

DAY 1
BS"D**Halacha:**

Chazal tell us that the sanctity of the home, the foundation of Jewish life, is maintained primarily throughout the laws of tznius. Tznius creates an atmosphere of holiness and wholesomeness that permeates family life. Laws on this subject are considered so important that in certain situations, a man is actually required to divorce his wife if she insists on disobeying them. The laws of tznius are derived from two sources and are classified accordingly: *Dath Moshe* requirements are those specified in the Torah itself; *Dath Yehudit* refers to those traditions that have defined the practice of Jewish women through the generations. Although these are distinct categories, both are binding on Jewish women today.

(Halichos Bas Yisroel p 69)

Tznius indicative of person's level of Yiras Shomayim

In a *Yechidus* with Harav Mordecai Shmuel Ashkenazi and his wife in *Tishrei* of 5729, the Rebbe said: "אבן-הבוחן ליראת-שמים היא צניעות וטהרה" (The test which is indicative of [the level of one's] *yiras shomayim* is *tznius* and *taharah*).

(Printed in HaKfar Shel HaRebbe, Issue 3, Teives 5770)



DAY 2

BS"D

Halacha:

Jewish Law requires that the following parts of a married or unmarried woman's body be covered in public:

- a) The neck (below and including the collarbone)
- b) The arms (the upper arms, including the elbow)
- c) The legs (the thighs, including the knees)

A woman is required to wear a dress or skirt which is long enough to cover her knees whether she is standing or sitting, and this is necessary even if she wears non-transparent stockings. Some authorities maintain that the dress must be ankle-length, but this is not the generally-accepted practice. It is however the general practice of women in many Jewish communities to wear stockings.

(Halichos Bas Yisroel p. 71-72)

Tznius is a matter of *kedusha*, crown and glory of *bnos Yisroel*

[*Tznius*] is the crown and glory of *bnos Yisroel*, as each one is called the daughter of Sara, Rivkah, Rachel and Leah, *bnos Yisroel* in every place, and how much more so in Erez Hakdosha, the land which Hashem's eyes are on it from the beginning of the year until the end of the year.

The commentary of our Sages of blessed memory is known, that *tsnius* is a matter of *kedusha*.

This special role belongs to Jewish women, which are called the *akares habayis*, the foundation of *beis Yisroel*- both individual [home] and the *klal* [Jewish nation].

Corresponding with the great responsibility and role of *n'shei Yisroel* in the matter of *tsnius*- so too is their reward great, and is explained in the *Zohar hakadosh*, in drawing down *bracha* in the home and family. *Brachos* from above and below, with wealth and children and great-grandchildren.

(Igros Kodesh, vol.25, p.215)



DAY 3 **BS"D**

Halacha:

2:3) Unlike exposure of hair, other regulations concerning modesty in dress apply to every woman, regardless of whether or not she has been married.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Tznius protects and guards honour of Jewish women/girls

There are those that because of lack of knowledge in Torah in general, and in the matter of *tsnius* in particular, think that the laws, *takanos* and customs connected to *tsnius* "limit" the Jewish woman, take from her her social rights or diminish her honor etc.

All of this is based on an incorrect premise. The truth is the complete opposite: Our holy Torah, and sages of blessed memory emphasize countless times the honor and glory of the Jewish woman and girl. Many *takanos* were established in a special way in order to protect and guard their honor and importance. In connection with this is the known *passuk*: "*Kol kvoda bas melech pnima*" (all of the king's daughter's glory is internal). (Tehillim 55, 14)... The Torah describes the Jewish woman as "honorable" and a princess ("the King's daughter"), but demands that this be expressed in a way that is internal and *tsnius*.

(Igros Kodesh, vol.26, p.328), Hatznea Leches p.32-33



DAY 4
BS"D**Halacha:**

It is a serious transgression for a woman to dress immodestly. By ignoring the laws of modest dress, a woman not only violates the Torah herself, but causes others who see her to transgress. Jewish law not only prohibits a woman from dressing immodestly, but also forbids men to look at someone who is so dressed.

(Halichos Bas Yisroel Page 70-71)

G-d Fearing woman is true beauty

"שקר החן והבל היופי אשה יראת ה' היא תתהלל" The (physical) *chen* (grace/charm) and beauty are nothing other than deceit and emptiness on their own, but, when the main thing is present, "אשה יראת ה'" (a G-d fearing woman) then "היא תתהלל" (she will be praised), also with beauty and *chen kepshutam* (literal).

The (physical) *chen* (grace/charm) and beauty are nothing other than deceit and emptiness on their own, but, when the main thing is present, (a G-d fearing woman) then she will be praised also with beauty and *chen kepshutam* (literal).

(Hisvaaduyos, 5746, vol.3, p.115), Hatznea Leches p.258



DAY 5

BS"D

Halacha:

No matter what her age or outward appearance might be, a woman remains fully obligated to observe all laws of modesty in dress.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

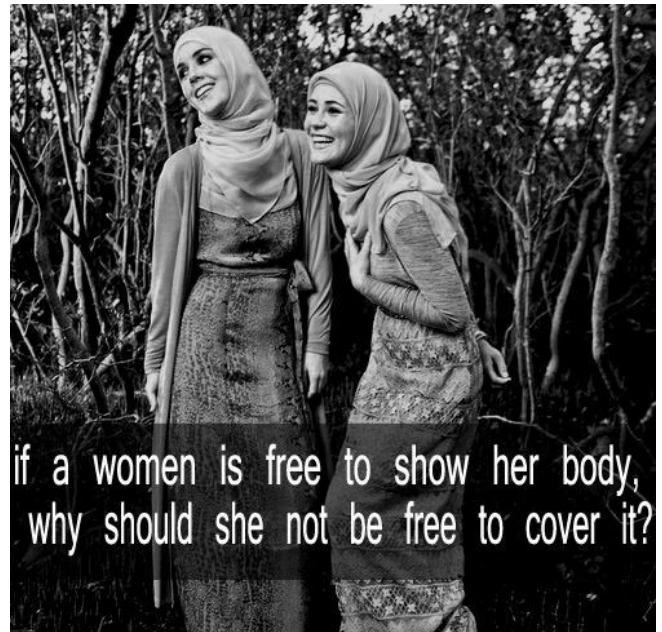
G-d fearing woman is true beauty

...Charm (חן) and physical beauty (יופי) on their own are "שקר והבל" (deceptive and meaningless), but when the main thing is present, "אשה יראת ה'" (a G-d fearing woman) then "היא תתהלל" (she is the one to be praised), also with charm (and not only spiritual charm... but also with [physical] charm), and literal [physical] beauty.

An example for this -- There are three crowns: "The crown of Torah," "the crown of *kahuna*," and "the crown of *malchus*." "The crown of a good name" "עולה על גביהן" rises above them. The rising of "the crown of a good" name exists only when it "rises above them." This is to say, when there first exists the foundation of "the crown of Torah" then "the crown of a good name" has a significance. Without the "crown of Torah" it is meaningless.

So too with beauty: without *yiras Hashem*, a woman's beauty is of no significance. Only after she has *yiras Hashem* does this add also to the virtue of beauty.

(Hisvaaduyos 5746, vol.3, p.512)



DAY 6
BS"D

Halacha:

A girl should be dressed modestly in public beginning at the age of three. Some authorities maintain that as long as she is not regarded as a “young lady” the standards of modest dress need not be strictly observed.

(Halichos Bas Yisroel page 78)

Yidden are Tznius

Rashi interprets the verse “מה טובו אוהליך יעקב משכנותיך ישראל” (How good are your tents, O Yaakov; Your dwelling places, O Yisroel!) that the opening of the tents of the *Yidden* were not facing one another, which shows, as Rashi says in the continuation, the matter of *tsnius*.

This we see when we start the day, when we stand and daven before “*Melech Malachei Hamlochim Hakadosh Baruch Hu*”, that first of all a Yid is reminded what the *pshat* says -- that *Yidden* are *tsnius*.

(Sichos Kodesh 5730, Yud Beis Tammus, p.349), Hatznea Leches 159



DAY 7
BS"D

Halacha:

A girl must dress modestly in her father's presence from the age of eleven. A girl under the age of six may wear a short skirt if she wears socks or tights that cover the rest of her legs (footnote: after the age of six, girls should wear dresses that cover the knees). Even if the child wears a long skirt, it is still proper for her to wear socks or tights.

(Halichos Bas Yisroel page 78-79)

Must be mashpia and not mushpa

... One needs to always remember, and not forget, that *nshei* and *bnos Chabad* involved in [drawing other women and girls to *Yiddishkeit*] need to be only the *mashpios* (one's influencing) and not *mushpaos* (influenced). They need to be careful that in their personal conduct they do not compromise any *din* or *minhag*, even if it seems to them that through this they will be able to get closer to their new friends.

(Igros Kodesh to N'shei U'bnos Chabad of Lod, 9th of Adar 5720), Hatznea Leches p.157



DAY 8
BS"D

Halacha:

If the local custom is to wear higher necklines, all women must conform to regional standards. If the local custom is to wear even longer sleeves (closer to the wrist or fingers), no individual may deviate.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Going above and beyond tsnius, the level of the tsnius of Bnei Yisroel

The matter of *tsnius* is connected (not only to *Bnei Yisroel*, but also) to the nations of the world, so much so that we find that conduct in the opposite of *tsnius* caused the world to cease existing (as is related in *pshuto shel mikreh*). Therefore, it was necessary for there to be a "new world" (according to the words of *Chazal*). However, regarding *tsnius* itself there are various levels, until the [ultimate] level of *tsnius* of *Bnei Yisroel*.

The matter of elevating [oneself] and increasing (as with all good things and *kedusha*), is relevant to the *tsnius* of *Nshei U'bnos Yisroel*- "צניעות לפנים מצניעות" (going above and beyond *tsnius*).

(Hisvaaduyos 5750, vol.1, p.142)



DAY 9

BS"D

Halacha:

Some women mistakenly believe that they may expose up to a tefach (4 inches) of parts of the body which require covering. This is not correct; they must be completely covered.

(Footnote: The mistake is based on a misunderstanding of the Beith Yosef's view in Orach Chayim 75:1, permitting a man to recite prayers and blessings in the presence of a woman if less than a tefach is exposed. But the Beith Yosef does not mean to imply that such exposure is permissible for the woman.

(Halichos Bas Yisroel p. 73-74)

Beauty needs to be used inside home

Hakadosh Baruch Hu commanded in Torah that there needs to be "כל כבודה בת מלך פנימה" (All of the King's daughter's beauty is internal), and that her beauty needs to be used "פנימה" (inside) her home.

(Sichos Kodesh 5741, Rosh Chodesh Shvat, Sichs Beis)



DAY 10
BS"D

Halacha:

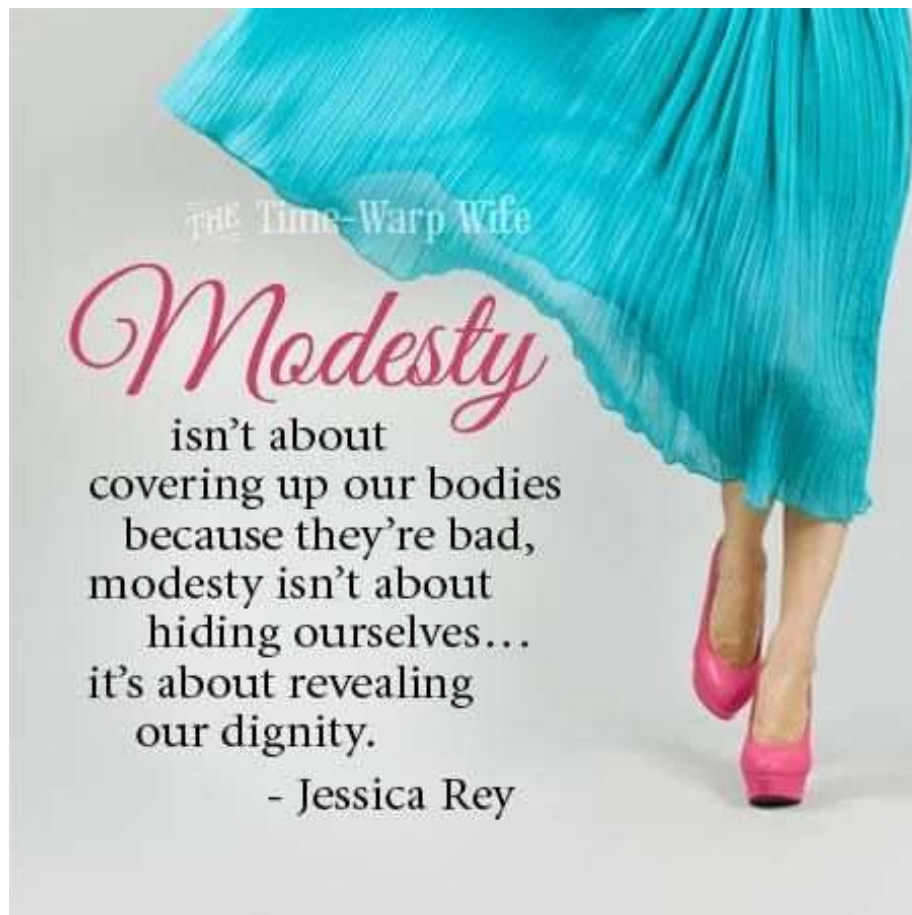
Many authorities maintain that the prohibition against reciting prayers (devarim shebikidusha) applies even if less than a tefach is exposed of parts of a woman's body normally covered in that community. If a woman is his wife, devarim shebikidush is only forbidden if a full tefach is exposed.

(Halichos Bas Yisroel p. 74-75)

Tznius even in the heat of summer

Since we are now in the summer months, which is the time people travel to the "country"- it is a big mitzvah to publicize in the country that the "halachos of tsnius" that are in the Shulchan Aruch apply not only in the winter, but also in the summer, and not only in the city, but also in the country, and not only for children, but also for adults...

(Hisvaaduyos 5717, vol.20, Sichas of Yud Beis Tammuz)



DAY 11
BS"D**Halacha:**

A woman may recite devarim shebikdusha in the presence of a partially dressed woman, but she is forbidden to recite devarim shebikidusha if her or the other woman's genital area is exposed.

A woman may recite devarim shebikdusha even if there is nothing to separate her heart and genital area. Nevertheless, she is advised to make such a separation.
(Halichos Bas Yisroel p. 76-77)

From the Rebbe:

The Alter Rebbe once interrupted himself in the middle of a maamar (with an unrelated remark) and said with his typical dveikus and tune:

"Rivka took Esav's clothing and dressed Yaakov." How does it happen that Yaakov wears *goyishe* clothing? How does it happen that Yaakov wears *goyishe* clothing? The answer is that Yaakov foresaw that a time would come when *Yidden* would have to wear *goyishe* clothing, and he feared it would affect them (so Yaakov wanted to correct that by wearing that clothing) ... but it didn't help and it affected them."

(קונ' 'מפי חסידים' אות קעד), Lma'an Yishme'u Issue 260



DAY 12
BS"D

Halacha:

A woman may recite devarim shebikidusha in the presence of a man, even if normally-covered parts of his body are exposed.

(Halichos Bas Yisroel p. 78)

Brachos from Tznius

A woman's strengthening in the ways of *tsnius* is a sure path to health, *parnassa*, and an abundance of true *nachas* from children and grandchildren. This is dependent on each [woman and girl], that she should do this herself, and also influence the friends she is close to, to recognize this great ability that they have, and the *hatzlocha* that comes along with it.

(Igros Kodesh, vol.20, p.204)



DAY 13

BS"D

Halacha:

The section of the leg known as the *shok* must be constantly covered. Exposure of the *shok* is deemed more severe than exposure of most other parts of a woman's body. Which part of the leg is the *shok*? Some opinions define *shok* as the thigh area (between the hip and the knee) [the knee itself must also never be exposed]. Other authorities differ, however, and maintain that *shok* refers to the calf area between the knee and ankle. According to this opinion, no part of a woman's leg (from the ankle up) may be exposed in any manner regardless of whatever the local custom of dress might be. Much halachic evidence has been cited to support this latter view.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Non-dependence on the empty and meaningless "fashions" of the street

It is necessary to appeal to Jewish mothers the importance [of *tznius* and] the danger of laxity in the *chinuch* of the *tznius* of their daughters.

It is necessary to appeal to the administration of girl's *chinuch* institutions of all ages, to be more careful about the matter of *tznius* in the *chinuch* institutions, and to explain to the students that *tznius* is the most beautiful attribute, the crown of the Jewish daughter and mother.

...The time has come that Jewish women and girls will feel Jewish pride, and non-dependence on the empty and meaningless "fashions" of the street, which deceive and distort. Fashions that have no substance, and are only in the interest of those that gain financially from it.

(Igros Kodesh, vol.26, p.328) Hatznea Lechet p.35



DAY 14

BS"D

Halacha:

What is the practical application of this din? According to the second view which defines *shok* as the section of the leg below the knee, sheer (nylon, silk, etc.) stockings may not be worn - unless the entire leg is hidden by a dress or skirt. In communities where it is customary to wear dresses no longer than just past the knee, more opaque hose is required over the exposed portion of the calf area. How opaque must stockings be according to this opinion? At the time nylon stockings were measured by "denier" the measure of 70 denier was often quoted as an acceptable level of opaqueness. [Since substantial Halachic support can be found for this second definition of *shok* (as above 2:11) women who conduct themselves accordingly should not be thought as "fanatical"]

Based however on the first opinion which identifies *shok* as the thigh (above the knee) it is permissible for a woman to wear sheer hosiery on the leg below the knee (unless local custom is to cover this part of the leg more completely, in which case no woman may be an exception). Most communities seem to have adopted this view. To totally expose any part of the leg above the ankle by going about bare-legged without stockings (or low knee socks which leave some flesh uncovered) is a most grave offense according to all authorities.

(Glory of the King's Daughter - Laws of Modesty in Women's Dress)

Hastens Geulah

According to what is explained in the writings of the Arizal, our generation is a *gilgul* of the generation that left Egypt. Just as they were redeemed from Egypt in the merit of the righteous women of that generation, so too will the redemption from this last *galus* be in the merit of the righteous women in our generation. It is understood that adding in *tsnius* of *nshei* and *bnos Yisroel* hastens the true and complete *Geulah*...

(Hisvaaduyos 5751, vol.1, p.143)



DAY 15
BS"D

Halacha:

Dresses must minimally be long enough to ensure that no part of the knee is visible, even when sitting, climbing stairs, etc. However in those areas where it is customary to wear longer dresses, every woman must conform to the minhag and not deviate in any way.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Tznius helps one remember Torah learning

Regarding what you write about your memory, it is understood that first of all you should review your learning multiple times, inside [the text] as well, and to behave *tsniusly*. Adding in *siyata dishmaya* in the above, each day you should give a few coins to *tzdaka* before *davening*, and keep the three *shiurim* of Chumash, *Tehillim* and Tanya.

(Igros Kodesh, 17, p.272)



DAY 16
BS"D

Halacha:

Even if a woman wears opaque hose, dresses may not be shorter than specified. In the case of a young girl who wears opaque tights, some authorities are more lenient concerning the length of her skirt.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Klipa connected with garments most difficult one to get rid of

As is written in "Likkutei Torah," the most difficult *klipa* to get rid of, more than the *klipa* connected with food and drink, is the *klipa* connected with garments.

(Sichos Kodesh 5723, Yud Beis Tammuz, p.354), Hatznea Leches p.181



DAY 17

BS"D

Halacha:

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. However, in those remote regions where common accepted practice is for all women to publicly expose their feet (due to poverty, intense heat, etc.) one (who *resides* there) may follow suit.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Tsnius is a requisite for the dwelling of the Shechina

"ונתתי משכני בתוכם... והתהלכתי בתוכם והייתי לכם ואתם תהיו לי לעם"

(And I will place My dwelling in your midst... I will walk among you and be your G-d, and you will be My people.)... Even though this *mitzvah* is connected with keeping Torah and *mitzvos* in a general, as is said in the beginning of the *parsha* [*parashas Vayikra*]... but in the conclusion of the *brachos* is indicated and emphasized especially the importance of *kedusha*, *tahara* and *tsnius*, because they are the foundation of the *Mishkan* of Hashem, and for the *Shechinah* [to dwell] among the Yidden in general, between each Yid, man or woman in particular.

(Igros Kodesh, vol.26, p.389)



DAY 18

BS”D

Halacha:

Just as it is forbidden for a woman to uncover her flesh, so too is she exhorted not to expose her undergarments.

(Glory of the King’s Daughter- Laws of Modesty in Women’s Dress)

Encouraging Modesty:

Reb Chaim Meir Friedland related:

“On Shabbos Parshas Chukas 5707 (1947) my ufruf took place in 770. At the Kiddush that was held after davening, the Rebbe, then the son-in-law of the Frieddiker Rebbe, spoke about the education of girls, and emphasized the need to raise each of them to be an eishes chayil, instead of trying to imitate the secular world. He also noted that girls do not have to conduct themselves like other girls in America who are taught “to curtsy before the queen” and they don’t have to know how to dance. They must only know Torah and how to conduct themselves in a manner of tznius.”

(Elbom M’Kadesh Yisroel Ayen’ 35- re-published by Merkaz Anash in Lma’an Yishme’u Shabbos Table Companion # 261)



DAY 19
BS"D**Halacha:**

Clothing made of material through which the flesh (or undergarments) can be discerned (e.g. sheer silks, nylons etc.) does not constitute a sufficient covering (regardless of color) and may not be worn (without an opaque lining) over any part of the body which Halacha requires to be covered. Similarly, one may not wear garments with holes or openings through which the flesh or undergarments are visible.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

According to the challenge are the kochos given to fight the yetzer hara

...The more is required of women, the more *kochos* they are given to battle the *yetzer hara*, which attacks [them] especially in areas which have a greater effect on the *neshama*- the "*chelek Eloka mimaal mamash*". Since the *yetzer hara* specifically attacks in this area [of *tsnius*], a Yid is given more strength -- special abilities -- to be successful in this battle as well. Since this is demanded more from a "*Bas Melech*," it is understood that she has a special strength to actualize "all of the King's daughter's glory is internal," and that she should establish this order in the conduct of the entire home, also by her husband, brother, sons and daughters, that they should also conduct themselves in the said way.

(Sichos Kodesh 5723, p.354), Hatznea Leches p.184)



DAY 20

BS"D

Halacha:

Women's garments which cover her body and limbs in accordance with all the above regulations, but are provocative in style (e.g. tight-fitting blouses or skirts, clothing of especially provocative coloring, and the like) are also forbidden to be worn.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Lack of tsnius is like carrying a sign "I have nothing to offer"

The solution is, and for it to be successful, it must come specifically from the young girls. It is their role to explain to the mothers and to their friends how not good [the opposite of *tsnius* is]...

They need to explain to them that it shows that the girl thinks that she will not be accepted by a *bachur*; not through her intellect -- because she doesn't have that, not through the emotions of her heart -- because she doesn't have that either, she has no positive attributes, and she's not even a person. [She only has to offer] that she is revealing a place that needs to be covered! This demonstrates the greatest lowliness; that she is putting up a "sign" that she has no intellect, emotions, her face is also not great, the only thing she has to offer is that she reveals a place that is meant to be concealed, and this will draw him to her, and he will want to speak with her, and will say "Shalom" to her... only this that this *tefach* that is meant to be concealed is revealed out in the open!

It is a *psak din* in the Torah that "בנות ישראל יפות הן, אלא שהעניות מנוולתן" (the daughters of *Yisroel* are beautiful, but poverty disfigures them) and "אין עני אלא בדעת" (the only poor person is one that is poor in knowledge), the meaning of this is that each one is beautiful, only there are some that it is immediately apparent, and there are those that one needs to get to know for longer, but all have positive traits. Why does she need to resort to *pritzus*?

(Sichos Kodesh 5730, p.120 onwards)



DAY 21

BS"D

Halacha:

A woman may not wear pants (even if they were made expressly for women) as they show a separation between the legs above the knee and are therefore categorized as provocative. This applies also to loose-fitting pants which emphasize the shape of the legs.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Careful with girl's tsnius from youngest age

A Lubavitcher once asked the Rebbe:

From what age should *tsnius* be taught, and how should it be done?

The Rebbe responded: Go and ask ben.... (and named a Chabad *chossid*) that was successful in the *chinuch* of his daughters.

That *chossid* had been careful with his daughter's *chinuch* from the most tender age, dressing them with long dresses that covered their knees while seated, sleeves that covered the elbows and long socks. He B"H merited that all of his daughters B"H married *rabbanim* that were *geonim* and *chassidim*.

(Sefer Madrich L'Imahos Be'Chinuch, HaRav Yossef Heartman, p.82, p.86), Hatznea Lechet p.328



DAY 22
BS"D**Halacha:**

Some authorities ban the wearing of pants by women also because of the general prohibition against women wearing men's clothing. This precept applies in private as well as in public. Hence according to this opinion, it is questionable whether pants may be worn beneath a skirt as protection from the cold (or alone without a skirt as protection from snow, when out of public view).

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

According to Halichos Bas Yisroel Women are forbidden to wear pants. If the pants have been manufactured specifically for women, they may be worn for protection from the cold provided they are worn under a skirt.

Halichos Bas Yisroel page 103

Modesty and Chinuch:

In the summer of 1969, Reb Alexander Bin-Nun entered the Rebbe's study for yechidus. He later related that the Rebbe had instructed him to speak about tznius during his forthcoming visit to Camp Emunah. The Rebbe emphasized that it would not suffice to speak about the concept of modesty in general, nor to speak of lofty tznius ideals. Rather, he should speak about plain and simple tznius: that the skirt should be the proper length, and so on.

(re-published by Merkaz Anash in Lma'an Yishme'u Shabbos Table Companion # 261)

According to the *Shulchan Aruch*, a girl should already conduct herself in a manner of *tznius* when she reaches the age of three years and a day. This surely applies to a girl 10 years and older... But do not be oppressive about this... and speak in a pleasant manner.

(Likkutei Sichos, vol.18, p.448)



DAY 23
BS"D**Halacha:**

According to some authorities, pants are also forbidden to be worn by a woman in private (pajama pants are included in this category).

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Men's pants may never be worn by women, even when alone in the house.

However, a woman may wear women's pants for exercising if no men are present.

(Halichos Bas Yisroel page 103)

Encouraging Modesty:

In the year 1990 a nuclear reactor exploded in Chernobyl, causing radioactive energy to spread in the entire region and placing all the local people in danger. Chassidim began transporting children from Chernobyl to Eretz Yisroel and settling them in Kfar Chabad.

The first group arrived on the 11th of Av in 1990. They included 96 girls, the youngest five-and-a-half, and the eldest, eighteen. The girls of course brought their clothing with them and the organizers faced the challenge of introducing them to modest clothing.

They wrote about their difficulties to the Rebbe, who responded immediately. Amongst other directives the Rebbe wrote that it must be stated that the long-held community standards could not be changed and that only a firm stance would prevent friction and set the standard. The Rebbe advised that nice modest clothing be bought for the immigrant girls, thus making modesty attractive.

(re-published by Merkaz Anash in Lma'an Yishme'u Shabbos Table Companion # 261)



DAY 24

BS"D

Halacha:

In public, a woman may not wear perfume, cosmetic make-up, etc. in amounts sufficient to arouse the attention from passers-by.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Separation of boys and girls

I emphasized that my firm request to keep the principle of separation in Chabad institutions is not [applicable only] when they are Chabad institutions, but rather, my view is clear that this is how it should be in all schools and *chinuch* institutions. In the United States, in our orphaned generation, this is not only a religious matter, but also ethical and modest according to the most simple understanding. As we see the result in institutions where this foundation is not practiced, it has become so common that even though efforts are made to conceal these things and avoid unpleasant publicity, despite this from time to time it gets out and reaches the ears of the public.

(Igros Kodesh, vol. 14, p.433)

(Regarding the separation of boys and girls) Anyone with knowledge in *chinuch* surely does not need to be told the importance of the said separation, beginning from the most tender age... since the habits of babies becomes nature...

(Igros Kodesh vol.25, p.2)



DAY 25

BS"D

Halacha:

While a woman is niddah, she should not be perfumed even in private if her husband is present. It is preferable that make up, etc. also be somewhat limited at this time.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Instructions for children's publications

(Regarding publications made for children:) In addition to boys and girls being separate one from the other... it should be emphasized and stand out in the clothes they are wearing. There [should be] a distinct difference in all of their garments. Different garments for the boy and different garments for the girl.

Also with the hat this should be emphasized- a special hat for the boy and a special hat for the girl...

It should stand out in the picture of the boy that his *tzitzis* are visible and out.

In the picture of the girl, her clothes should be suitable, in the ultimate *tsnius*-sleeves that are as they should be, long sleeves etc. The matter of *tsnius* according to most *poskim* begins when a girl is three years old and a day.

(Sichos Kodesh, 5741, vol.2, p.418)



DAY 26**BS"D****Halacha:**

While alone in the privacy of her own home and room, (and more so if any male relatives -- including her husband -- are present) a woman may not expose any part of her body or limbs required to be covered by Halacha (i.e. her chest, arms, shok, or feet) as specified previously.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Tznius mother leads to children being on level of Kohen Gadol

It is explained in Chassidus that each and every person can " בשעתא הדא וברגעא " (in one hour and in one moment) effect in himself to come to the level and state of the Kohen Gadol in the Kadosh Kadoshim on Yom Kippur.

What is the way to do this? About this the Gemara relates: " שבעה בנים היו לה " לקמחית וכולן שמשו בכהונה גדולה, אמרו לה חכמים מה עשית שזכית לכך, אמרה להם מימי לא ראו קורות ביתי קלעי שערי (Kimchis had seven sons and all served as Kohen Gadol. Chachomim asked her, what did you do to merit this? She said to them, "All my days the walls of my house did not see my hair.")

Every woman of Yisroel must know this- the chinuch of the children and the way they will be raised is dependent on her, the Jewish mother, more than the father. What is demanded from her? - not that her house will be meticulously well kept and polished etc. ("מימי לא ראו קורות " but rather, what is demanded from her is the matter of "אויסגעפוצט"), - the matter of tsnius.

(Hisvaaduyos 5716, vol.16, p.262-263)



DAY 27

BS"D

Halacha:

Hence, since a person wearing clothing made of sheer or loosely woven materials (through which one's flesh or undergarments are visible) it is considered as undressed (as we have spoken about previously) such clothing may not be worn even in private (e.g. see-through nightgowns etc.)

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

From the Rebbe:

Asher had daughters that were beautiful and would marry *Kohanim Gadolim*... What is the connection between them being beautiful and marrying *Kohanim Gadolim*? It was a spiritual beauty.

The true beauty of a Jewish woman is "כל כבודה בת מלך פנימה" (all of the King's daughter's glory is internal), the matter of *tsnius*, which brings to and assists to the *kehuna gedolah* (as a Kohen Gadol could not do his *avoda* on *Yom Kippur* unless he was married, and a woman is an "*Ezer kenegdo*").

Through what does one merit this? ... conducting oneself with *kabolas ol*, according to the *Shulchan Aruch*, and included in this, the matter of *tsnius*. [Through this] one merits to establish a righteous generation of sons and daughters involved in Torah and *mitzvos*. Her sons will be *kohanim gadolim*: sons that enter into the *kadshei-kadoshim*, where there is only the *aron* and the *luchos* which are engraved the ten commandments. They are not written with ink, which is something separate from the *klaf* (parchment), but rather, they are engraved onto the *luchos*, so that it [and him] and Torah are one.

(Likkutei Sichos, vol.1, p.96)



DAY 28
BS"D

Halacha:

In a bathroom, bath-house and well concealed swimming area, a woman need not cover her body.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

The reason for the role of "Akeres Habayis"

The Alter Rebbe wrote in his Shulchan Aruch (או"ח סימן רסג סעיף) that the reason that women are warned [/instructed] in the mitzvah of lighting Shabbos candles more than men is because they are "found at home and involved with the needs of the home."

The reason for this is: their being "found at home and involved with the needs of the home," they don't come into contact so much with the outside world, and are therefore not influenced by the outside world. They are therefore more capable to fulfill the role of "*akeres habayis*" and to run a Jewish home in the fitting way, including also adding to the husband's *shleymus* (completeness).

(From Sichas Yom Simchas Torah 5725), Hatznea Leches p.267



DAY 29

BS"D

Halacha:

While doing household chores such as washing and kneading, a woman may roll up her sleeves past her elbows if circumstance so necessitates- as long as she is not visible to any men.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Chana wasn't looking to raise a child that would stand out, just a sincere Yid.

Regarding the prayer of Chana "ונתת לאמתך זרע אנשים", it says in the *Gmara* that she requested that he will be "מובלע בין אנשים" (Concealed among people [meaning he should not stand out]).

That is to say: Chana did not request that her son, which was her only son, will be the leader of all the exiled *Yidden*... Rather, she requested that he be concealed among people, and in this way specifically he would make the impact he needs to make, though he won't be greater than all of his generation in his *chinuch*.

In this way he was educated in "היכל ה'" (the *Beis Hamikdash*): not to necessarily be the greatest *gaon*, but to be concealed among people, and to know "כל הימים אשר הי' הוא" (all the days which he will be alive, he is borrowed by Hashem), that he belongs to Hashem and to no one else!

Through her taking this path Shmuel became in his generation like Moshe and Aharon in their generation. Not only that, but "שמואל שקול כנגד משה ואהרן" (Shmuel is equal to both Moshe and Aharon combined).

(Chana just wanted a *Tomim* not a *Gaon* she wanted her child to feel and be taught that at he is here on "borrowed time," not that he should work at being better than others.)

(Hisvaaduyos 5720, vol.27, p.339-340)



DAY 30
BS"D

Halacha:

A nursing woman should take precautionary measures to assure that no men see her exposed.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

Tznius of Female Teachers Very Important

The mode of dress of the female teachers is obviously very important, and not only in the higher grades, but even in the lower grades. More attention needs to be paid to this.

Specifically, as is told that in one city in the times of the Tzemach Tzeddek, a *shochet* was fired because he wore galoshes. It is clearly not because there is an *issur* in wearing galoshes, but rather because this is an external sign on what is going on internally, and this suffices for the wise.

(Igros Kodesh, vol.9, p.216), Shaarei Chinuch p.284

Fitting to what was spoken about [*tsnius*], in regards to choosing (female) teachers, first there is a need to consider that they should not be a negative influence over the (female) students *chas ve'shalom* regarding *yiras shomayim*, *Yiddishkeit* and its *inyanim*, and this positive influence in this can be not only through revealed speech but also through positive conduct etc., all the more so when it applies to Torah learning, the teacher needs to be similar [to what is expected from the students] etc.

(Igros Kodesh, vol.13, p.352)



DAY 31

BS"D

Halacha:

As explained previously, local custom is taken into consideration regarding the regulations of modesty in dress only when the custom demands greater stringency -- not when the custom represents a lessening in adherence to halacha. Therefore, the laws prohibiting exposure of a woman's torso, her zeroa, and her shok are not affected in any manner whatsoever by regional modes of dress or fads.

This means that even if most women in a community, bungalow colony, etc. are lax in wearing proper necklines, sleeve lengths or leg-wear (e.g. in the heat of the summer, etc.), it is forbidden by halacha to follow suit. Regarding such a "custom" the neglect of properly covering one's body or limbs it is said "Minhag is the alphabetical equivalent of Gehinnom"

(Glory of the King's Daughter- Laws of Modesty in women's Dress)

The balcony in the Beis Hamikdash was added because of the righteous women

This matter emphasizes the high level of *nshei Yisroel*: When all of the men gathered and did not add a balcony in the *Beis Hamikdash*... it was added by the righteous women of *Yisroel*. Because the women were *tsnius*, in order to be able to see the *simcha* of *Beis Hashoava*, they felt the need to stand on a balcony. So, the women had a special balcony built that had not existed during the year. Through them there was an addition in the building of the *Beis Hamikdash*.

This is to say: In addition to the women's section in the *Beis Hamikdash* the entire year, since the women took part in the *Beis Hamikdash*... During the time of *Simchas Beis Hashoava*, when it is necessary to guard from matters that before this there was no need for- the guarding over a matter of *kedusha* was done through adding in "*asseh tov*" (doing good). This above addition in the building of the *Beis Hamikdash* was done by the women specifically.

(Hisvaaduyos 5716, Yom Simchas Torah), Hatznea Leches p.355



DAY 32
BS"D

Halacha: A woman who improperly exposes her body, arms or legs, in deliberate disregard for these laws may be divorced by her husband without payment of her kesuba. Her credibility regarding Halachic matters is challenged etc.

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

The glory of the King's daughter is internal: This anecdote has special significance for Jewish women, in some aspects even more than for men. Women have a tendency to follow the latest fashion, and it is not uncommon for fashion to be at odds with the dictates of modesty. Women need to know that the same Torah and mitzvos and the same principle of "the glory of a King's daughter is internal" which were valid in the old country continue to be valid in America. The same tradition of pure-hearted Jewish women who were the first to help build the *Mishkan* for the entire Jewish nation, as well as the holy mishkan and mikdash in their own home, so that the *Aibishter* (the One Above) could dwell within them, (for their home is an appropriate home for Him, so to say) continues to be valid here in America, just as it was in the Old Country, across the sea.

(Likkutei Sichos, vol.6, p. 364)



DAY 33

BS"D

Halacha: Selling immodest clothing is forbidden unless the specific article can be worn *also* in a modest manner, e.g. a sleeveless dress which can be worn with a long sleeve blouse

(Glory of the King's Daughter- Laws of Modesty in Women's Dress)

A woman who owns immodest garments that cannot be modified or worn with other garments may sell or give them only to a non-Jew who will either wear them or sell them to other non-Jews. If this is not possible the garment should be disposed of, even if it involves a great loss.

Halichos Bas Yisroel p. 80

Tznius even while home alone: This is to say, [Kimchis] conducted herself in the ultimate tznius, to such an extent that even when she was in her home alone, when no one was with her, the walls of her home did not see the hair on her head. [In this way] she influenced her sons, to such an extent that through this they all merited to me *Kohanim Gedolim*. This means that the way she conducted herself had an influence years late, when her sons were after bar-mitzvah age, twenty years old, that then they were fitting to *Kehuna Gedola*. This also impacted their children, and grandchildren, since with *Kehuna Gedola* is passed down from father to son.

Since the oral Torah tells us this story, it is understood that this story is not speaking of a past event alone... since Torah is an "instruction for life" for each *bas Yisroel*. She should know the importance of being careful in the matter of *tznius*, even when no one is home etc. The reason for this is: since one's habits become one's nature, if she won't be careful with the matter of *tznius* when she is alone at home, she may forget and behave in such a way also when someone is home etc. Conduct in the ultimate *tznius* impacts and has an influence on sons and grandsons, as is learned from the story above.

(Hisvaaduyos 5742, p.2190)



DAY 34

BS"D

Halacha: In general, clothing that is fashionable in non-Jewish society may be worn only if it conforms to Jewish standards of modesty. If this clothing oversteps propriety in even the smallest detail, it is a violation of the Torah injunction, "You shall not walk in their statutes"

(Halichos Bas Yisroel page 101)

The Home is a Place of Kedusha: One should not follow the winds of the time. A Jewish home must be run entirely differently from the home of a non-Jew, *lehavdil*. It should even be on a higher level of *kedusha* than other Torah observant homes. In other homes the norms of the world have importance, but his home must be run only in accordance to Torah, *Yiddishkeit* and *kedusha*. It should be strikingly clear to children that their father and mother are different from everyone. It's possible other women don't dress *tsniusly be'hiddur*, but their mother is dressed in the ultimate *tsnius*. Other fathers are not careful to be as honest in business dealings as possible, but their father is honest and does business with *emuna*.

Even when a child is small, and not able yet to grasp the meaning of Torah and *kedusha*, he can already sense that his home is different than other homes and thus he is automatically not influenced by other children.

When he grows he will also remain uninfluenced. He will be directed solely by Hashem's Torah. "ודברת בם" until even his mundane speech are only words of Torah. When he matures and gets married, goes into the world, builds a family, has the yoke of *parnassa* on his shoulders- then too he will establish set times to learn Torah every day. When he is involved in material matters he will say "*Shir Hamaalos*" and have complete *bitachon* in Hashem, and will conduct his business only according to Torah.

(Likkutei Sichos vol. 3, p.792), Shaarei Chinuch p.125



DAY 35

BS"D

Halacha: A woman may not wear clothes that have been manufactured specifically for men, even if she wears them with clothes that are clearly and exclusively made for women. Some authorities allow women to wear men's garments for protection against rain or cold, provided that they are only worn temporarily. There is no prohibition against women wearing male undergarments that cannot be seen. For example, a girl may wear her father's undershirt, or even pajamas, provided that she wears a women's garment over them.

(Halichos Bas Yisroel page 101-102)

There must be a cleansing in the "kiyor" before entering the home: In our times, the Jewish home needs to be established and built in a way that Hakadosh Baruch Hu can dwell in it. [This applies] not only on Shabbos and Yom Tov, but each day and night throughout the entire year. Therefore, a Jewish home, which is a *Mishkan* for Hakadosh Baruch Hu- has all kinds of roles and jobs which needs to be done within it. However, before approaching to do any kind of *avoda*, if one desires to do it according to the will of Hashem, there needs to be a "cleansing" from the *kiyor* (sink) and it's basin: it is necessary to remove the dust, mud and all of the unclean and impure things that can become stuck [onto a person] from the street, so that they remain outside and do not enter into the home.

In regards to making the *kiyor* and its basin, Hakadosh Baruch Hu relates in His Torah that the *kiyor* was made from the mirrors that *Nshei Yisroel* donated for the building of the *mishkan*. Every Jewish woman is an "*akere habayis*" and on her is dependent the conduct of the Jewish home. She needs to ensure, (and this applies to herself, to her husband and children), that when they enter from the street, where winds blow, sometimes positive winds, and sometimes winds that can bring into the home matters that are not blessed for a Yid- there needs to first be a cleansing with the *kiyor* and it's basin before entering the home. This is a matter that is truly precious.

(Hisvaaduyos vol.36, p.367), Hatznea Leches p.125-126



DAY 36

BS"D

Halacha: Women may wear garments manufactured for both men and women, provided the garments are not immodest. If a garment is manufactured in different styles, one for men and another for women, a woman may not wear the man's style (or vice versa).

(Halichos Bas Yisroel page 102-103)

Prioritizing Ruchnius over Gashmius: The defining points of the life of Sara was not that she was in the house of Pharoah and the house of Avimelech, because the fact that a big king praised and glorified her beauty to such an extent that he took her to him [forced her to marry him]- not only did she not consider this something important, but on the contrary, this caused her great distress and suffering like no other- what involvement does a *bas Yisroel* have with a *goy*? How much more so when we are speaking of Sara *Imeinu*.

In what way was the true expression of "*Chayei Sara*"? Rashi says on our Parsha (24:67) "her candle was lit from *erev Shabbos* to *erev Shabbos*, a *brocha* was found in her dough, and a cloud of glory over her tent." The three *mitzvos* unique to *n'shei Yisroel*!

Since it is understood even to non-Jews, *lehavdil*, that the life of Sara was not expressed in the same matters that the women of the nations of the world are immersed in, the kingship of Pharaoh and Avimelech, wearing a nice dress, shoes with the highest heel etc, but rather, her life was about more lofty matters, "a candle that was lit from Shabbos to Shabbos etc." this is an explicit instruction for every *bas Yisroel*, the daughters of Sara *Imeinu*, that her "life" needs to be the three matters of the life of Sarah: "a candle that was lit from *Shabbos* to *Shabbos*", "a *bracha* in her dough"- which is *kashrus* of food and drink, and "a cloud of glory on her tent"- *taharas hamishpacha*, including the matters of *tznius*, hair covering etc.

(Hisvaaduyos 5743, vol.1, p.500)



DAY 37

BS"D

Halacha: Bright, red clothing is considered immodest. Tight fitted clothing is also considered immodest because it outlines the body. *See footnote in Halichos Bas Yisroel for further discussion.

(Halichos Bas Yisroel page 104)

Jewish women did not follow the Mitzri women: ...The [Jewish] women in *Mitzrayim* did not follow the *middos* and the conduct of the women of *Mitzrayim*- though the *Yidden* were a minority compared to the *Mitzrim*, and they were even slaves to the *Mitzrim*, still, when it came to their personal conduct, and the conduct of the home, especially when it was related to "garments", the *Yidden* "did not change their way of dress"... They were not affected by the fashions and conduct of the *Mitzrim*, or the other nations that lived in *Eretz Mitzrayim* surrounding them. They conducted themselves according to what they learned from the holy *Imahos*, Sara, Rivkah, Rachel and Leah...

At the beginning of the summer, when there are external, foreign "winds" starting to blow in the world, which entice women to a lack of *tsnius*- and not like the clothes of previous generations, but of an entirely different nature. There are all kinds of excuses; *Yidden* are a minority among the nations surrounding, what is the harm if [the Jewish woman] is not distinct [from the *goyim*] in her home... this is not particularly *assur*, it is not called "*chilul Shabbos rachamana litzlan*", or to not eat kosher... it is only being slightly similar [to the *goyim*] in dress and conduct.

Upon this is dependent the entering into *Eretz Yisroel* in our generation: that each one of us awaits the speedy coming of *Moshiach*, which will send us all to *Artzeinu Hakdosha, Eretz Yisroel*. We also need [as the Jewish women in *Mitzrayim* needed] that Hakadosh Baruch Hu will declare and sign His holy name upon the conduct of each women, big or small, that she conducted herself according to the "instructions", according to the way she knows that the holy *imahos*, Sarah, Rivkah, Rachel and Leah conducted themselves.

(Sicha to Kinnus of Nshei U'bnos Chabad, 28th of Iyar 5728, according to recorded video footage), Hatznea Leches p.83



DAY 38

BS"D

Halacha: Although it is proper for a woman to make herself up attractively when she is alone with her husband, she should not exaggerate when going out in public.
(Halichos Bas Yisroel page 104-105)

Looking like Yidden despite being minority: While we are still in *galus*, in a state of being a minority (in quantity) among all of the nations, not only does this not cause a weakening *chas ve"shalom* in the conduct [of Yidden] according to Torah and *Yiddishkeit*, or that they should want to conceal *chas ve"shalom* their *Yiddishkeit*. On the contrary: this fact causes them a feeling of strength and pride, in knowing that *Hakadosh Baruch Hu* gave them a special strength. Even though they are a minority among all of the nations, they are able to behave according to the will of *Hakadosh Baruch Hu* in a complete way and with *simcha*.

In this way [*Yidden*] merit respect and admiration in the eyes of the surrounding nations of the world. They see the strength of the *emuna* of *Bnei Yisroel*. Despite the difficulties and tests they stand strong in all matters of *Yiddishkeit*, and behave according to Torah. All of this occurs not only during special times, *Shabbos* and *Yom Tov*, but also in day to day life. Not only when they are in *shul*, *yeshiva* or at home, but also when going out in the street it is recognizable on them that they are Jewish and behaving according to Torah.

This is seen especially by *nshei Yisroel*. The difference between them and the other nations stands out and is recognizable in external garments, *Yiddishe*, *tsnius* clothing as is fitting for a *bas Yisroel* that conducts herself in the path of the *Imahos*, Sarah, Rivkah, Rochel and Leah.

This fact arouses by the nations of the world respect and admiration towards *Bnei Yisroel*, so much so that they help and aid *Bnei Yisroel* to live day to day life in the spirit of *Yiddishkeit*. They do this, [aiding the Jews] with a friendly countenance, as we see especially in this country.

And the main thing is: Through this we merit the addition of all of the *brachos* of *Hakadosh Baruch Hu*, since, besides for this that the conduct is according to Torah, the fact that a Yid is fulfilling *Yiddishkeit* with strength and pride despite being a minority among all of the nations arouses a great *simcha* by *Hakadosh Baruch Hu*... and as a result *Hakadosh Baruch Hu* increases His *brachos* with His full, open, holy hand, in revealed goodness.

(Hisvaaduyos, vol.5745, vol.5, p.2995)



DAY 39
BS"D

Halacha: A woman may not stand naked in front of sifrey Kodesh unless they are covered. It is best not to leave a child undressed in front of sifrey kodesh for an extended period of time. It is permitted to change a baby's diaper where there are sifrey kodesh. A receptacle into which the child relieves himself may also be left in the room. Nevertheless, it is praiseworthy to be stringent in this matter, especially if there are many sifrey kodesh in the room. When possible, it is preferable that the baby be changed and the receptacle be placed in another room.

(Halichos Bas Yisroel p 105-106)

Tsnius of Chasson and Kallah: In the early years when the Rebbe was still *mesader kedushin*, there were once a *chasson* and *kallah* that flew together on the same flight after their *vort* from one state in America to New York. When the Rebbe was informed of this, he canceled his involvement in the *chassuna* (being *mesader kedushin*), and this was before the *chupa* (the *chupas* usually are conducted by his holy room). He went home and instructed me to inform him when the crowd disperses...

There has been in recent times a breach that the *chosson* and *kallah* stand together after the *vort* to be photographed, and even in a studio [by a professional] etc., [the Rebbe said] that he was very dissatisfied with this and requested for me to publicize in his name the two matters above.

(Shaarei Shidduchim, p.203, notes of Rabbi Leibel Groner)



DAY 40
BS"D

Halacha: The Torah forbids a married woman to appear in public with her hair uncovered. Dath Yehudith mandates that she also cover her hair in a semi-public place, even if men are not usually found there. Women of later generations have taken it upon themselves to cover their hair in the privacy of their homes.
(Halichos Bas Yisroel p.83-84)

Hair covering: The purpose of a *sheitel* is that the hair will be entirely covered. If only a portion is covered it does not fulfill its purpose. She should make efforts that also others will conduct themselves this way (covering their hair entirely, with a *sheitel*), and should explain to them that this is the path to, and the *segulah* for, health, *parnassa*, true *nachas* from the children...
(Igros Kodesh vol.8, p.217)

