the restaurants, play cards and befriend the entrepreneurs.

(הקריאה והקדושה ניסן תש"א ע' ס"ו)

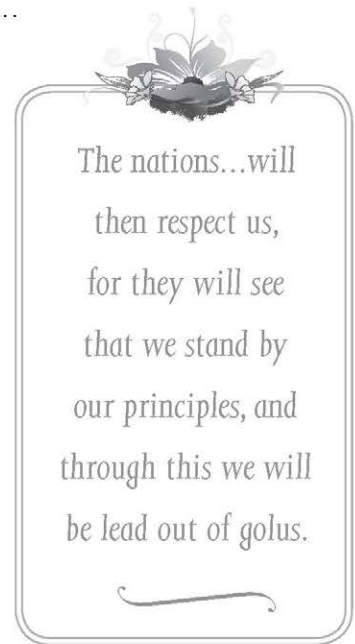
A *maskil*, trying to ridicule the *tzaddik* Reb Simcha Bunim of P'shischa, asked, "Did Avraham Avinu also wear a *shtreimel* and silk *kapota*?" Reb Simcha Bunim answered, "Exactly which kind of garments he wore – I do not know, but I do know that he looked to see how the *goyim* were dressed, and made sure to dress differently."

(שיח שרפי קודש)

Exiting *Yechidus* with the Rebbe Rashab, Reb Zalman Duchman met the *Friediker* Rebbe standing in the courtyard. Seeing him, the *Friediker* Rebbe called him, inquiring what the Rebbe Rashab had told him. Reb Zalman related that he had been told to travel to Warsaw. At this point, the *Friediker* Rebbe had a long talk with Reb Zalman encouraging him not to be influenced by his surroundings and to act just as in *Lubavitch*. "Look at the Chinese," said the *Friediker* Rebbe, "they walk around here just as they do in their homeland. The reason for this is because they know that at home everyone dresses as they do..."

(לשמע און ע' 123)

In a *sicha* said to women (כ"ה אייר תש"נ), the Rebbe spoke about the importance of keeping separate from the *goyim* by wearing distinctive clothing: "The *zechus* which enabled the *Yidden* to leave *Mitzrayim* was that the men and women held onto the *Yiddische* way of dress, and were not influenced by the garb, nor by the behavior of the *Mitzriyim* around them. Knowing that they were an 'עם אחד', it was self understood that as *Yidden*, they should not lower themselves. For, does it make sense that just because a *Mitzi* has






decided to wear certain clothing, a Yid should copy him?! We can learn from this that we must not change our dress in order to imitate the *goyim*. The nations amongst whom we live will then respect us, for they will see that we stand by our principles, and through this we will be lead out of *golus*.”

(נ'קו"ט ח"ח ע' 223)

## *The Importance of Dress*

A number of years before the Rebbe Rashab passed away, his brother the Razah moved from Lubavitch to Vitebsk, where he conducted sales of wooden logs. Vitebsk was a large, more modernized city, and his daughter began to dress in a more modern fashion. When word of this reached Rebbetzin Rivkah, it caused her much suffering and brought her to tears. Finding his mother weeping, the Rebbe Rashab asked what had happened, and she told him what she had heard about her granddaughter. The Rebbe Rashab was surprised, “Even when your father passed away you did not cry like this?” To which Rebbetzin Rivkah replied, “That was Hashem’s will, but this is against His will!”

(מפי הרמ"ד גרינגלאס ע"ה)



“Had I known  
that clothing have  
such an effect on a  
person, I would have  
had *mesiras nefesh*  
for it!”

In the *זהר* it is written that the *Yetzer Hora* begins his influence on a person by targeting his clothing, similar to Yosef Hatzadik, who was grabbed by his garment. One must strengthen himself to escape, exactly as Yosef did.

(זהר ח"א ע' ק"צ ע"ב)

The *chossid* Reb Peretz Chein once traveled to the Tzemach Tzedek together with another *chossid*, who had merited being by the Alter Rebbe, yet was now dressed in a more modern fashion. When they came before the Tzemach Tzedek, the Rebbe did not recognize the other *chossid* and asked Reb Peretz who he was. After being told, the Tzemach Tzedek said in wonder, “Is that so? Had I known that clothing have such an effect on a person, I would have had *mesiras nefesh* for it!”

(לימען ידעו ע' 273)

When questioned regarding the importance of *Yiddishe* clothing, the Rebbe expressed surprise that there be any doubt in this matter, for this can clearly be understood from many of *chazal*'s teachings





and from halacha. The Rebbe mentioned the possuk in Navi which says that Hashem will judge those who wear *goyishe* clothing and also noted the writings of the Tzemach Tzedek against such dress.

(אגרות קודש ח"כ ע' שו"ב, צפני' א,ח)

### *Distinctive Dress*

During the time of the Alter Rebbe, the style in Russia changed, and collars were introduced to the jackets. When Reb Nochum, the Rebbe's grandson, was preparing for his *chassuna*, the Alter Rebbe called for him and asked him about his *kapota*, whether he would dress in the traditional way or follow the new fashion. "With a collar, of course," Nochum replied. The Alter Rebbe requested that he have it made without one, but Reb Nochum, then still a young *bachur*, argued, "Everyone else will have one, and I will be embarrassed." The Alter Rebbe promised him that if he would wear the *kapota* without the collar, he would merit being together with him in Gan Eden. He then asked his grandson that when his *kapota* will be ready, he should come to him dressed in it.

Before the *chassuna*, Reb Nochum entered the Alter Rebbe's room, dressed in his new *kapota*... which had a collar. The Alter Rebbe then tore off a small piece of fur from the inside of his coat. Years later Reb Nochum commented, "I was young and did not appreciate the greatness of such a promise."

The Rebbe explained that during that time and place, the challenge of clothing was extremely difficult. Had the Alter Rebbe been successful, it would have gotten rid of this challenge for generations to come. This is why the Alter Rebbe offered his grandson such a great reward.

(רשימו"ד החדש ע' 97, תו"מ חל"ה ע' 278 ועיי"ש)

Taking a walk in the village he was visiting, the *tzaddik* Reb Boruch of Gorlitz heard wailing and crying, so he instructed his *meshares* to find out what was going on. The *meshares* went to investigate and reported that a *goyishe* girl was crying because her father was hitting her. "Go check why she is being hit," the Rebbe prompted. Returning to the scene, the *meshares* learned that the girl was being beaten for having worn a certain hat, and he heard the father screaming and rebuking the girl, "Such attire which your mother



The Alter Rebbe promised him that if he would wear the *kapota* without the collar, he would merit being together with him in Gan Eden.





and grandmother would have never worn, you will not wear!” When the Rebbe heard the details, he was very moved and took a lesson from this: If a *goy*, who has not received the Torah, has such feeling for the importance of keeping one’s tradition, how much more so should Yiddishe women and girls, who have received the Torah, feel this way and dress in the same spirit as their parents and grandparents.

(ברכת שלמה ע' ז ערך בגדים)

## *Fighting with Mesiras Nefesh*

In the year תר"ד, the Russian government passed a decree which forbid the customary Yiddishe way of dress, forcing the Yidden to change to a more modern attire and to cut off their lengthy *peiyos*. This was brought about through the intervention of the *maskilim*, who wanted Yidden to mix among the *goyim*, but the Yidden responded with unwavering resistance and made every effort to annul the terrible decree.

At first, the government offered the option of paying a tax for the Yiddishe ‘*levush*’, knowing that the Yidden would not change so quickly, and indeed many Yidden chose to pay the tax rather than dress like the *goyim*. However, some could not afford to pay.

The local police in each town went straight to work, mercilessly beating all those caught transgressing the decree, and publicly shaming and beating men and women when inspecting for their Yiddishe *levush*. Being unsuccessful, the police in some cities left the Yidden alone, while in other places they continued harassing them for many years.

(ע"פ היכל הבעש"ט גליון י"ב ועוד)

During that time period, two officers barged into the home of Reb Hillel Paritcher to cut off his *peiyos*, but he held his long *peiyos* tightly, and did not allow them to do so. Violently, they withdrew their swords and began hitting his hands and head, causing him to scream. His neighbor, a tailor who had a good relationship with the officers, heard him and came running to help. He promised the officers gifts and convinced them to leave. Very thankful, Reb Hillel promised that after 120 years, the tailor would be buried near him.

Many years later, when Reb Hillel passed away, he was buried in the distant city of Cherson. The tailor, getting older, decided to move to one of children’s homes. On his journey there, he stopped in Cherson and stayed at the community hostel, where he suddenly fell ill and passed away. The *Chevra Kadisha*, not knowing who he was, prepared his body and took him to be buried in the section for unknown people. It was in middle of the winter, and due to the fierce snow, they unknowingly buried him near Reb Hillel. Spring

Many Yidden chose  
to pay the tax  
rather than dress  
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arrived, and visitors to the Beis Hachayim were surprised to find an unknown *kever* near the great *chossid*. After some inquiry, they unearthed the promise made to the tailor and recognized Hashem's *hashgacha* that had brought Reb Hillel's promise to fruition.

(רשימות דברים ח"א ע' רז)

Regarding his *mesiras nefesh*, Reb Hillel explained that it had come from a hand written note of the *tzaddik* Reb Pinchas Koritzer which he had in his possession. In the note it was written: The 50<sup>th</sup> gate of *tumah*, is the *goyishe* way of dress (מקיף דבינה דקליפה) and had the *Yidden* in *Mitzrayim* fallen prey to it, they would have not been able to be redeemed. Similarly, in the times before *Moshiach*, there will also be an attempt to make *Yidden* change their way of dress, and unfortunately they will succeed. Only in the *zechus* of individuals who will have *mesiras nefesh* not to change their dress, will all the *Yidden* be able to go to the *Geula*. Reb Hillel concluded, "Anyone who would have had this note would have had *mesiras nefesh* for *Yiddishe* dress."

Reb Hillel himself wrote that for the above mentioned reason, every *Yid* should dress differently from the *goyim*, so that *kedusha* should rest upon them.

(מגדל עז' רנ"ו, פלה הרמון שה"ש ע' יז)

For further reading, visit [www.LmaanYishmeu.com](http://www.LmaanYishmeu.com)



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*kedusha* should rest upon them.





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# The Beauty of Modesty

## The Power of Modesty

At one point during his chase to kill Dovid Hamelech, Shaul Hamelech entered a cave to take care of his needs, unaware that this was where Dovid and his men were hiding. To ensure that no one see him, Shaul Hamelech went deep inside the cave, and hid himself even more by covering himself with his cloak. Dovid Hamelech, who was allowed to kill Shaul to save himself, was urged by his men to do so, but despite the opportunity, he felt unable to kill him and only cut off part of Shaul's cloak. He later told Shaul that because of his tznius, he had been protected from being killed. The Maharal explains that because he concealed himself, he was likewise rewarded, by being hidden and protected.

(שמואל א' כד, ד, ברכות ט"ב ע"ב, נתיבות עולם ותיב הציועות פ"א)

The Medrash says that there is nothing Hashem loves more dearly than tznius.

When the malochim came to Avraham and asked, "Where is Sara your wife?" they were inquiring in what zechus did she, a barren women of ninety years, merit having a child. Avraham replied, "She is in her tent," implying that in the zechus of her tznius, she is worthy of Hashem's promise that 'Kings will come from you'.

(פסיקתא רבתי מו, א, כלי יקר, בראשית י"ח, ט')

The Torah says that when Bilam wanted to curse the Yidden, he noticed that the entrances of their tents were not facing one another for reasons of tznius, and therefore bentched them instead.

The Rebbe notes that we see from here that one should not focus only on the main points of tznius, disregarding the finer points, for even a minute aspect of tznius has the power to transform a curse to a bracha.

(במדבר כ"ד, ה', לקו"ש ח"ג ע' 83)



The Rebbe notes that we see from the incident with Bilam, even a minute aspect of tznius has the power to transform a curse to a bracha.





The Torah tells us that the true beauty of a Yiddishe woman is within and not expressed in external appearance, but rather in inner qualities.

The Rebbe said at a farbrengen (שמחת תורה תש"ל) that the implication of their lack in tznius should be explained to the young girls. When uncovering a part of themselves to impress, it is as if they are carrying a poster announcing that they have nothing else to show for themselves: no intelligence or emotions, and even that their face is disgusting... Now, why would someone want to proclaim this publicly?! The truth is however, that each one has innate qualities, and once they understand this, the test of dressing tzniusdik will become easier.

(תהלים מה, יד; שיחוק תש"ל ח"א ע' 122)

The Rebbe Maharash was not present at the wedding of his son the Rebbe Rashab, which took place in the city of the kallah, Avrutch. After the wedding, the Rebbe Rashab and his kalla Rebbetzin Shterna Sara traveled to Lubavitch. The chosson asked his kalla to request from her father-in-law the brachos she deserves, for had he been at the wedding, he would have bentched them under the chuppa. Agreeing, Rebbetzin Shterna Sara went to the Rebbe Maharash and asked for a bracha, to which the Rebbe replied, "I agree to give you my bracha on condition that you cut off the feather from your hat." She came to Lubavitch wearing a hat which had a prominent feather on it, as was the style then. She cut it off, and the Rebbe bentched her.

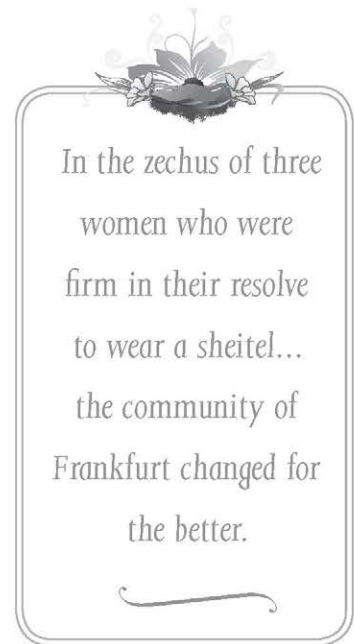
(שמועות וסיפורים ח"א ע' 78)

The Frierdiker Rebbe related that the city of Frankfurt, although it had previously been filled with Maskilim (freethinkers), now had very frum Yidden, whose Yiras Shomayim made a name for them over all of Germany. All this came about in the zechus of three women who were firm in their resolve to wear a sheitel, observe halachos of the home and provide their children with a proper chinuch. This had an effect on the men and other women as well, that with the passage of time, the community of Frankfurt changed for the better.

(תו"מ חו"ב ע' 188)

In a sicha to women, the Rebbe explained that the main aspect of tznius is "Modesty", the quiet and tzniusdik behavior at home, and from this follows the proper behavior outside.

(שיחוק תשכ"ח ח"ב ע' 159)





## The Impact on the Children

In the Gemara it is written about Kimchis, a women who merited having seven sons become Kohanim Gedolim. When the chachomim asked her why she merited this great zechus, she replied, "Because I was careful that even the beams of my home should never see my hair."

The Rebbe highlights how this impacted the avodah of the כהן גדול in the קודש הקדשים on Yom Kippur for many future generations, because the position of Kohen Gadol is hereditary and stays within the family.

(יומא פ"ז ע"א, התוועדויות תשמ"ב ח"ד ע' 2190)

On his way to Eretz Yisroel, the Baal Shem Tov passed through Istanbul, Turkey and saw young men who had neshamos of the תנאים. The Baal Shem Tov said that their mothers' merited having these neshamos born to them because of their tznius. The Baal Shem Tov also said that in their merit, the tefilois there are accepted above.

(שו"ת הגרש"א אלפונדרי, סוף ח"ב)

The Frierdiker  
Rebbe replied,  
"America is no  
different; with  
regard to Torah and  
mitzvos, America is  
no exception!"

The Rebbe writes in a letter: Soon after my father-in-law the Frierdiker Rebbe arrived in America in the year ת"ש, he revealed that his shlichus in this land was to transform it into a place of Torah and Yiras Shomayim. There were those who then asked him, "Yet this is, after all, America, not like the 'old home'?" The Rebbe replied, "America is no different; with regard to Torah and mitzvos, America is no exception!" Yiddishe women must know that the very same Torah and mitzvos, and the very same principle of "כל כבודו של מלך פנימה", the entire glory of the king's daughter is within" that applied in the 'old home,' applies in America as well.

(לקו"ש ח"ו ע' 364)

In a letter to a girl's school in Eretz Yisroel, the Rebbe writes: "The manner in which a teacher dresses is extremely important, even in the lower grades. Especially in light of the story that occurred in the times of the Tzemach Tzedek, when a Shochet was removed from his post because he wore galoshes. Surely there is no prohibition against wearing galoshes; however, it served as an external sign and manifestation of what was transpiring inside."

The Chasam Sofer was once visited by a Yid who had begun dressing more modernly, but he insisted that nothing has changed and he is still the same good Yid. The Chasam Sofer pointed to the clock on the





wall and said, “If the hands of the clock would stop working, surely everyone would know that there is something wrong inside as well...”

(אגרות קודש ח"ט ע' 216)

The Zohar uses strong terms to describe the importance of completely covering the hair at all times, and promises tremendous brachos to the woman who does so and her family as well. Based on this, the Rebbe gave many brachos including: health, parnoso, having children, nachas from children and grandchildren and finding a shidduch (when accepting to fulfill this mitzvah after marriage). The Rebbe contrasts the temporary discomfort involved in covering the hair to the everlasting brachos she will receive for generations to come, deeming it “irresponsible” to act otherwise.

In the earlier years of the Rebbe's nesi'us, the Rebbe held a strong campaign for women to cover their hair with a sheitel, which would properly cover the hair. Once, the Rebbe said regarding this that he would “succeed with Mesiras Nefesh.” On another occasion, after giving a long bracha to one of the Chassidim, the Rebbe added, “On the condition that she will wear a sheitel, otherwise it is unrelated to me.” Covering the hair with a sheitel was set by the Rebbe as a condition to have him be Mesader Kiddushin at one's chuppah.

Mrs. Zelda Nemes told: I was born in Russia, moved to Eretz Yisroel, where I married, and then traveled to America. At that point, I was wearing a hat and a half sheitel to cover my hair. At the end of my first Yechidus, the Rebbe asked my husband to leave the room, and then told me that one should wear a sheitel. I stipulated that my hair is completely covered, as I wear a half sheitel in the back and a hat which completely covers my hair in the front. The Rebbe said that wearing a half sheitel is like having half one's health. These words deeply concerned me, and the Rebbe smiled broadly and said, “If one wears a sheitel, one is promised gezunt, parnosssah and nachas from the children and grandchildren.” Then with a broad smile, the Rebbe asked me what else I would like, and I said that this is enough. He then called in my husband and told him to buy me the nicest sheitel so that others would also want to wear one.

(זוהר פ' נשא, מקדש ישראל ע' לב, עלון נשי חב"ד)



The Zohar uses strong terms to describe the importance of completely covering the hair at all times, and promises tremendous brachos to the woman who does so and her family as well.





## *The Responsibility of Tznius*

Rebbi Yochanan said: We have learned true fear of sin from a young lady who was heard davening, "רבונו של עולם! May it be your will that no man stumble because of me."

Rabbeinu Yonah writes: A woman must be tzniusdik and cautious, for people who look at her face are punished, and she receives punishment for every person who sinned because of her.

(סוטה כ"ב ע"א, אגרת התשובה לרבינו יונה אות נח)

When the mother of Reb Elimelech and Reb Zusia was a young girl, she worked in her father's inn, and being that most of the visitors were men, she made sure to speak in a heavy voice, to prevent herself from finding favor in their eyes.

Every week, she would travel to town to distribute money to the poor, always using the same wagon driver. Years later, he could still not identify her, for she actively made sure not to attract attention.

(סיפורים למעשה ח"א ע' תלח)

The Chasam Sofer's daughter Gittel was exceptionally good looking and therefore kept herself away from the public. She once went to the market to take care of something important, and noticed a man looking intently at her. Gittel quickly ran home and took out the Tehillim that her father would use in a time of trouble, and began saying Tehillim, sobbing strongly. When her father saw her, he asked what was wrong, and she explained that she is davening to Hashem that He take away her beauty, to enable her to live in the way of tznius. Hearing this, he replied, "Because you are willing to give up your beauty לְשׁוֹם שְׂמִיךְ, you will merit having a son who will light up the world." Sometime later, Gittel fell ill and her beauty lessened considerably as a result. She later gave birth to a holy child, who became known as the Chasan Sofer.

(סיפורים למעשה ח"א ע' תלס)

The Gemara relates that Rav Ada bar Ahava was once walking in the market when he noticed a woman wearing a red cloak. Thinking that she was a Yiddishe woman who was acting untzniusdik, Rav Ada immediately tore the cloak off of her. He later found out that she was a goyishe woman and was therefore obligated to pay her four hundred zuz for what he had done. The Rebbe derives from this the importance of acting immediately in protecting the tznius of Yidden.

(ברכות כ ע"א, שיחוק תש"ל ח"א ע' 59)

A girl, who was then not frum, once went by the Rebbe for dollars dressed in her usual untzniusdik way. When she received a dollar, the Rebbe told her that if she would be dressed properly on her next visit, he would give her two dollars. The girl asked her parents to buy her new clothing, but they brushed her





off; however, when they saw that this was affecting her health, they agreed. The following Sunday, she once again went to receive a dollar from the Rebbe, this time dressed in tzniusdik fashion. When she passed by the Rebbe, she was disappointed to be given only one dollar. She continued walking, when she was suddenly summoned back. The Rebbe said, "I was sure you would remind me about what I had said, but seeing that you had not, I had to remind you myself, and here is your extra dollar!"

(החן החסידי ע' 129)

For further reading, visit [www.LmaanYishmeu.com](http://www.LmaanYishmeu.com)



## *The Solution to our Troubled Youth*

From a Handwritten note from the Rebbe in connection with the trouble existent amongst the youth (emphasis in the original - printed in 'Kfar Chabad' Magazine Issue 746)

Based on the words of my father-in-law, the [Frierdiker] Rebbe, in similar instances – that the trouble which exists today, G-d forbid, from the youth – stems from laxities in family purity and **tznius**. From the positive we can derive the negative – just as the **tznius** of Kimchis brought about **seven Kohanim Gedolim**, we can understand...



In the year תר"ד, a decree was enacted in Russia, forbidding women to wear head coverings. Twenty years later, a draft was placed, requiring all men to join the army (unlike previous years, when only a specific sum of soldiers had to be provided from each city). The Rebbe Maharash recalled that those women who had kept their head covering despite the decree, their sons were able to evade the draft, and who knows what troubles befell the women who had not withstood the trial...

(שמועות וסיפורים, ח"א ע' 74, וראה טה"ש תו"ש ע' 188)





# Retaining our Sensitivity

From a talk by Rav Yosef Heller - Rov and Rosh Kolel Menachem, Crown Heights, NY

A story is told of two students who wanted to join the Yeshivah of the Chasam Sofer in Pressburg for the winter semester. Walking together through the courtyard, on their way to take their entry exam, they passed a pile of schach lying on the ground. The Chasam Sofer watched the first bochur walk around the pile, making sure not to step on any leaves, and the second bochur disregard the schach, stepping directly on it. Seeing this, the Chasam Sofer accepted the first bochur and turned down the second, even though he was more scholarly. This bochur continued on to a different yeshiva where eventually his negative nature came to the fore. Although the bochur had not done something contrary to Shulchan Aruch, his action revealed a lack of sensitivity towards kedusha, which later became apparent.

In truth, every Yid has an innate, natural sensitivity, as Chazal define the inborn character traits of every yid, "Merciful, Bashful and Kind". Throughout the ages, Yidden were known to be refined and *aidel*, having an intrinsic aversion to coarseness and vulgarity.

Beyond the fulfillment of the actual mitzvos, a general appreciation of their kedushah is of paramount importance. Being attuned to this sensitivity is important in all areas of the service of Hashem. It ensures that

one remain true to Torah's objective and agenda, and not treat Torah as just a set of restrictions. A person may follow all the halochos outlined in Shulchan Aruch, yet still lack their underlying meaning. They are following the "letter of the law," yet ignoring the "spirit", which is the true intent of the law.



Every Yid has an innate, natural sensitivity, as Chazal define the inborn character traits of every yid, "Merciful, Bashful and Kind".

## *Kedusha of Mitzvos*

The Mishna in Pirkei Avos (3:11) lists a number of behaviors which cause one to forfeit his cheilek in Oilom Haboh, such as someone who dishonors Yomim Tovim or embarrasses a person in public. The meforshim explain that these deeds are not necessarily contrary to specific halochos in Shulchon Aruch, but they undermine the very essence of the kedusha of Torah, Yidden and Yiddishkiet.

Someone who eats or dresses in a weekday fashion on Chol-







hamoeid may not have committed an “aveirah”, yet they have demeaned the kedusha of Yomim-toivim and thus weakened the basis of all mitzvos. Such conduct expresses an under-appreciation and lack of sensitivity towards Mitzvos.

Prior to doing something (considered) special and meaningful, one does befitting preparation, and during its fulfillment, care and concentration are exhibited. Then the experience is felt in its true measure. So too, when a mitzvah is done with advance preparation and with an added on hidur mitzvah, the mitzvah then shines and the kedusha is truly felt.

There are many details we add on to mitzvos in order to show our feeling of joy and gratitude that we are Yidden. We make sure to acquire a mehudar'dike mezuzah, a magnificent leichter for Shabbos and an esrog that shines with splendor. This hidur mitzvah shows our love to Hashem and expresses our feelings of joy and gratitude that we are Yidden.

The way we speak also affects the way we feel. Speaking of Torah and mitzvos with kavod will retain the kedusha involved, not allowing seudas Shabbos to become another ‘lunch’, and a sefer, another ‘book’.



Tznius is not a set of halachos like Hilchos Shabbos, Netilas Yadayim and brochos. Rather, it is way of life comprised of a bashfulness and sensitivity to aidelkeit and holiness.



### *Tznius - The Spirit of a Yid*

This applies, all the more so, when dealing with the subject of tznius. Tznius is not a set of halachos like Hilchos Shabbos, Netilas Yadayim and brochos. Rather, it is way of life comprised of a bashfulness and sensitivity to aidelkeit and holiness.

In previous generations there was no need learn “Hilchos Tznius”, as Jewish woman had developed an inner sensitivity and awareness towards it. Our grandparents never learnt Hilchos Tznius, yet had a keen knowledge of what constituted appropriate dress and behavior, and this consciousness permeated them to the extent that they would be ashamed to act contrary to it. The struggle we face today did not exist, for people had a sense of shame to behave untzniusdik.





Nowadays, looking at our own lives, we can still relate to this sense of self respect. There are some things which are so degrading that, no matter the circumstance, we would never do them. Even a person who would do anything for money, would never agree to go undressed in the street. A sense of shame still exists, it just needs to be honed and broadened.

This is true for *goyim* as well. Thirty years ago, there was no need to explain to a *goy* the inappropriateness of today's styles, for people still had a certain self respect and recognized right from wrong without having it spelled out.



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For one to truly be *tzonua*, it is vital to develop this sense of right and wrong. This innate sensitivity instinctively guides one through the maze of contemporary society's lifestyles. Without an underlying appreciation towards modesty, it will be necessary to ask whether each piece of clothing is *kosher* or not. Therefore, developing this sensitivity is a necessary prerequisite to being *tzniusdik*. Once a person has this sensitivity, they themselves can discern between what is *aidel* and *tzniusdik* and what is not.

For example, one may know that *Shulchan Aruch* specifically forbids wearing a red garment, yet fail to apply this to other flamboyant colors that are eye catching. Someone who is sensitive to what *tznius* is all about will not have this misunderstanding.

For several reasons, it would be impossible for *hilchos tznius* to address every possible scenario. First of all, in order to record every specific detail, an entire *shulchan aruch*, with numerous volumes, would have to be compiled. Additionally, the *halochos* would have to be updated daily, for styles constantly change and new details would need to be included. Furthermore, a *Rov* cannot always know whether a garment is *tzniusdik*, for it depends on how it is worn and the individual fit etc.

Most women have a sensitivity on one level or another, which holds them back from certain behaviors. Indeed every *Yid* has an innate, natural sensitivity, as *Chazal* define the inborn character traits of every *Yid*, "merciful, bashful and kind." Throughout the ages, *Yidden* were known to be refined and *aidel*, having an intrinsic aversion to coarseness and vulgarity. All we need is to reclaim the added dimension which differentiates between *tznius'dik* and *untznus'dik* conduct according to *Torah*.

For further reading, visit [www.LmaanYishmeu.com](http://www.LmaanYishmeu.com)





# *The Essence of the Jewish Woman*

Excerpts from a book by Rabbi Uriel Tzimmer

Rabbi Uriel Tzimmer was a man of incredible talent who accomplished a lot during his short life. Rabbi Tzimmer had a PHD in languages and political science, and served as a translator for the U.N. He worked as a secretary for the Rebbe, translated parts of the Tanya and edited many of the Rebbes talks, until his untimely passing in 5762.

From the introduction to the book by his wife, Mrs. Rachel Tzimmer:

“Introducing this final work of my late husband of blessed memory, is for me a painful task. He was in the midst of writing it when he was taken from us. Pride in his superhuman efforts and courage to bring this last Torah message to Jewish girls helps assuage our heartache.

“His sharp observation of the problems and dangers that face young girls in our modern culture spurred him on. The Lubavitcher Rebbe Shlite (Rabbi M. M. Schneerson) encouraged him greatly in this undertaking. My husband’s physical strength was almost entirely gone by then – but thanks to this encouragement, he put every ounce of effort and work into this book.

“The cornerstone, the basic principle of my husband’s whole life and its every individual facet was Truth – to see the truth in its entirety – without deceiving oneself or anyone else.

“This book appeals to womanly youth to recognize the whole truth, to see and understand its inherent beauty, and to do so with pride and courage.”

## *The Honor of Being a Woman*

Being a woman, in the view of Torah, is one of the greatest existing tasks. It is the task of bringing to life and preserving alive mankind - the task of motherhood. So important is the task, that the Torah has exempted women from the performance of most of the time-bound active commandments. For her task





is timeless, above and beyond time, as explained with particular eloquence in the teachings of Chassidus (see "Toras Shmuel" [from the Rebbe Maharash], end of "Zos Chanukas Hamizbeach") where the task of woman is compared to the "Ner Tamid" (Eternal light) which is also "above time", just as women are exempted from time-bound active commandments.

All of woman's life until marriage and motherhood is a preparation for this great task, and so is the entire structure of her body and its functions.

Man, as explained earlier, has been given free choice as to the use he makes of the tools and powers entrusted to him. If he uses them for the purposes for which they were given, he is fulfilling his duty. He does, however, have the free possibility also to abuse and betray them.

Being a Jewish woman is a status of particular honor, a title of nobility – "a princess" in the language of Psalms. "Noblesse oblige" – is an old rule. A Jewish woman not living up to the standards of her status, therefore, is all the more reproachable.

It must therefore be said that, since the task of a Jewish girl consists of preparation for her future great mission of being a Jewish woman, the question she must constantly ask herself in each and every of her attitudes and deeds, is the following: do these actions or attitudes – and to what extent do they, honestly and truly lead towards the goal for which my present life is a preparation?

### *What is "Tznius"?*

The original meaning of the word is "humility", and the term of "Tznius" is usually associated with the verse of the Book of Michah: (6:8) והצוע לכת עם אנקיך (to walk humbly with G-d), presented by the prophet as one of the three basic principle of Jewish faith: "It hath been told thee, O man, what is good, and what the L-rd doth require of thee: only to do justly and to love mercy, and to walk humbly with thy G-d".

"Walking humbly with G-d" means constant consciousness of His ever presence, covering everything in us which we have in common with animals, – "for the L-rd thy G-d walketh in the midst of thy camp, – therefore shall thy camp be holy – ולא יראה ברך ערות דבר ושב מאחריו – That He see no unseemly thing in



Being a Jewish woman is a status of particular honor, a title of nobility –  
"a princess" in the language of Psalms.





thee, and turn away from thee” (Deut, 23:15). Thus, “walking humbly before G-d” automatically involves that “no unseemly thing be seen”.


It is true, there is no real hiding and covering before Him; furthermore, those functions and parts of our body by which we outwardly resemble the animal were also created by Him, and therefore serve a purpose, - the purpose designated by Him, the Creator of man - and therefore a purpose in His service, but they are here only for that purpose. When used for their true designation, they are performing a Divine commandment - when used otherwise, this constitutes an abuse of a power entrusted to us - hence, an act of arrogance, of violent trespassing of the limits and instructions given to us by Him who gives us life - the opposite of “humility”. Not in vain, therefore, is the term of “tznius” (humility) used for decency and the term of “pritzus” (breaking) - for its opposite.

### *Tznius - Attitude and Practice*


One of the most basic principles of Torah lies in the supreme emphasis given to practice. Man consists of a soul in a body. The soul, it is true, is the main and essential part, without which the body would only be a corpse. The soul of the Jew, it is true, is “part of the Divine”, and his body is only “dust from the earth” - yet, the entire purpose of the creation of man - and of the world at large, according to Torah - is to have the earthly body of man perform the commandments. “The Torah”, our sages teach us, “was not given to the ministering angels”.

It is for that reason that the commandments of the Torah, however high and sublime their origin with the thought and will of the A-mighty, so to speak, - are properly performed only if and when practically carried out by body-clad man on earth. Such practical performance, of course is complete and perfect only when done “body and soul”, when accompanied by the right conviction, attitude and fervor, without which the performance lacks vitality and becomes dull habit, yet lack of perfection can under no circumstances serve as an excuse for lax practice. Somewhere in the interior of each Jewish heart, a sparkle of the “soul” always glimmers, however weakly. A sleeping or feeble person is not in the perfect condition of human activity and vivacity, but a soul without a body does not belong in this world at all.

This principle applies to the matter of “tznius” no less than it applies to all other Divine commandments. It is true that “tznius” is an attitude, a spirit and that, say, a certain length of sleeves does not yet make “tznius”, but it is equally true that, whatever the case, that length of the sleeves must be observed if there is to be any “tznius”



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at all, to select but one example. The idea of “tznius” in “mind”, “at heart” etc., if not accompanied by practice is conscious or unconscious hypocrisy, no less than the “ideology” of the pork-eating “Jew at heart”.

The true spirit of Torah is the opposite: the more one is imbued with the spirit of the Torah, the stronger (and not weaker) will his practical observance become. A spiritual fervor not showing its practical results in improved observance not genuine. A deep-rooted feeling of “tznius at heart”, true and genuine, can therefore result only in better practical observance and not vice versa. If it does not, and even seems to serve as an excuse for laxity in observance – this by itself proves that it is not genuine. On the other hand, an only outward observance of, as we said, certain lengths of the sleeves etc., lacking the animating spirit of “tznius” will ultimately almost invariably show imperfections even in the outward and practical part. It is still better, it is true, than its opposite, yet it is not what it should be.

“Tznius”, as all other parts of the Torah, therefore encompasses both attitude and practice.



“Tznius”  
encompasses  
both attitude  
and practice.

### *Tznius in Dressing*

The idea of “tznius” is commonly associated primarily with the manner of dressing – and not wrongly so.

It is the clothing of a person that is most frequently noticed, and especially the more so in woman. On the other hand, of course, “Tznius” is by no means confined to the realm of dressing, nor is it exhausted thereby. One can be dressed quite up to the standards of “tznius”, yet her behavior – social and personal, can be very far from it. Yet, “tznius” in dressing is of primary importance, and, to a certain degree, it also serves as a protection.

However, covering up the body, essential as it is, does not as yet constitute true “tznius”, even as far as dress goes. True “tznius”, as explained, requires the refraining from anything bound to provoke and stir up evil thoughts in passers-by. It is this part of “tznius” that needs even more emphasis – and a larger amount of truthfulness to admit and to correct. All the more so since our entire “civilization” of this day seems to be in such diametrically opposed direction. An additional difficulty in advancing the cause of “tznius” in this respect lies in the fact that it is often very hard to set any definite rules, and, in the long run, every girl must be her own judge.

Ways and means must and can certainly be found for girls to be dressed neatly and beautifully, yet refraining from such base and provocative appearance. It is true that this may not be equally easy for all – on account of their individual physical shape, but, what with girls’ natural ingenuity and inventiveness in dressing, a proper design can certainly always be found to suit every individual need, if only half the attention were devoted to the “tznius” aspect of one’s dresses as is given to the selection of color, design, style, etc.





The idea and spirit of “tznius” should also be kept in mind when selecting the design, color, etc., of the dress. Loud, provocative colors and styles should be avoided.

### *Tznius in Personal Behavior*

In the foregoing chapters we have tried to describe the various do’s and don’t’s concerning the outward appearance of the Jewish girl, according to the letter and spirit of the law of the Torah. As we have pointed out earlier, “tznius” is more than outward appearance of the dress, hair, face, etc. Even the girl dressed fully in the spirit of “tznius”, and complying with the requirements of “tznius” as far as makeup and other accessories go, could, at least theoretically, be flagrantly violating “tznius” through her behavior. The spirit and practice of “tznius” would apply to both the social and personal behavior of the girl. “Tznius” in personal behavior, as said, is as important an ingredient of “tznius” as “tznius” in personal appearance. It is only much more difficult to describe and pin down.

It is much more difficult to quote paragraphs of the *Shulchan Aruch* saying that one action is permitted and the other is not. In the long run, every girl must be her own judge, as far as this goes. In this respect therefore, as much as this is against our usual tendency here, we shall have to confine ourselves to generalities.

The principles to be followed are essentially the same as pointed out earlier (page 20, 21): Being a Jewish woman is a rank of honor “a princess” in the language of King David in *Tehillim*. Everything that prejudices against that rank of nobility is below the dignity of a “princess” and a violation of “tznius”.

A behavior not dominated by that spirit is as reproachable as a dress or appearance of that type. It is the way she acts, she stands, sits, walks, talks, runs, etc. Our sages tell us (*Shabbos* 113) that what impressed Boaz most about Ruth, the Moabite ex-princess who had abandoned her royal home and luxury and earned her meager livelihood by picking the leftovers of the harvest, along with the other poor, because of her conviction of the truth of the faith of the Torah was - the fact that, when she had to pick up grain from the ground, she would not bend forward and down, but rather squat, in order to retain a dignified position of the body even during



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work, and not to abandon it even for the brief few seconds needed for gleaning. This “little” trait of her behavior is so typical of that woman who was to become the ancestress of the royal house of David, that our Sages considered it necessary to make special mention of it. This by itself proves to us how important such “little” traits are.

Thus, the true spirit of “tznius” in behavior would require: refraining from any movement or pose of revealing or otherwise provoking nature. Jumping or frolicking in the open street, as well as loud, bursting laughter in public, yelling and shouting except perhaps when there is need to sell something, in buses, etc., are hardly compatible with the spirit of “tznius”, not for men and certainly not for girls or women. The same, of course, applies, perhaps even more so, to riding bicycles.

The personal behavior of the Jewish girl should be quiet and dignified everywhere and at all times. Her very presence should evoke an air of dignity and respect.



## *No Other Qualities?!*

*From a Handwritten response to N'Shei U'Bnos Chabad for the theme for the annual convention (emphasis in the original – printed in 'Kfar Chabad' Magazine Issue 673)*

Urgent

It is obvious that any activities for the sake of Tznius are extremely important, and is to be carried out in all manners possible...

It is worth emphasizing (in an appropriate manner), that women and girls, whose attire are non-tzniusdik, are disgracing themselves by ‘proclaiming’ that they possess no intrinsic values with which to acquire attention and be appreciated, only by acting in an immodest fashion.







# The Crown of the Jewish Mother and Daughter

In this extraordinary letter to Jewish women, the Rebbe declares Tznius as “one of the most essential foundations of Yiddishkeit” and calls for Tznius to “be set as one of the top priorities of the daily schedule.”

The Rebbe explains Tznius as a way of upholding the esteem of the Yiddishe woman to be ‘honorable, a person of stature, and a princess’ and encourages Jewish mothers and daughters to “realize their strength and their independence of the false, luring, and outright empty ‘fashions’ of the surrounding environment.”

The Rebbe points out the terrible consequences that are apt to result from a lack of adherence to tznius, and promises many brachos including ‘joyous long lives, true Yiddishe nachas from children and grandchildren, while enjoying good health and abundant wealth.’

7 Adar I, 5730

Brooklyn, NY

To the Worldwide Central Organization of “N’shei Ubnos Chabad”, G-d Bless Them:

Greeting and Blessing!

On several occasions I have already made note of the importance of strengthening the issue of **Tznius**. However, taking into account the general situation in this area, I find it important to issue a strong appeal, today, regarding this matter.

From a Torah perspective it is superfluous to expand on the importance on the topic of tznius. Suffice it to say that the Torah is called תורת חיים (a living Torah) since it is our guide to our daily life. The Torah guides our day-to-day behavior from the moment we open our eyes until we go to sleep. And, it is our Torah that strongly emphasizes on all mitzvahs and especially on the vital importance of tznius. The Torah guarantees all who adhere to the mitzvah of tznius a blissful life since this is one of the **most essential foundations** of yiddishkeit as it says והצנע לכת עם אלקיך, **walk modestly with your G-d**.





The significance and importance of modest conduct is evident from the great reward promised by the Torah, the Gemara and the Zohar for being vigilant in tznius. Also, our sages recount stories of Jewish women throughout the generations who merited wondrous Divine blessings in the merit of their observance of tznius; not just blessings for themselves but on behalf of their families and descendants as well. Furthermore, the gravity of tznius is evident from the terrible consequences, G-d forbid, that are apt to result from a lack of adherence to tznius - as detailed in Yeshaya Ch. 3.



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G-d."

There are some who erroneously believe, due to their ignorance, that the laws of tznius "restrict" and rob a woman of her personal right and are insulting to her honor. This is clearly a false claim. The truth, however, is precisely to the contrary. The holy Torah and our sages of blessed memory stress countless times the respect and esteem of a Jewish woman. In fact, there were many enactments established specifically for the sake of protecting a woman's honor and stature. With regard to this, the well-known verse in Psalms (45:14), "כל כבודה בת מלך פנימה" is often applied, meaning the true honor of a Jewish daughter, the princess, is from within. The Torah refers to a Jewish daughter as honorable, as a person of stature, and as a **princess**. The Torah, however, requires that these virtues express themselves in a concealed manner, in a manner of **pnimiyus**, of **tznius**.

Moreover, it is evident from a purely humanistic view, particularly in our generation, the detrimental fallout that results from a breakdown in the standards of tznius. The proliferation of shameless women's clothing today, which are intended to arouse man's most base animalistic instincts, have succeeded in disassociating modern man from the most basic ethics and values. The unrestrained behavior and immodest dress of much of today's youth, Hashem yerachem (Heaven help us) has brought terrible tragedies to many homes. It is certain that had these youths been educated in the basic laws of tznius, according to the teachings of our holy Torah, many of these tragedies would have been averted and many of these youngsters would not have ruined their lives.

In light of the above, I am of the opinion that the subject of "Tznius" must be set as one of the top priorities of the daily schedule in responsible Jewish circles.

- Especially as the central association of all international branches of the "N'shei Ubnos Chabad," your expected task at the moment would be, to undertake an intensive campaign to call on the Jewish





community, in particular Jewish women's organizations – regardless of their specific responsibility – to address the question of “tznius” as part of their activities.

- We have to awaken Jewish mothers to the reality of the deprivation of “tznius” in their daughter's upbringing.
- We need to bring to the attention of the administrations of girls' educational institutions, of **all** ages, to be stricter in the matter of “tznius,” and explain to the students, that “tznius” is the finest characteristic, the crown of the Jewish mother and daughter.
- We must toil to persuade all those who understand and are guarded in “tznius,” that they share a responsibility for their sisters (and acquaintances) – and must make them aware, both by speaking to them persuasively, and particularly by setting an example, that they should reinforce the concept of “tznius” in their homes and communities.
- It is already high time that Jewish mothers and daughters realize their strength and their independence of the false, luring and outright empty “fashions” of the surrounding environment, fashions that have no meaning other than the greed of those who have a financial interest.

In the merit of strengthening and publicizing the concept of tznius in all aspects of daily living, Hashem should bestow upon us the blessings, which the Torah promises to those who adhere to the laws of tznius. Specifically, these modest women, together with their husbands, should merit living joyous long lives and seeing true Yiddishe nachas from their children and grandchildren while enjoying good health and abundant wealth.

With blessings for great success and good news in all of the above.

(Igros Kod esh V. 26 p. 324 - free translation)



The holy Torah and our sages of blessed memory stress countless times the respect and esteem of a Jewish woman. In fact, there were many enactments established specifically for the sake of protecting a woman's honor and stature.





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# *A Matter of Identity*

Reb Mendel stroked his wild beard, and cleared his throat. His bushy eyebrows drew together, sending a ripple of creases and cracks through his balding forehead. He leaned forward and clutched his cup.

“Lechaim.”

“It was a miserable day,” he began, “in a military base, deep into one Russian winter. That night, three frustrated soldiers slipped out of the base in search for some drink to lift their spirits.

“Being it Russia, finding the spirit for their spirits was simple enough. They drank their sorrows away, but in their drunken stupor, lost their way back. The morning found them asleep on the snow of a nearby dirt track, and when discovered by the sentry, they were dragged off to the commander.”

Reb Mendel paused, surveyed his listeners, and continued his tale.

“The commander yelled and cursed, but let two of them go. The third would be shot later that day.

“Before the shooting, the still somewhat intoxicated, trembling soldier begged to speak to the commander. Permission was granted.

“Why,” sobbed the simple soldier, “why am I being shot?”

“Why?!” thundered the commander. “Why?! You infidel! You escape the base in the dead of night, and you ask ‘why’?!”

“B-but, why,” wept the soldier. “Why me, and not them?”

“The commander was frothing at the mouth. “Ah! You filthy traitor. They were found with their heads turned in the direction of the base. Yours was turned away, in the opposite direction. To drink is one thing, but to get your direction wrong, that’s treason!”

Reb Mendel sipped some more mashkeh. “Ay kinderlach. To slip is understood, even to fall is understood, but our identities must remain clear.

“We must have our heads pointed in the right direction. It’s a matter of identity.”

---

Every human has an earthly, apathetic, selfish side. In this regard, we are essentially another species in the family of beasts on our planet.

But we also have that part of us which is idealistic, searching, and meaningful. This is what drives our intellectual curiosity, common conscience, and dignity. It is this part of us that sets us as people apart; this is our true identity.

While these are both integral ingredients of our character as humans, it takes no psychotherapist to discover which is the virtue and which the weakness. Indeed, a well expected, understood weakness, but



a weakness nonetheless.

These facets of the person do not only scuffle over territory, over what to do and what not to. The conflict is a more fundamental one; it is a battle over the direction of the person, over her identity.

Our individuality as people, tells us to keep the battle going. It's certainly easier to succumb, but it's more true to the essence of a person, to prevail. This is our own inner battle over who we want to be.



Garments, over the centuries, have meant much more than warming and sheltering. Clothes, more than anything else, categorize and identify.

Social circles, cultures and positions are clarified by attire. Furthermore, the clothes could actually form a person's perspective on oneself. Royalty is created when the crown is laid on a common citizen's head.

Whether you're a cook or a cop, you set yourself apart by the hat you wear. The Rebbe does not want kids dressing up as Haman, for its immediate psychological affect on the costume bearer, despite it being only a costume.

The regulations of halachic dress are not only rules, they are a lifestyle. Moreover, this lifestyle is not only a way of life, it is the very direction of life itself; to be more humane, less animalistic.

To lower standards of modest dress is more than just a slip, a mistake. Our dress informs our neighbors, our families and ourselves, who we really are. Who we really want to be.

It is frightening to think that one senseless purchase, just one-time giving way to social pressure, can shape a person to such a degree. That it can make a person be someone she really does not want to be.

But is it not an inspiring thought that with one well placed purchase, just once standing up for oneself, genuine dignity can be retrieved? That it can make a person be the person she really wants to be.



*These modest women, together with their husbands,  
should merit living joyous long lives and seeing true Yiddishe nachas from their  
children and grandchildren while enjoying good health and abundant wealth.*

*—The Rebbe*



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# Husbands... Wives... Daughters!

## It's Not Just a Good Idea, IT'S THE LAW!

**SOURCES** for the Halachas of Tznius

### ■ The Age at Which the Laws of Tznius Begin

*At age 3*

### ■ Length of Skirt

*To cover knees when sitting*

### ■ Covering the Elbows

### ■ Covering Legs

*Wearing stockings*

### ■ Neckline

*Covering the collarbone*

### ■ Fit of Clothing

*Not tight fitting*

### EFFECTS OF TZNIUS?

CHUMASH:

**G-d walks amidst you to SAVE you and to push away your enemies, so be holy so He shall not see your PROMISCUITY and TURN AWAY from you.**

*Devarim, Ki Satsay 23:15*

THE LUBAVITCHER REBBE:

**"The Gemorra and Zohar elaborate that a woman's STRENGTHENING OF THE CONDUCT OF TZNIUS brings blessing in a definite way, for GOOD HEALTH, LIVELIHOOD AND NACHAS from children and grandchildren"**

*Igros Kodesh, Vol. 8, pg. 204*

### SOURCES BELOW:

Taken from the Sefer "Kvuda bas Melech", a compilation of the halachas of tznius, from the Talmud and latter Codifiers, with each law documented – by Rabbi Moshe Weiner. Endorsed by the leading Rabbinical authorities of our time, including the Rabbonim of Lubavitch.

- 1) Young girls** should be dressed in accordance with **all garment requirements** beginning at **age 3** (p. 28, section 2:5).
- 2) Skirt Length:** Dresses must minimally be long enough to ensure that **no part of the knee is visible — even when sitting**, climbing stairs etc. (pg. 32, 2:13).
- 3) Sleeve Length (zeroa):** Halacha mandates that a woman's **upper arm be constantly covered** with sleeves extending **past her elbow**.  
To wear shorter sleeves is an especially **grave offence** in the eyes of Jewish Law. Hence, while doing work (e.g. washing, kneading), precautions should be taken that her arms do not become exposed (pg. 29, 2:8).
- 4) Leg Wear:** The section of the leg known as the **shok** must **constantly be covered**. Exposure of the shok is deemed **more severe** than exposure of most **other parts** of a woman's body (pg. 30, 2:10).  
**To expose any part of the leg** above the ankle by going about **bare-legged**
- without stockings** (or with low knee-socks which leave some flesh uncovered) is a most grave offence according to **all authorities** (pg. 32, 2:12).
- 5) Foot-Wear:** A woman **may not go about barefoot** (i.e. below the ankle). Open shoes, sandals, etc. (worn without socks or stockings and) which leave bare flesh exposed are included in this prohibition (pg. 33, 2:15).
- 6) Necklines:** A dress or blouse may not be worn **unless its neckline is high enough to cover the bones at the base of the neck (collarbone)** (pg. 29, 2:6).
- 7) The Fit of Clothes:** Women's garments which cover her body and limbs in accordance with halacha, but are **provocative in style** (e.g. **tight fitting blouses or skirts**) are also forbidden to be worn (pg. 35, 2:19).
- 8) Status of Women Who Dress Immodestly:** Regarding a woman who improperly exposes her body, arms or legs, in **deliberate disregard** of these laws - her credibility regarding **Halachic matters** is **challenged** (pg. 38, 2:31).

*L'Ilui nishmas:*  
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