

חומש עם רש"י • נח • שביעי

Complete Word-for-Word Interlinear • Navy & Gold Edition

NOACH • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the famous story of the Dor Haflagah, the Generation of the Dispersion. The Torah describes how the entire world was united with one language, but they used this unity to rebel against Hashem by building a massive city and a tower reaching into the heavens. To stop their rebellion, Hashem confused their languages so they could no longer understand one another, which naturally forced them to stop building and scatter across the face of the earth.

Following this, the Torah traces the generations from Noach's son, Shem, all the way down to Terach and his sons, Abram, Nachor, and Haran. We are introduced to Abram's family, including his wife Sarai, and we learn about their initial journey with Terach from Ur Kasdim toward the land of Canaan, stopping and settling in Haran.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְהִי כָּל הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים:

unified and words one language the earth all And it was

רש"י

שפה אחת. לשון הקדש:

the holiness the tongue of one language

רש"י

ודברים אחדים. באו בעצה אחת ואמרו לא כל הימנו שיבר לו את

— for Himself that He choose from Him all not and they said single with a plan they came one And words of

העליונים, נעלה לרקיע ונעשה עמו מלחמה. דבר אחר על יחידו

the Only One concerning explanation another war with Him and let us make to the heaven let us ascend the upper realms

של עולם. דבר אחר ודברים אחדים – אמרו אחת לאלה ותננו שנים

years and six hundred fifty-six in a thousand once they said sharp and words explanation another the universe of

הרקיע מתמוטט בשם שעשה בימי המבול, באו ונעשה לו סמיכות ב"ר :

Bereishis Rabbah supports for it and let us make come the Flood in the days of it did just as collapses the heaven

פסוק ב

Pasuk 2

וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶחַ בְּאֶרֶץ שִׁנָּר וַיֵּשְׁבוּ שָׁם:

there and they settled Shinar in the land of a valley and they found from the east in their journeying And it was

רש"י

בנסעם מקדם. שְׁהָיוּ יוֹשְׁבֵים שָׁם, כְּדָכְתִּיב לְמַעַלָּה וַיְהִי מוֹשְׁבָם וְגו' etc. their dwelling place and was above as it is written there dwelling where they were from the east as they journeyed
הָר הַקָּדָם וְנָסְעוּ מִשָּׁם לְתוֹר לָהֶם מָקוֹם לְהַחְזִיק אֶת כָּלָם all of them — to accommodate a place for themselves to search out from there and they journeyed the east the mountain of
וְלֹא מָצְאוּ אֶלָּא שִׁנְעָר: Shinar except they found and not

פסוק ג

Pasuk 3

וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ הֵבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם for them and was to a burning and let us burn bricks let us make come his fellow to each man And they said
הַלְבְּנָה לְאַבָּן וְהַחֲמֵר הָיָה לָהֶם לַחֲמֵר: for mortar for them was and the clay for stone the brick

רש"י

אִישׁ אֶל רֵעֵהוּ. אָמָה, לְאָמָה, מִצְרַיִם לְכוּשׁ, וְכוּשׁ לְפוּט וּפוּט לְכַנְעָן: to Canaan and Put to Put and Cush to Cush Mitzrayim to another nation one nation his fellow to A man

רש"י

הִבֵּה. הַזְמִינוּ עֲצֻמָּכֶם. כָּל הֵבָה לְשׁוֹן הַזְמָנָה הוּא, שְׂמִכִּינִים עֲצֻמָּן וּמִתְחַבְּרִים and unite themselves that they prepare it preparation is an expression of come every yourselves prepare Come
לְמִלְאכָה אוֹ לְעֵצָה אוֹ לְמִשָּׂא. הֵבָה הַזְמִינוּ, אִפְרָ"ל לִייר בִּלְע"ז: in old French appareiller prepare come for a burden or for counsel or for work

רש"י

לְבָנִים. שְׂאִין אֲבָנִים בְּבָבֶל, שְׁהִיא בְּקָעָה: a valley which is in Bavel stones for there are no Bricks

רש"י

וְנִשְׂרָפָה לְשִׂרְפָּה. כֹּה עוֹשִׂין הַלְבְּנִים שְׂקוּרִין טוּוֹיִל"ש בִּל', שׁוֹרְפִים אוֹתָן them they fire in the language of tiles which they call the bricks they make so thoroughly and let us burn
בְּכִבְשָׁן: in a furnace

רש"י

לַחֲמֵר. לְטוֹחַ הַקִּיר: the wall to plaster for mortar

פסוק ד

Pasuk 4

וַיֹּאמְרוּ הֵבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה and let us make in the heavens with its top and a tower a city for ourselves let us build come And they said

לְנוּ שֵׁם פֶּן נִפּוּץ עַל פְּנֵי כָּל הָאָרֶץ:

the earth all the face of upon we be scattered lest a name for ourselves

רש"י

פֶּן נִפּוּץ. שֵׁם לֹא יָבִיא עָלֵינוּ שׁוֹם מִכָּה לְהַפִּיצֵנוּ מִכָּאן:

from here to scatter us plague any upon us He will bring that not we be scattered Lest

פסוק ה

Pasuk 5

וַיֵּרֶד יְהוָה לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם:

man the sons of built which the tower and — the city — to see Hashem And descended

רש"י

וַיֵּרֶד ה' לִרְאוֹת. לֹא הֵצִיחַ לָכֵן, אֲלֵא כִּי לְלַמֵּד לְדִינִים שֶׁלֹּא

that not to judges to teach He came but for this He needed not to see Hashem And He descended

יִרְשִׁיעוּ הַגִּדּוֹן עַד שֶׁיֵּרְאוּ וְיָבִינוּ, מִדֶּרֶשׁ רַבִּי תַנְחוּמָא:

Tanchuma Rabbi the Midrash of and understand that they see until the defendant they should convict

רש"י

בְּנֵי הָאָדָם. אֲלֵא בְּנֵי מִי? שָׁמָּה בְּנֵי חֲמוֹרִים וְגַמְלִים? אֲלֵא בְּנֵי אָדָם

Adam the children of rather or camels donkeys children of perhaps whom children of but man The children of

הָרִאשׁוֹן שֶׁכִּפָּה אֶת הַטּוֹבָה וְאָמַר הָאִשָּׁה אֲשֶׁר נָתַתְּ עִמָּדִי, אַף יֵאלּוּ כָּפוּ פְּטוּבָה

the goodness denied these even with me You gave whom the woman and said the goodness — who denied the first

לְמַרְדֵּי בְּמִי שֶׁהִשְׁפִּיעַ טוֹבָה, וּמִלְטָם מִן הַמַּבּוּל:

the Flood from and rescued them goodness showered them with against Him who to rebel

פסוק ו

Pasuk 6

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׁפָה אֶחָת לְכָלָם וְזֶה הַחֵלֶם לַעֲשׂוֹת

to do they have begun and this for all of them one and language one people behold Hashem And said

וְעַתָּה לֹא יִבָּצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

to do they planned that all from them will be withheld not and now

רש"י

הֵן עַם אֶחָד. כָּל טוֹבָה זֶה יֵשׁ עִמָּהֶן, שֶׁעַם אֶחָד הֵם, וְשָׁפָה אֶחָת

one and a language they are one that a people with them there is this benefit all one a people Behold

לְכָלָן וְדָבָר זֶה הַחֵלֹּל לַעֲשׂוֹת:

to do they began this and thing to all of them

רש"י

הַחֵלֶם. כְּמוֹ אֲמָרָם, עֲשׂוֹתָם – לְהַתְחִיל הֵם לַעֲשׂוֹת:

to do they to begin their doing their speaking like their beginning

רש"י

לֹא יִבָּצֵר מֵהֶם וְגו' לַעֲשׂוֹת. בְּתַמִּיחָא. יִבָּצֵר לְשׁוֹן מְנִיעָה, כְּתַרְגוּמוֹ;

like its Targum prevention is an expression of yibatzter as a question to do etc. from them shall be restrained Not

וְדוֹמָה לוֹ יִבְצֹר רוּחַ נְגִידִים תִּהְיֶה ע"ו :

76 Tehillim nobles the spirit of He cuts off to it and similar

פסוק ז

Pasuk 7

הָבֵה נִרְדָּה וְנִבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ

a man they will understand not so that their language there and let us confound let us go down come

שְׂפַת רֵעֵהוּ:

his companion the language of

רש"י

הֵבֵה נִרְדָּה. בְּבֵית דִּינּוֹ נִמְלָךְ מֵעֲנֻתָּנוֹתוֹ יִתְרָה:

exceeding from His meekness He took counsel His judgment with the house of let us go down Come

רש"י

הֵבֵה. מִדָּה כִּנְגֵד מִדָּה – הֵם אָמְרוּ הָבֵה נִבְנֶה, וְהוּא כִּנְגֵדָם מִדָּד

measured correspondingly to them and He let us build come said they measure corresponding to measure Come

וְאָמַר הָבֵה נִרְדָּה:

let us go down come and said

רש"י

וְנִבְלָה. וְנִבְלָלָם; נו"ן מְשַׁמֵּשׁ בְּלִשׁוֹן רַבִּים, וְה"א אַחֲרוֹנָה

the last and the letter Heh plural in the expression of serves the letter Nun and we will mix up And let us confound

יִתְרָה, כֹּה"א שֶׁל נִרְדָּה:

let us go down of like the Heh is extra

רש"י

לֹא יִשְׁמְעוּ. זֶה שׁוֹאֵל לְבִנָּה וְזֶה מְבִיא טִיט, וְזֶה עוֹמֵד עָלָיו

against him stands and this one mortar brings and this one a brick asks for this one understand They will not

וּפּוֹצֵעַ אֶת מֹחוֹ:

his brain — and splits open

פסוק ח

Pasuk 8

וַיִּפֶּץ יְהוָה אֹתָם מִשָּׁם עַל פְּנֵי כָל הָאָרֶץ וַיַּחֲדְלוּ לְבִנֹּת הָעִיר:

the city to build and they ceased the earth all the face of upon from there them Hashem And scattered

רש"י

וַיִּפֶּץ ה' אֹתָם מִשָּׁם. בְּעוֹלָם הַזֶּה; מָה שֶּׁאָמְרוּ פֶּן נִפּוּץ, נִתְקַיֵּם עֲלֵיהֶם,

upon them was fulfilled we be scattered lest that they said what this in the world from there them Hashem And scattered

הוּא שֶׁאָמַר שְׁלֹמֹה מִגּוּרַת רָשָׁע הִיא תְּבוֹאֲנוּ מִשְׁלֵי י' :

ten Mishlei will come upon him it a wicked person the fear of Shlomo which said that

פסוק ט

עַל כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי שָׁם בָּלַל יְהוָה שְׁפַת כָּל הָאָרֶץ

the earth all of the language of Hashem confounded there because Bavel its name He called · Therefore

וּמִשָּׁם הִפִּיצָם יְהוָה עַל פְּנֵי כָל הָאָרֶץ:

the earth all of the face of upon Hashem scattered them and from there

רש"י

וּמִשָּׁם הִפִּיצָם. לָמַד שְׁאִין לָהֶם חֶלֶק לְעוֹלָם הַבָּא; וְכִי אֵיזוֹ

which And indeed to come in the world a portion to them that there is not This teaches He scattered them And from there

קָשָׁה, שֶׁל דּוֹר הַמַּבּוּל אִם שֶׁל דּוֹר הַפְּלָגָה? אֵלּוֹ לֹא פָשְׁטוּ יָד

hand stretch forth did not These the Dispersion the generation of that of or the Flood the generation of that of was worse

בְּעֶקֶר וְאֵלּוֹ פָּשְׁטוּ יָד בְּעֶקֶר לְהִלָּחֵם בּוֹ, וְאֵלּוֹ נִשְׁטְפוּ וְאֵלּוֹ

and these were drowned and yet these against Him to war against the Root hand stretched forth and these against the Root

לֹא נִאָּבְדוּ מִן הָעוֹלָם? אֵלֶּא שְׂדוֹר הַמַּבּוּל הָיוּ גִזְלָנִים וְהִיָּתָה מְרִיבָה

strife and there was robbers were the Flood because the generation of Rather the world from perish did not

בֵּינֵיהֶם, לְכֹךְ נִאָּבְדוּ; וְאֵלּוֹ הָיוּ נוֹהֲגִים אֲהָבָה וְרַעוּת בֵּינֵיהֶם, שֶׁנֶּאֱמָר

as it is said between them and friendship love conducting themselves were but these they perished therefore between them with

שְׁפָה אַחַת וּדְבָרִים אֶחָדִים, לָמַדְתָּ שֶׁשְּׂנְאוֹי הַמַּחֲלָקֶת וְגָדוֹל הַשָּׁלוֹם:

peace and great is strife that hateful is You have learned unified and words one language

פסוק י

אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן מֵאָת שָׁנָה וַיּוֹלֶד אֶת אֲרַפְכְּשָׁד

Arpachshad — and he begot years one hundred was a son of Shem Shem the generations of These are

שְׁנַתִּים אַחֵר הַמַּבּוּל:

the Flood after two years

רש"י

שֵׁם בֶּן מֵאָת שָׁנָה. כְּשֶׁהוֹלִיד אֶת אֲרַפְכְּשָׁד שְׁנַתִּים אַחֵר הַמַּבּוּל:

the Flood after two years Arpachshad — when he begot years one hundred was a son of Shem

פסוק יא

וַיְחִי שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת אֲרַפְכְּשָׁד חֲמִשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים

sons and he begot years hundred five Arpachshad — his begetting after Shem And lived

וּבָנוֹת:

and daughters

פסוק יב

וַאֲרַפְכְּשָׁד חֵי חֲמִשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת שְׁלָח:

Shelah — and he begot years and thirty five lived And Arpachshad

וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת שְׁלַח שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה
years hundred and four years three Shelah — his begetting after Arpachshad And lived
וַיּוֹלֶד בָּנִים וּבָנוֹת:
and daughters sons and he begot

וְשֵׁלַח חֵי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת עֵבֶר:
Ever — and he begot years thirty lived And Shelah

וַיְחִי שְׁלַח אַחֲרֵי הוֹלִידוֹ אֶת עֵבֶר שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד
and he begot years hundred and four years three Ever — his begetting after Shelah And lived
בָּנִים וּבָנוֹת:
and daughters sons

וַיְחִי עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת פֶּלֶג:
Peleg — and he begot years and thirty four Ever And lived

וַיְחִי עֵבֶר אַחֲרֵי הוֹלִידוֹ אֶת פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד
and he begot years hundred and four years thirty Peleg — his begetting after Ever And lived
בָּנִים וּבָנוֹת:
and daughters sons

וַיְחִי פֶלֶג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת רְעוּ:
Reu — and he begot years thirty Peleg And lived

וַיְחִי פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת רְעוּ תִשַׁע שָׁנִים וּמֵאוֹת שָׁנָה וַיּוֹלֶד
and he begot years and two hundred years nine Reu — his begetting after Peleg And lived

בָּנִים וּבָנוֹת:

and daughters sons

פסוק ב

Pasuk 20

וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלָשִׁים שָׁנָה וַיּוֹלֶד אֶת שְׂרוּג:

Serug — and he begot years and thirty two Reu And lived

פסוק כא

Pasuk 21

וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ אֶת שְׂרוּג שִׁבְעַ שָׁנִים וּמֵאֲתַיִם שָׁנָה וַיּוֹלֶד

and he begot years and two hundred years seven Serug — his begetting after Reu And lived

בָּנִים וּבָנוֹת:

and daughters sons

פסוק כב

Pasuk 22

וַיְחִי שְׂרוּג שְׁלָשִׁים שָׁנָה וַיּוֹלֶד אֶת נָחוֹר:

Nachor — and he begot years thirty Serug And lived

פסוק כג

Pasuk 23

וַיְחִי שְׂרוּג אַחֲרֵי הוֹלִידוֹ אֶת נָחוֹר מֵאֲתַיִם שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot years two hundred Nachor — his begetting after Serug And lived

פסוק כד

Pasuk 24

וַיְחִי נָחוֹר תִּשְׁעַ וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת תֶּרַח:

Terach — and he begot years and twenty nine Nachor And lived

פסוק כה

Pasuk 25

וַיְחִי נָחוֹר אַחֲרֵי הוֹלִידוֹ אֶת תֶּרַח תִּשְׁעַ עֶשְׂרֵה שָׁנָה וּמֵאֶת שָׁנָה

years and one hundred years ten nine Terach — his begetting after Nachor And lived

וַיּוֹלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot

פסוק כו

Pasuk 26

וַיְחִי תֶרַח שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת אַבְרָם אֶת נָחוֹר וְאֶת הָרָן:

Haran and — Nachor — Avram — and he begot years seventy Terach And lived

וְאֵלֶּה תּוֹלְדֹת תֵּרַח תֵּרַח הוֹלִיד אֶת אַבְרָם אֶת נָחוֹר וְאֵת הָרָן וְהָרָן
 and Haran Haran and — Nachor — Avram — begot Terach Terach the generations of And these are
 הוֹלִיד אֶת לוֹט:
 Lot — begot

וַיָּמָת הָרָן עַל פְּנֵי תֵרַח אָבִיו בְּאֶרֶץ מִלְּדָתוֹ בְּאוֹר כַּשְׁדִּים:
 of the Chaldeans in Ur his birth in the land of his father Terach the lifetime of during Haran And died

רש"י

עַל פְּנֵי תֵרַח אָבִיו. בְּחַיֵּי אָבִיו. וּמִדְרַשׁ אֲנִי אֹמֵר שֶׁעַל
 that through says explanation and the Midrashic his father during the lifetime of his father Terach the face of In the presence of
 יְדֵי אָבִיו מֵת; שֶׁקָּבַל תֵּרַח עַל אַבְרָם בְּנֹו לְפָנָי נִמְרוֹד עַל שִׁפְתָּתָא
 — that he smashed for Nimrod before his son Avram against Terach for accused he died his father the hands of
 צִלְמִיו, וְהִשְׁלִיכוֹ לְכַבְשָׁן הָאֵשׁ, וְהָרָן יוֹשֵׁב וְאוֹמֵר בְּלִבּוֹ אִם אַבְרָם נֹוֹצֵחַ
 is victorious Avram if in his heart and saying was waiting and Haran the fire into the furnace of and he cast him his idols
 אֲנִי מִשְׁלוֹ, וְאִם נִמְרוֹד נֹוֹצֵחַ אֲנִי מִשְׁלוֹ; וְכִשְׁנִצֵּל אַבְרָם, אָמְרוּ לוֹ לְהָרָן מִשְׁלֵךְ
 of to Haran to him they said Avram and when was saved on his side I am is victorious Nimrod and if on his side I am
 מִי אַתָּה? אָמַר לָהֶם הָרָן מִשְׁלֵךְ אַבְרָם אֲנִי, הִשְׁלִיכוּהוּ לְכַבְשָׁן הָאֵשׁ וְנִשְׂרָף,
 and he was burnt the fire into the furnace of they cast him I am Avram of Haran to them he said are you whom
 וְזֶה אוֹר כַּשְׁדִּים ב"ר . וּמִנַּחֵם פִּרְשׁ אוֹר - בְּקָעָה; וְכֵן בְּאֵרִים כְּבָדוֹ ה'
 Hashem glorify in the valleys and so a valley Ur explained and Menachem Bereshit Kasdim Ur and this is
 יִשְׁעִיה כ"ד , וְכֵן מְאוֹרֵת צִפְעוֹנִי שֵׁם י"א כָּל חֹר וּבְקָע עֲמֻק קְרוֹי אוֹר:
 Ur is called deep and cleft hole every 11 there a basilisk the den of and so 24 Yeshayahu

וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שֵׁם אִשְׁתֵּי אַבְרָם שָׂרָי וְשֵׁם
 and the name of Sarai Avram the wife of the name of wives for themselves and Nachor Avram And took
 אִשְׁתֵּי נָחוֹר מִלְכָּה בַּת הָרָן אִבִּי מִלְכָּה וְאִבִּי יִסְכָּה:
 Yiscah and the father of Milcah the father of Haran the daughter of Milcah Nachor the wife of

רש"י

יִסְכָּה. זֶה שָׂרָה, עַל שֵׁם שְׂסוּכָה בְּרוּחַ הַקֹּדֶשׁ וְשֶׁהָפֵל סוֹכִין בִּיפְיָה;
 at her beauty gazed and that everyone holiness with the spirit of that she gazed the name on Sarah this is Jiscah
 וְעוֹד יִסְכָּה לְשׁוֹן נְסִיכוּת, כְּמוֹ שָׂרָה לְשׁוֹן שְׂרָרָה:
 ruling an expression of Sarah is just as royalty an expression of Jiscah is and furthermore

the Omnipotent of anger the burning Avram until to you to say is inverted the letter Nun In Haran

CHAPTER SUMMARY

The aliyah begins with the people of the world migrating to a valley in Shinar, where they decided to make bricks and build a city and a tower to make a name for themselves and avoid being scattered. Hashem saw their rebellion and confounded their single language into many, causing them to abandon the construction of Babel and disperse across the globe. The Torah then lists the ten generations from Shem to Terach, detailing their ages and offspring, and concludes by introducing Abram, his wife Sarai, and their nephew Lot, noting Sarai's barrenness and the family's journey from Ur Kasdim to Haran, where Terach eventually passed away.

למעשה WHAT TO TAKE HOME

The Torah is telling us a fascinating thing about the Dor HaHaflagah, the generation of the tower. They had an unbelievable koach of unity, "one language and the same words." Lichoira, they were using this tremendous power for the worst possible thing, rebelling against Hashem. Yet, look at how Hashem dealt with them. He didn't bring a flood to destroy them like the previous generation; He simply mixed up their languages so they couldn't communicate, which naturally stopped their plans. Rashi brings down the famous Chazal that because they acted with love and friendship among themselves, Hashem showed them mercy.

Think about the yesod here. Even when people are completely off the derech, even when their goals are wrong, the simple fact that they are united and care about one another creates a massive zechus that holds back midas hadin. If this is true for those rebelling against Hashem, how much more so is it true for us? When we, as frum Yidden trying to do Hashem's will, stand together in achdus, we create an impenetrable shield of protection for Klal Yisrael.

We often think that to merit Hashem's bracha, we need to be perfect in every single area of our avodah. But the sugya of the Migdal Bavel teaches us that the ultimate key to holding back judgment and bringing down shefa is how we talk to and treat one another. When we stop bickering, when we overlook our differences and speak "saphah achas", with a soft, unifying language, Hashem says, "I cannot destroy them."

Today, make a conscious effort to build achdus in your immediate circle. When you speak to a family member, a coworker, or a fellow mispallel in shul, use words that connect rather than divide. Avoid any cynical comments or sharp remarks that create distance, and instead, use your speech to bring Yidden closer together.