



DRESS
IN ACCORDANCE WITH
THE HALOCHOH

Published by the Rabbinical Committee
to uphold
the Honor of Jewish Sanctity

Under the leadership of
Rabbi Shmuel Halevi Vosner, Shlita
and Rabbi Nissim Karelitz, Shlita

ALL TROUBLES STEM FROM A LACK OF MODESTY

In his book, *Taharas Yom Tov* (8:9), the Chasan Sofer writes that he heard from Maran, the leader of Israel, the holy Chasam Sofer, zt"l, as follows:

"That which this last exile has been more severe than the early exiles, and not a single day passes without a new curse which surpasses the last one, is due to the fact that in all other exiles there was no immodesty among women, while now this is not the case. Now, because of our many sins, immodesty has become common among women. This is far worse than all the other sins in the Torah."

The Chofetz Chaim wrote in one of his letters (5684):

"The reason for this matter (that there are troubles and destruction and punishments and that there is a decline in the generations) is that we have ourselves distanced the Holy One, blessed be He, from us because of this awful thing called "fashion". We have, with our own hands, canceled G-d's own words, *and your camp shall be holy*, "and G-d will not see a shameful thing among you". For the power of impurity greatly overwhelms with immodesty.

From this results all evil and trouble, and so it is written in our Holy Books:"

Already thirty years ago, with the advent of short and narrow clothing, Maran HaGaon HaRav Elazer Menachem Man Shach, Shlitza, at a gathering for the purposes of strengthening Modesty held in Jerusalem said the following:

"If the wives of our Torah scholars in Kollel wear such clothing, we will have to close all of our Kollels. For if their wives wear indecent clothing, what worth is their to their husband's Torah? Does not all their Torah learning go to the Sitra Achra (forces of impurity)? Evil and hard decrees will descend upon the world." As our Sages, brought by Rashi in Parshas Noach, have said, "Wherever immodesty and promiscuity are to be found, chaos and pandemonium will come to the entire world, killing both evil and good people, Heaven forbid!" Awful and terrible! G-d protect us," (as told by Rabbi Yehuda Adis).

To receive this pamphlet and other publicationsÉ:

- In IsraelÉ: Mishmeret Hachaim TelÉ: 03-574-3006
- In U.S.A.É: MonseyÉ: 845-425-6176 / BrooklynÉ: 718-209-2912

TRANSLATED BY REUVEN BRAUNER

IMPORTANCE OF STUDYING THE LAWS OF MODESTY

We are living in times of increased immodesty. Impure non-Jewish influences have been threatening the sanctity of Jewish women and girls, and of our entire people.

The Jewish principle of Modesty, that fundamental cornerstone of the Jewish People's existence, is under attack and in danger. Divine Providence and our need for G-d's protection against our enemies are dependent upon our observing the laws of Modesty. When Modesty is weakened, the Holy Shechinah disappears from Israel and, Heaven forbid, we will be condemned, as it says: **וְלֹא יִרְאֶה בְּךָ עֲרוּת דָּבָר וְשָׁב מֵאַחֲרֶיךָ**, "and G-d will not see a shameful thing among you, and turn away from behind you".

It is of supreme importance for us to be particularly meticulous and punctilious regarding the observance of this Mitzvah. It is a minimal requirement to vigorously pay attention to its details, lest one violates a fundamental aspect of these most serious of laws for which a woman, in but a brief moment, may sin and thus may cause many others to commit thousand of sins, so destroying many generations.

Experience has proven that it is impossible to avoid erring in these matters without routine study of the details and bases of the Laws of Modesty in Dress and Behavior. This is especially true in our generation within which the impurity of the street is eating away at the fabric of modesty. As such, study of these laws is even more imperative than ever. As it is well known, it is required to learn the laws of those matters where the evil inclination causes people stumble.

Accordingly, we address our Daughters of Israel, and ask that each one of you establish for yourselves a set time for learning the Laws of Modesty in Dress and Behavior. As it is natural that our desires and inclinations lead us astray, it is only through the study of these laws that we will have the necessary strength to withstand the challenge, and properly observe the Mitzvah, and in accordance with the Halochah. It is most important that these laws be taught to schoolgirls.

All women who observe these laws with the proper care and consideration will be blessed with strong and healthy children, life, food and an abundance of blessings, and she will merit other blessings and benefits. G-d will protect their homes from all evil and they will be successful in body and soul, in this world and in the World to Come. It is in the merit of these righteous women which will bring the future Redemption (Ruth Rabbah 3:4).

Signed - for the sake of sanctifying our camp

Rabbi Shmuel Halevi Wosner

Rabbi Nissim Karelitz

The Wishnitzer Rebbe

The Belzer Rebbe

Rabbi Michael Yehudah Lifkowitz

Rabbi Ovadiah Yosef

Rabbi Shmuel Auerbach

The Alexander Rebbe

The Sadiguer Rebbe

Rabbi Pinchas Scheinberg

THE OBLIGATION TO TEACH THE LAWS OF MODESTY IN SCHOOL

To our great dismay and sorrow, we are witnesses to a serious degradation in the observance of the Laws of Modesty among those counted as Charedim (G-d fearing). By their laxity in these matters, there has been a deterioration in observance amongst other Jews as well. **There is, therefore, an urgent need to institute and expand routine courses in these laws, particularly to schoolgirls.**

It is important to emphasize the sin of causing others to sin.

Blessed are those who cause others to be careful and those who themselves are careful in this matter.

Assuredly, in the merit of observing these rules of conduct, many ills which are spreading among the young and old alike will be prevented. The merit of observing this Mitzvah will protect those who observe it, and all of Klal Yisroel.

All those who establish regular classes in these matters will have the great merit of crediting the many, a merit without measure.

Written and signed - for the welfare of the public,

Aharon Yehudah Leib Steinman
Michael Yehudah Lifkowitz

19 Iyar, 34TH day of the Omer, 5759

I wish to join with the call of Gedolei Yisroel, Shlita, regarding the requirement for Jewish women and girls to learn the Laws of Modesty which form the foundation of the Sanctity of the Jewish People. Although these matters are known to all those who bear the name Israel, to our great sorrow, observance of these laws is slowly being eroded. Hearts are turning cold to these issues due to the fact that immodesty has become publicly acceptable. G-d have mercy!

Disregard for observing the strictures of Laws of Modesty results in many serious offenses. Our Sages have already said: Far worse is the one who causes his fellow to sin than were he to have killed him, Heaven forbid. As such, Gedolei Yisroel have instructed that it is most critical to establish regular classes in these matters for women and schoolgirls, alike. For learning leads to practice, and this will result in re-establishing the Crown of Honor to Israel and to its sanctification.

Blessed be those who strive to observe these laws, studying them and teaching others without which there would be no Torah and no Klal Yisroel, Heaven forbid. In the merit of becoming aware of these matters, and observing them properly, we shall soon merit the Redemption and Salvation of Israel. The glory of G-d will soon be revealed, in our days.

Signed, Shmuel Auerbach

INTRODUCTION

The style of clothing nowadays is considerably different than that of earlier generations. No longer do Jewish women wear quiet, simple and modest dress. Popular (non-Jewish) fashions which surely did not originate in "study of halls of Judaism" have become the accepted vogue. These styles have one underlying motive, to attract the eye by emphasizing the form and shape of the body. This is in direct opposition of what the Torah wants!

Cultural influences and habit have confused the concept of modesty, even among our most modest and righteous women. Fashion designers attempt to "purify the impure" by adding pseudo-kosher elements to their designs in an attempt to cause Jewish girls to forget their calling as the Holy Daughters of Israel. Slowly, but surely, the Mitzvah of modesty¹ is being rubbed off as would "the dust from a person's or animal's feet."

Anyone who gives thought to these matters and researches the Talmud and the Halachic sources cannot help but conclude that the Laws of Modesty in Dress and Behavior are, by no means, stringencies and extremes. Rather, these are exceedingly serious matters with detailed rules and regulations. Moreover, these laws form the fundamental basis for the entire concept of the Sanctity of the Jewish People. Our entire material and spiritual future is dependent upon the strict and proper observance of these laws. It is our obligation to be exceedingly heedful and scrupulous about them.

From the earliest days, since the Creation of the world, has G-d declared that the most important and most honorable Mitzvah for women and girls is the Mitzvah of Modesty. This is the only one for which G-d made the Woman swear upon her creation and on the creation of each of her limbs, He said twice, "You are to be a modest woman; you are to be a modest woman." (Bereshis Rabbah 18:7). Chazal (Kesubos 72) have said that the woman's essence and existence rests upon her observance of the Laws of Modesty. Without modesty, she is not worthy of being a wife.

When a Jewess dresses cautiously and acts modestly, her reward and status is equal to that of the כהן גדול (High Priest) of whom much was demanded by the Halachah in dress and behavior. By her modesty, she atones for her household and family, as did the altar and the Kohen Godol atone for the sins of the entire House of Israel (Tanchuma, Vayishlach 6).

The reward for observing the Laws of Modesty merits the presence of the Shechinah - G-d's Holy Emanation - among Israel. We will be saved from all sorts of troubles, illnesses and war. Moreover, we will be filled with much goodness and all the blessings in the world, as we learn, "If I (G-d) am here, all (blessings) are here". (Succos 53a).

No treasure is greater for Jewish sons than the modesty of their mothers, as Chazal have taught, "Due to the modesty of Kimchis did she merit that all her seven sons became Kohen Godols" (Yoma 47). "Any woman who departs herself in modesty merits bearing kings and prophets" (Tanchuma, Vayeshlev). "A Daughter of Israel who is modest is fitting for marrying a Kohen Godol and to have Kohanim as her sons" (Tanchuma, Vayishlach). When a woman behaves in accordance with Jewish Law, she merits sons who will master the Written Torah and the Mishna, who will perform good deeds, of whom will be those who are wise, knowledgeable, charitable and learned." (Bamidbar Rabbah 8:10, Tanna D'vei Elyohu Rabba 18).

However, if a Jewish woman is immodest in dress, not only does she commit serious offenses every minute, she causes harm to others and causes all who see her to sin! She harms herself and denigrates her holy soul. This is very grave for she causes the many to sin. She has no part in the World to Come, Heaven forbid.²

It has been said that there is no sin as grievous as this one which a woman or girl could commit in a brief moment and which results in her accumulating thousands of sins in one day, destroying many families for generations with one sin.³

In addition to all that we have said above, the immodest woman causes harm to Klal Yisroel by driving away the Shechina, G-d's Holy Presence, from Israel, Heaven forbid, as it is written: "ולא יראה בך ערות דבר ושב מאחריך" and G-d will not see a shameful thing among you and turn away from behind you" (Devorim 23:15). Such a behavior will force upon us sicknesses and great woes, wars and poverty. (The Chofetz Chaim, of blessed memory, wrote at great length on this in a famous letter and as published in his book Chofetz Chaim.)

Should it be that a Daughter of Israel takes all this upon herself? Should she cast upon herself and her family destruction and ruin for many generations hence? And even if her evil inclination deceives her and tells her that so many "good" women do so behave and act, and they all are wearing such dress and fashions and styles, and after all, there is nothing else to buy in the shops... pay no heed! Will this defense be of any help on the day you stand before the Heavenly Court?

Would a proper Jewish woman dream of eating non-kosher food? Would she dare argue that it is permissible since everyone else is doing it? Would she dare say, "This is all that is found in the market"? Would she dream of saying, "Well, it is mostly kosher"? The thinking person certainly understands that "even a single small stain ruins the entire suit".

The Halochoh is that a woman's and girl's entire body must be properly and modestly covered.⁴ The following pages will explain and illustrate those parts of the body and those limbs which must be covered in accordance with the Halochoh, and those which may be exposed. The proper and modest manner of dress will be discussed.

1. From Machanecha Kadosh (by Rabbi Yaacov Didofsky, Jerusalem 5691). More than fifteen negative and positive commandments and curses are enumerated in the Torah which are observed each and every minute when one is modestly dressed (totaling hundreds and thousands of Mitsvahs a day!!). Alternatively, those who transgress by dressing and acting immodestly accumulate thousands of serious offenses daily. As the author of this book wrote: The Torah has warned us regarding doing anything which results in the exposing of those parts of the body which must be covered or causes others to have improper thoughts. Modesty is the barrier against impropriety and licentiousness! Immodest clothing arouses suggestive thoughts and results in violations in the laws of sexual morality. One who wears immodest clothing transgresses the prohibitions of: "and your camp shall be holy", "protect yourself against all evil", "dishevel the woman's hair", "you shall be holy", "you shall make yourselves holy and you shall be holy", "and the Lord your G-d shall you fear", "and to it [the Torah] shall you cleave", "you must not place a stumbling block before the blind", "you must not expose the nakedness", "you must not follow in their (non-Jewish) ways", "no nakedness shall be seen among you", "you must not desecrate my Holy Name", "You must not follow the evil ways of the many", "a woman must not wear a man's garb", "You shall not add to", "your shall not murder", "cursed is he who does not uphold the words of this Torah, and perform them", "cursed is he who causes the blind to err in his ways", "you shall not desecrate your daughter by prostituting her" (by allowing one's wife or daughter to become accustomed to promiscuity and failing to supervise them).

2. It is a Torah prohibition for a man to gaze at a woman or a girl. Anyone who causes a man to gaze at her is severely punished! The Rambam has ruled (Laws of Repentance 3:6) "These are they who have no part in the World to Come. Rather, they are cut off and lost forever and ever...those who cause others to sin." And so said our sages (Shabbos 149b), "Anyone whose causes his neighbor to be punished because of his actions, shall not enter within the domain of the Holy One, blessed be He." The Gaon, Rabbi Y. M. Lifkowitz, Shlita adds, in accordance with that explained in the Gemoroh (Taanis 24a), "It is better to return to the dust rather than cause others to sin" - since the entire reason for her existence as a Daughter of Israel is to be modest! Should she be an obstacle and cause others to sin, and be immodest, her whole existence is not worthwhile."

3. Chazal have said (Yoma 9b), "Why was the first Beis HaMikdash destroyed? For three reasons, idolatry, immorality and bloodshed. Immorality as it is written (Isaiah 3:16), "And G-d said, 'Because the daughters of Zion are haughty, walking with outstretched necks and winking eyes, walking with dainty steps, jingling with their feet, etc.'"

The prophet wrote his prophecy for all generations and takes pain to go into great detail as how the daughters of Zion dressed and behaved immodestly. They put on make-up and perfume to attract men, they wore tight clothing and implanted the evil inclination among the people. This resulted in the destruction of the Beis HaMikdash (Shabbos 62b, Yoma 9b). Rabbeinu Yona ruled, "Women must be modest and take care that others, aside from their husbands, do not look at them. For one who looks at her face or at her hands descends to Gehenna. She is punished for each one of those who look at her, for it is she who caused them to sin due to her improper behavior. It was she who caused others to fail."

4. A married woman must modestly cover her hair. In order that her head-covering covers her hair properly, many women wear a smaller close-fitting cap under which all the hair is gathered. Over this they tie a scarf. The only Mitzvah regarding modesty and spelled out in detail in the Torah is the Mitzvah of covering the hair for a woman as we learn from the procedure with the Sota (woman suspected of immoral behavior with a man other than her husband) (Parshas Nossah) "...and he disheveled her hair". The married woman must cover her hair with a scarf when going out in order to hide the beauty of her hair from others. Since the Sota behaved like a non-Jewish woman who adorned her hair to attract the attention of other men, the Kohen uncovers her hair and says to her, "This is what you wanted!" (Bamidbar Rabbah). For if she is married, she must hide her beauty more so than must the unmarried girl. From time immemorial, covering the hair has been the jewel in the crown of modesty amongst Jewish women.

Remember, Satan unceasingly strives to make us forget this holy Mitzvah. He has, with complete and utter devotion, for so many generations, attempted to turn hair-covering from a rudiment of modesty to a means for drawing attention thus, by inciting the evil inclination, the Satan causes others to sin. Happy is the portion of the Daughter of Israel who bravely stands apart and distances herself from foreign dress. Happy is she who does not shirk from observing this Mitzvah. Rather, she sets an example. She is proud that she fulfills G-d's commandment and appropriately covers her head as have the holy women in all earlier generations.

OBLIGATION TO COVER THE BODY

The Halochoh requires women and girls to properly and modestly cover their entire bodies. Many communities are meticulous about modestly dressing their young daughters, even from the young age of three, while others are careful with this Mitzvah from the age of five or six.

OBLIGATION TO COVER THE AREA AROUND THE NECK

Although the neck itself may be exposed, the entire area around the neck must be covered. It is forbidden to bare even a small portion of this area, even accidentally or momentarily.

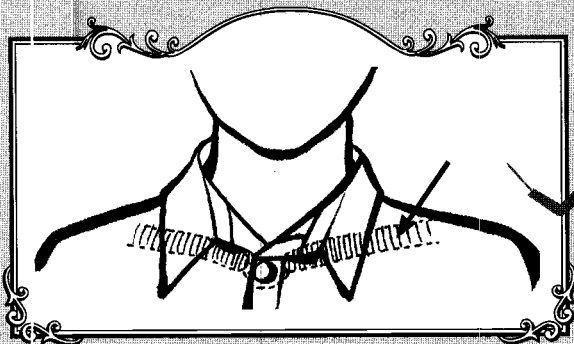
The difficulty regarding covering the neck arises with:

1. Clothing without collars
2. Clothing made from elastic or stretchable fabrics
3. When a handbag or shoulder-bag is hung on the shoulder and the strap pulls down on the material pulling it away from the body and widening the collar.

In all these cases, one must be extra careful.

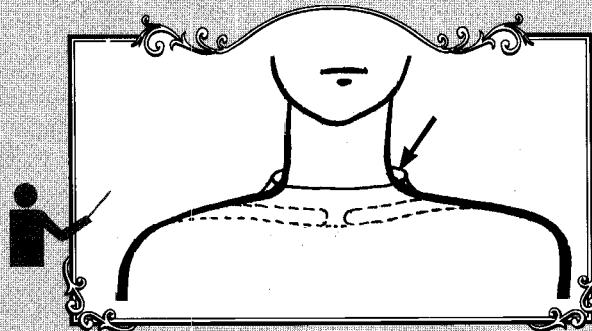
The traditional widespread custom in Jewish Communities is to cover the neck entirely. Praiseworthy is the woman or girl who covers her neck at least partially (with a slightly high collar or similar).

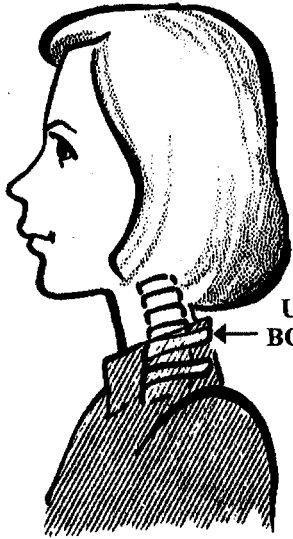
Many women wear blouses with closed or buttoned-down collars because the possibility of inadvertent exposure in the area around the neck is lessened.



The collarbone is not a part of the neck and must be covered. It is, therefore, obligatory that the top button of the blouse above the collarbone at the point where the neck begins to slope down is closed and that nothing below it be exposed.

The neck is defined as ending where it begins to slope towards the shoulders. The neck above this point may be uncovered. Below this point, it must be covered.

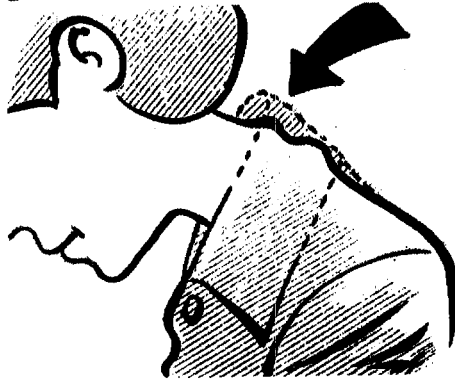




UPPERMOST
BONE IN SPINE

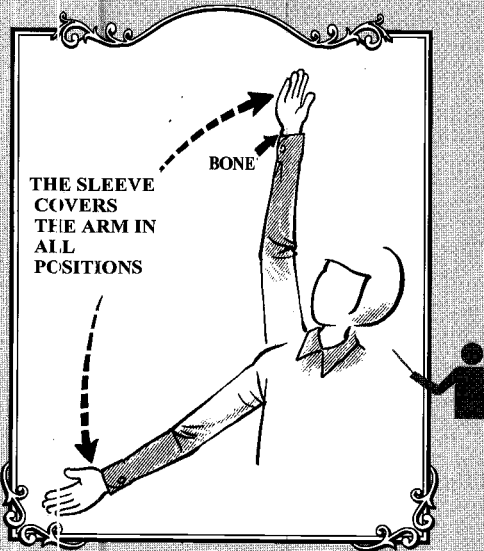
The uppermost vertebrae (bony segments) in the spinal column and anything below it are not part of the neck and must be properly covered. This area must never be exposed regardless of the position or pose you assume.

This vertebra can be located by standing up straight and bending your head forward. This bone can be felt with your hand.



OBLIGATION TO COVER THE ARMS

The arms must be covered. There is a difference of opinion amongst the Poskim (Halochic decisors) regarding the Halochic definition as to which parts of the arm must be covered.



Many Poskim rule that the "arm" extends to the point where the forearm ends and meets the hand, that is, the wrist. According to this opinion, you must cover your arms until this point.

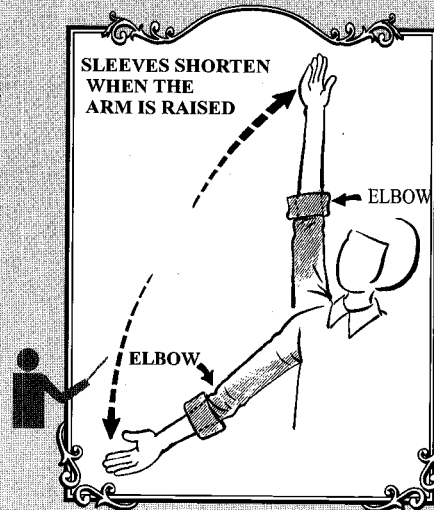
Many communities have accepted this opinion and are careful lest any part of the forearm is exposed, even when the hand is raised.

Families who for generations have conducted themselves in accordance with this opinion or are stringent with other laws or customs of dressing modestly should not change their custom as it says, "ואל תטוש תורת אמך", "Do not forsake the teaching of your mother" (Mishle 1:8, 6:20).

More lenient opinions require the arm to be covered from the shoulder until the area below the elbow. Regardless, all opinions agree that the elbow itself must be completely covered at all times and that it is forbidden to expose the elbow, even accidentally.

It is, therefore, even according to the lenient opinions, necessary to cover the forearm well below the elbow (about half way between the elbow and the wrist) so that the elbow remains covered even if you raise your arm straight up and the sleeve shortens. This requires a sleeve which covers $\frac{3}{4}$ of the arm.

Since sleeves with wide openings will fall back when the arm is raised, it is imperative to narrow the sleeves at the end with buttons, cuff-links or with an elastic.



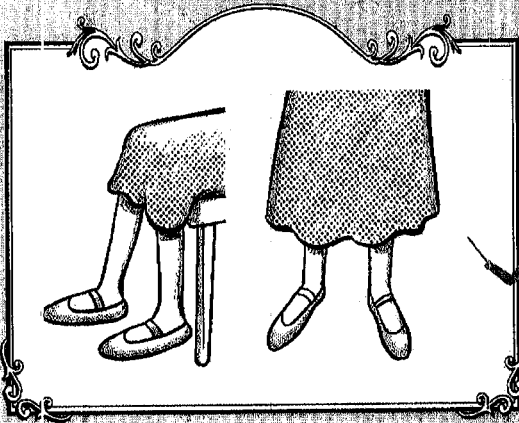
REQUIREMENT TO COVER THE LEGS WITH A SKIRT AND LONG STOCKINGS

Our sages have taught that a woman's ג'ו'ו (bare leg) is "indecent". It is, therefore, necessary to completely cover the leg with an opaque garment, as is necessary with other parts of the body.

Since the majority of Poskim (and so is the Halochah) say that the ג'ו'ו is the lower leg beneath the knee extending to the ankle, it is obligatory to cover the entire leg with a long skirt and opaque stockings.

All Poskim forbid the exposure of any part of the knee at any time, even momentarily.

It is a particularly serious offense to expose the leg above the knee or even cause its form to be made out. Therefore, even when wearing heavy stockings, this area must be covered with a wide skirt or dress.

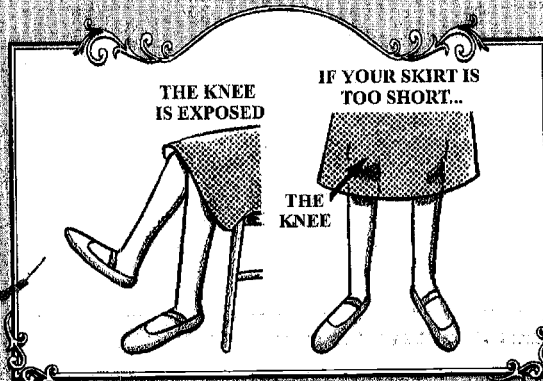


The knees must be appropriately covered with a skirt or dress, even when wearing thick stockings.

Since it is not permitted to expose the knee even for a brief moment, as when alighting a bus, when sitting or running, etc., in practical terms, the skirt must be long enough to cover most of the lower leg to prevent accidental exposure. Anyone who wears longer skirts is to be praised.

Since the knee may be exposed when running, jumping, sitting, alighting a bus, crossing one's legs, etc., it is forbidden to wear skirts which are too short.

Remember: Any movement other than standing shortens your skirt!



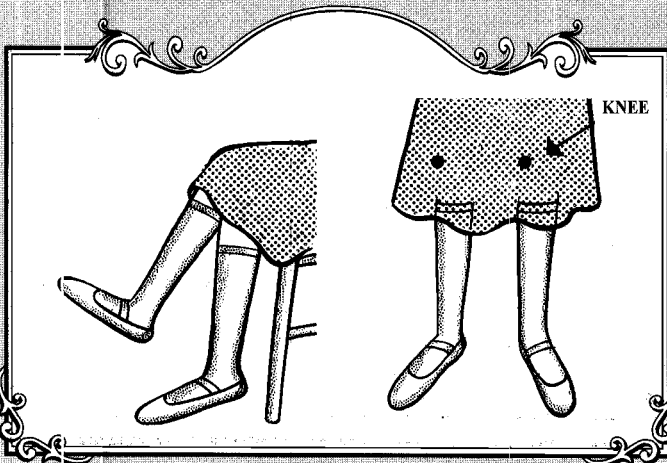
Narrow or straight skirts cause exposure of the knee and leg when you alight a bus, going in and out of a car and so on, since they are insufficiently wide enough to prevent the skirt from rising up.

All that we have explained here comes in addition to the prohibition of causing the form of the body to be projected through one's garments, as would be the case with straight-cut clothing, as we will see on the next page.



All opinions agree that even the smallest area of flesh of the leg must never be exposed even for a short moment. Therefore, knee-high stockings (those that cover the leg up to,

but not over, the knee) should not be worn since the skirt may rise up and expose the area between the knee and the top of the stocking, as would be the case when running, sitting, when a wind blows, bending over, etc. The same problem is shown in the above illustration

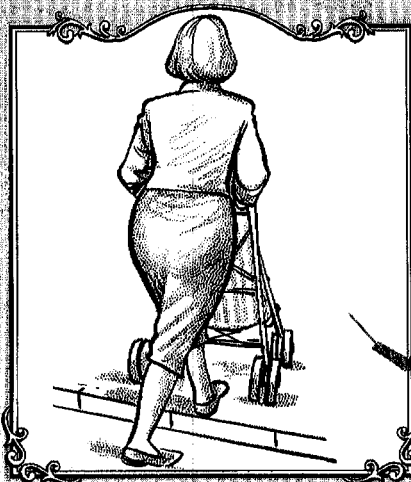
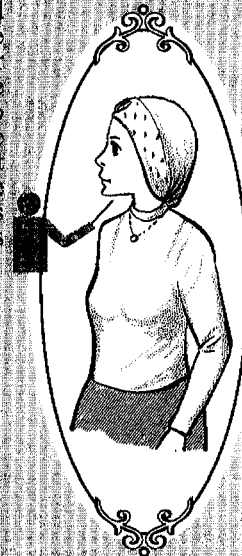


PROHIBITION AGAINST WEARING TIGHT BLOUSES AND SKIRTS

The requirement for covering the body includes the necessity for concealing the form of the body. No body part or limb must project or protrude through the clothing. Narrow blouses and tops or skirts are forbidden inasmuch as they will certainly result in others having improper thoughts since they do not hide the form of the body. Girls, even from a young age, should be trained in this matter and become accustomed to wearing wide blouses and skirt fabrics which do not cling to the body.

Blouses made from flexible and elastic materials which cling to the body on the inside, such as Tricot or other tightly-knit materials, are forbidden. It is an obligation to wear only wide blouses. The wearing of an open jacket or vest will do nothing to conceal the clinginess of these types of blouses which will only appear to others as an undershirt.

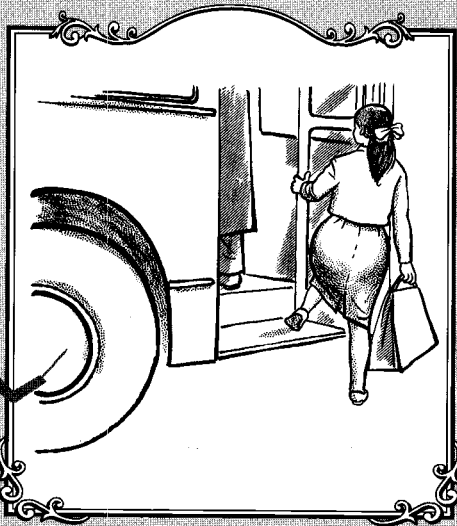
It is prohibited to project body parts or limbs for even a brief moment. Skirts and dresses which are not sufficiently wide, such as those which are narrow or straight-cut, will conceal neither the pelvic area nor the form of the body in that area when you walk. When lifting the leg or sitting, these types of skirts become very close-fitting and are, therefore, forbidden.



It is, therefore, necessary to add an extra 4 inches of material at the thigh area above the actual measurement in order that no parts of the body are projected while walking. Besides this, the skirt must be wide enough that it will not cling to the body when the leg is raised, as explained on the next page.

It is prohibited to project body parts or limbs even for a brief moment. Skirts and dresses which are not sufficiently wide, such as those which are narrow or straight-cut, will conceal neither the pelvic area nor the form of the body there when walking. **When lifting the leg** or sitting, these types of skirts become very close-fitting and are, therefore, forbidden.

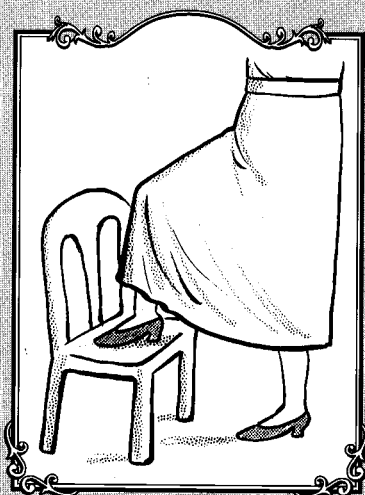
Therefore, in addition to the 4 inches of width that are added to the thighs, there should be at least an extra 13.5 inches in the width of the entire skirt, which should flare gradually from the thighs until below the knees.



This picture illustrates how the knee becomes exposed when wearing narrow or straight-cut skirts.

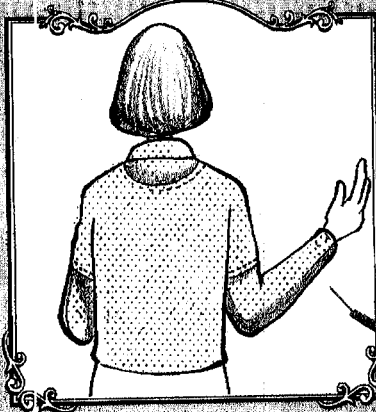


Skirts made from thin materials will cling to the body when walking. It is, therefore, imperative to wear a thick and stable slip under the skirt to prevent the skirt from becoming transparent against the sun or bright light.



To make sure that your skirt is not clingy, place your foot on a standard-size chair and check that your skirt does not cling and the form of your body is not discernable. Check that your skirt does not rise above your knee.

TRANSPARENT (SEE-THROUGH) AND SEMI-TRANSPARENT CLOTHING



Transparent and semi-transparent clothing are not considered "coverings" even if they only become "see-through" in a strong light or the sun.

It is a Torah prohibition that even a small part of the body which the Halachah requires covering becomes visible. One must not appear before others wearing such clothing. A man may not recite a blessing in front of a woman who is wearing such clothing, and if he does, his blessing is a *ברכה לבטלה* - a blessing recited in vain.

DEFINITION OF SEMI-TRANSPARENT CLOTHING WHICH ARE FORBIDDEN

a. The form of the body can be seen through it. b. The color of the skin can be seen. Undergarments are visible, excepting those which have themselves been designed to conceal the body.

All these are immodest. The most common problem is with light-colored or thin fabrics, particularly summer blouses, most of which are transparent. These must not be worn without a suitable undershirt and slip which cover all those parts of the body which must not be exposed.

Since the thickness of the material wears away after several washings and repeated wear, it is imperative to occasionally test this by putting on the garment, standing with your back to the sun and having another woman check the transparency of the item.

STOCKINGS

Stockings must be completely opaque. You must not rely on the Denier number alone but must consider the skin-tone of your legs, if veins show, etc. You must make sure that flesh, hair or veins are not visible through the stocking. From experience, dark brown stockings do a good job in covering the leg. Black stockings, unless very thick, are unacceptable since black accentuates the hue of the skin.

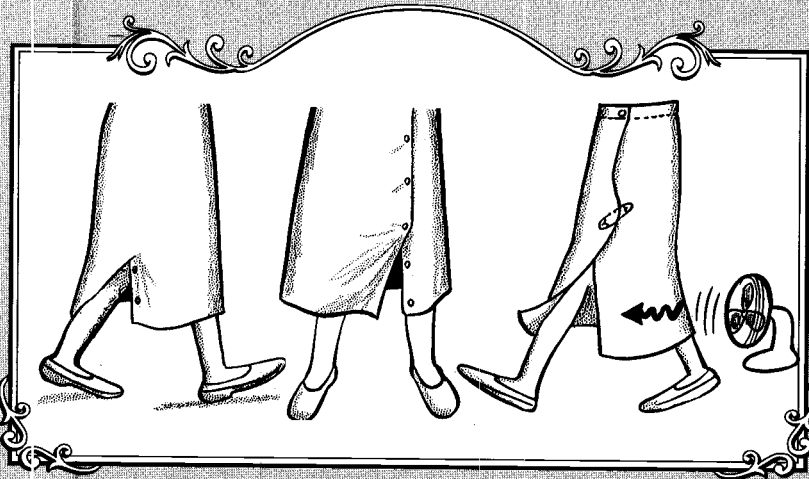
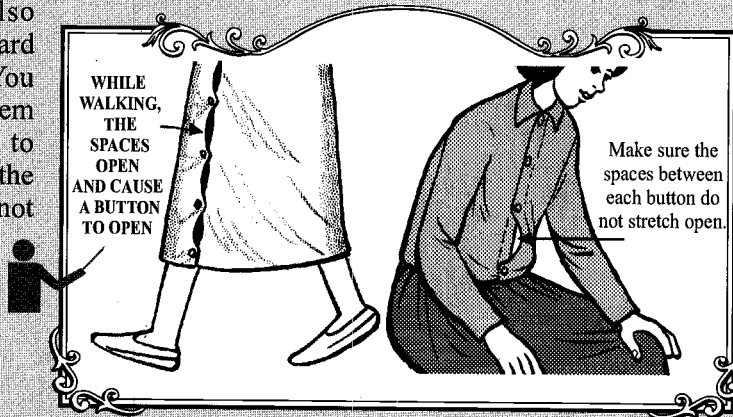
Shiny, colored or patterned stockings are forbidden since they are eye-catching. Flesh-colored stockings have not been permitted for generations by all rabbis since they give the impression that the leg is not covered at all.



REQUIREMENT THAT CLOTHING BE COMPLETELY CLOSED WITHOUT ANY OPENINGS

It is improper to wear a skirt which is not completely and properly closed over its entire length. A skirt which is closed with buttons down its entire length is forbidden since spaces may occasionally be created between the buttons exposing the body beneath. Sometimes the buttons themselves open or you may forget to close one of them and, as we have seen, it is forbidden to expose the body for even a short time or accidentally.

This is also true with regard to blouses. You must check them occasionally to be sure that the buttons have not opened.



It is forbidden to wear skirts with slits or openings on any side because these are considered to be licentious and very eye-catching. Wrap-around skirts are forbidden since the leg will certainly become exposed through the opening when you walk, and this is very eye-catching!

EXAMPLES OF IMMODEST CLOTHING

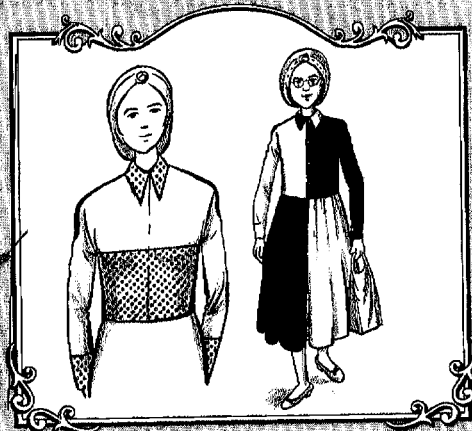
Clothing must be modest and simple, made with quiet, delicate colors and materials. They must not be shiny nor feature contrasting colors nor be flesh-colored (since it would appear as if the skin is exposed). Loud colors make a woman "stand-out" and are enticing to the eye. It is similarly forbidden to wear red clothing.



One should not wear clothing upon which there is writing or conspicuous drawings, particularly at those places which must be kept concealed. Therefore, skirts must not be adorned with buttons, pictures or patterns, even around the edges nor at the front in the middle since this will draw attention to that area, particularly when walking.

Conspicuous buttons, ornaments or patterns are strictly forbidden.

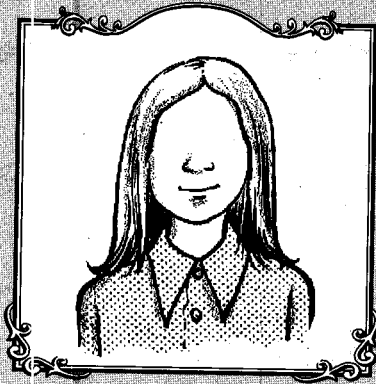
Patterns such as those where half the garment is one color and the other half is in another color, and which change at the chest and highlight this area, are forbidden.



It is written in *Tanchuma Vayishlach*, "Do not give jewelry to your wife except if she is to wear it at home (meaning, for her husband alone and not for others) since it would be a flaw in her character if others look at her". Therefore, attention-grabbing jewelry, conspicuous make-up and strong perfume are in total contradiction to the "Ways of Modesty".

MODEST HAIRCUTS FOR UNMARRIED GIRLS

A girl's hair must have a very modest cut and should not be a copy of passing fads and fashions which have been created by people who are quite distant from the Ways of Modesty. Long, shoulder-length hair or disheveled or unkempt hair which falls over the face is immodest. At one time, it was the custom for the virtuous Daughters of Israel to braid or plait their hair. Nowadays, at the very least, shoulder-length hair should be gathered together in a bun or similar and not be left unruly and loose.



Shoulder-length hair must be gathered in a bun or similar.



Hair covering the face is an example of unkempt hair.



Shorter-than-shoulder-length hair can be gathered as shown above. Longer hair requires a bun or similar.



Example of unruly or untidy hair.

It is written in the introduction to the Halochic work *Shevet Halevi* that it says in the *Shulchon Oruch* (Even Haezer 21.2): "the Daughters of Israel shall not go out to public places with unkempt hair, whether she is unmarried or married." In addition, our fathers and fathers' fathers had accepted upon themselves the opinion of the *Magen Avraham* that unkempt hair is unparalleled in its promiscuousness. This fashion has been adopted from the lowest of people.

