

"And Hashem said, Let Us make man in Our image." (1:26)

Horav Avigdor Miller, Shlita, notes that The word "okm"- *image*- is derived from the Hebrew word "km"- shadow. Man is, therefore, to be viewed as a reflection of Hashem. In effect, the *Torah's* statement is a declaration of man's distinction. In (*Avos 3:18*) it is stated, "ost chcj okmc trcba uk ,gsub vr,h vcj wokmc trcba"/ *"Beloved is man that he was created in the Image; it is a special love that was revealed to him, in that he was created in the Image."* Through this *pasuk*, the *Torah* asserts that man is held in high esteem in the eyes of his Creator.

When one views a shadow, he is immediately reminded of the object which the shadow reflects. Man is constantly reminded of his Creator. The dignity and majesty of the human face is a testimonial to Hashem. The faces of people around us are reminders that Hashem is looking at us through their eyes. Indeed, Hashem "looks" at us from the heavens, but the faces of men remind us of this reality. When one is embarrassed to be perceived as a sinner in the eyes of man, he is taking a step towards an even greater shame, being sinful in the eyes of Hashem. All of the emotions we feel and express toward men are ultimately shaped by our attitude toward Hashem.