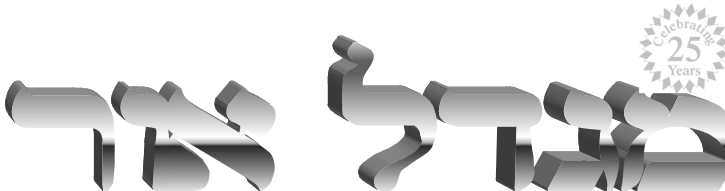


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This week's issue dedicated לע"נ beloved father, Zeidy and more ר' שמואל שמעלקא בן הר"מ משה  
**Mr. Samuel Kizelnik z"l**  
Yahrtzeit ו' מרחשון  
May Hashem shower Klal Yisroel with Yeshuos and Refuos!

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 5:33 - הדלקת נרות
- 5:51 - שקיעה
- 9:22 - זק"ש מ"א
- 10:04 - זק"ש גר"א
- 10:56 - סוף זמן תפילה
- 5:49 - שקיעה
- 6:33\* - צאת הכוכבים
- 7:02 - צאת 72

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

**Now You Know!**

This week's Parsha discusses the famous, "Tower of Babel." When the people got together and decided to rebel against Hashem by building a tower to the sky, Hashem told His angels, "If they agree to do this, no one can stop them."

This is a lesson in the great power of unity. When united, people are unstoppable. Division, however, will bring everything crumbling down.

To stop them, Hashem could have scattered them to the ends of the earth, but He didn't. Instead, he focused on the source of their unity – their words.

The Torah tells us they spoke one language, as Rashi says, "Lashon HaKodesh," and were of one mind. The language enabled them to communicate and get on the same page.

Therefore, Hashem mixed up their languages so they could not properly convey their thoughts to each other, thus dividing them even if they were in the same room.

The Chofetz Chaim, in his sefer of the same name, says that one who speaks Lashon Hara degrades his "tzelem Elokim." Perhaps this is because one is supposed to create with his words, not destroy.

Our words can unite us and help us motivate others. That's why we have them. But if we use them to hurt others and cause division, that's no longer Lashon "Kodesh," a "holy" tongue, and we lose the privilege of their power.

**Thought of the week:**  
Life isn't about "finding" yourself. It's about creating - and recreating - yourself.

**"שופך דם האדם באדם דמו ישפך כי בצלם אלקים עשה את האדם." (בראשית ט:6)**

**"Whosoever spills a man's blood, by man shall his blood be spilled, for Man was made in the image of G-d." (Beraishis 9:6)**

There are several approaches to the message of Man being created in the image of G-d. One focuses on the use of the word, "Elokim," which is also used to describe judges. As Onkelos explains, the murderer is to be killed only if there are witnesses and a judge. Without that, people cannot put him to death. Instead, Hashem will find another way to take the killer from the world.

However, it is important that there be a system of law and order in the world so people do not do whatever they want. If they did, they would destroy the planet (and basically did that in the time of Noach.) This is why the Torah requires a murderer to be judged and accountable to others.

Just before this verse, Hashem told Noach that the animals would fear Man. Even though the animals in the ark only felt the care and concern of Noah, and they might not be fearful of people, Hashem put this instinct into them. This way, they would not harm human beings. This adds another dimension to the idea of the tzelem Elokim.

If a human being, who has intellect, could see that animals did not harm humans, and still be unafraid or undeterred to harm a person who was created in the image of Hashem, such a person has forfeited his own life and is put to death. He has underestimated Man's greatness and willingly snuffed out a life. But there is more.

What is the "image of G-d," we speak of? We know that Hashem has no corporeal form. How then, is Man created in "His image"?

Hashem is known to us by His attributes and how He interacts with us. He is a giver; He is a creator. When we say that a person is created in Hashem's image, it means that we each have some of that "creator" in us. Indeed, our purpose is to become partners with Hashem in the world and complete the things He has left for us to do.

The wicked Turnus Rufus asked Rabbi Akiva, "Whose deeds are greater, those of Hashem or of Man?" He expected the answer to be Hashem, whereupon he could question our act of mila/circumcision. R' Akiva showed him wheat, and showed him bread. He then asked the same question, which was better? His point was that Hashem gives us the basics and expects us to create good from them.

This murderer did not merely ignore the fact that his victim was created in Hashem's image and imbued with the ability and capacity for greatness. Instead, he also underestimated his OWN innate greatness. Because he became a destroyer, and not a creator, he negated his personal purpose in this world. For that reason, he is judged to have forfeited his life. We have greatness inside us, waiting to sprout. Let us nurture it and help it grow.

*R' Zalman Senders was a chosid of R' Shneur Zalman of Liadi z"l, the first Lubavitcher Rebbe. R' Zalman had been a wealthy man until he tragically lost all of his money. Unsure of how to proceed, he went to the Rebbe, and described his desperate situation.*

*The rebbe closed his eyes in thought and, after a few minutes, said to him, "My dear R' Zalman, it is obvious that you have given much thought to your needs. Let me ask you, have you given as much thought to why you are needed?"*