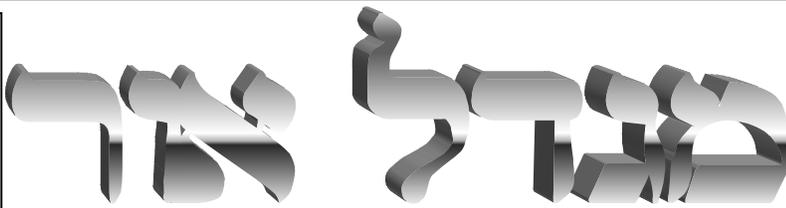


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:35 - הדלקת נרות
- 7:53 - שקיעה
- 8:48 - זק"ש מ"א
- 9:34 - זק"ש גר"א
- 10:42 - סוף זמן תפילה
- 7:52 - שקיעה
- 8:36* - צאת הכוכבים
- 9:04 - צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

The Torah allows a soldier to take a non-Jewish captive home as a war bride, provided that he first remove the outer trappings of her beauty and allow her to cry for her parents for a month.

This episode offers us an astounding insight into the beauty of a Jewish life and home, as explained by R' Zalman Sorotzkin z"l, in Oznam LaTorah.

If after the "waiting period" the one who brings home this woman finds her unseemly (*which the Torah assures us he will*) he must let her go free but not sell her or subject her to hard labor "for he has made her suffer."

R' Sorotzkin explains that the suffering referred to is not the pain of being separated from her parents nor the physical negation entailed in cutting her hair, nails, and removing her make-up.

Rather, when she lives in the Jewish home for that time period, she sees the beauty of the lifestyle built on adherence to Torah.

The children are respectful; the husband and wife are concerned for each other, not only themselves; there is joy in celebrating Shabbos and Yom Tov, and every day and action has a purpose and meaning. She longs to be part of this life which is so joyful and meaningful, but she is told she cannot.

That, says R' Sorotzkin, is true suffering.

Thought of the week:

That which is striking and beautiful is not always good, but that which is good is always beautiful.

"והבאתה אל תוך ביתך וגלחת את ראשה ועשתה את צפרניה." (דברים כא:יב)

"And you shall bring her into your home, and she shall cut her hair and her nails." (Deut. 21:12)

When bringing home a captive woman as a war bride, the Jewish soldier is required to have a "cooling off" period. When he brings her home she must cut her beautiful hair, trim her long nails, wear simple clothing, and cry for her parents for a month.

Rashi points out that "The Torah only spoke against the Evil Inclination." Simply understood, the Torah knew the temptation of the beautiful woman would be too much to handle, so it gave a dispensation for the soldier to marry her.

On a deeper level, though, the steps he must take are meant to counter the Yetzer Hara. What makes her beautiful? Her looks? OK, let's remove that obstacle. Make her cut her hair; change her clothing, now she is nothing special to look at.

She speaks charming words? Let her cry and whine about missing her family for a while. Nobody likes a complainer. He will no longer want to hear what she has to say.

Maybe the attraction is the "fresh" aspect. She's new and interesting. Keep her in the house for a month. Is she just as intriguing? The Torah tells us she will not be. All these things will eat away at the tools of the Tempter.

Once all these characteristics are gone from the "woman of good-looks," she is no longer beautiful and the man will not desire to keep her. This teaches us a fantastic lesson about life, and about Judaism.

When all the externals are peeled away, is there anything left? If the answer is yes, then the true beauty is what was inside. Even the war bride could be kept in such a case. A Jewish woman is intended to be caring, kind, modest, respectful, nurturing, loving, insightful, responsible, and more. Without her hair and nails she is just as beautiful as she was before – IF we understand what beauty is.

This is the lesson of the Aishes Yefas To'ar, the beautiful war bride, that outer beauty without internal beauty is empty and pointless.

Judaism is a religion of internal beauty. We are commanded to love each other, to respect all people, and to look to G-d for guidance and direction. Each mitzvah has a purpose and effects some change in the world. HaShem gave us mitzvos because He created the world and knows how it runs best. When we focus on those mitzvos, not on how we look doing them, we are making the world a more beautiful place by exhibiting the beauty that lies at the heart of being a Jew.

A yeshiva student was looking for a room to rent. He saw an ad, and it turned out that there was an old widow who had one available. He thought about the problem of Yichud, being secluded in a house alone with a woman who was not his wife or immediate family, but she was so old he was sure it wouldn't apply to him.

Nevertheless, he asked a shaila of R' Moshe Feinstein z"l.

He expected R' Moshe to tell him that it was still assur M'drabbanan, (prohibited Rabbinically) or that it was midas chasidus (a pious thing to do) not to take the room, but he was totally unprepared for what R' Moshe DID tell him.

"You may not take the room. A Jewish woman," said R' Moshe, "never loses her beauty."