חוּמָּשׁ עִם רַשִׁ"י · וישב · רִאשׁוֹן

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

VAYESHEV · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah moves from the travels of Esav to the story of Yaakov Avinu settling in Eretz Canaan. We begin learning about Yosef Hatzaddik at seventeen years old, who was helping shepherd the flocks together with the sons of Bilhah and Zilpah. Yosef brought bad reports about his brothers to Yaakov, and Yaakov showed special affection for Yosef, even making him a fine garment (the kesones passim). Seeing this extra love, the brothers grew to hate Yosef and could not even speak to him peacefully.

The tension deepens when Yosef experiences two prophetic dreams. In the first dream, the brothers' sheaves of wheat bow down to his sheaf in the field. When he tells them the dream, the brothers react strongly, asking if he truly expects to reign over them, which increases their hatred. Soon after, Yosef has a second dream where the sun, the moon, and eleven stars bow down to him. After he relates this dream to his father and brothers, Yaakov rebukes him for suggesting that his mother and family would bow to him, yet Yaakov silently keeps the matter in mind, waiting to see how it will unfold.

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

פָּסוּק א

Pasuk 1

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

Kenaan in the land of his father the sojournings of in the land of Yaakov And settled

רַשִׁ"י

וישב יעקב וגו'. אַחַר שֶׁכָּתַב לְךָ יְשׁוּבֵי עֵשָׂו וְתוֹלְדוֹתָיו בְּדֶרֶךְ קְצָרָה, brief in a way and his descendants Esav the settlements of for you that it wrote After etc. Yaakov And resided

שֶׁלֹּא הָיוּ סְפוּנִים וַחֲשׁוּבִים לְפָרֵשׁ הֵיאַךְ נִתְיַשְּׁבוּ וְסֵדֶר מִלְחֲמוֹתֵיהֶם אֵיךְ׃ how their wars and the order of they settled how to explain and important distinguished were they because not

הוֹרִישׁוּ אֶת הַחֹרִי, פֵּרֵשׁ לָךְ יְשׁוּבֵי יַעֲקֹב וְתוֹלְדוֹתָיו בְּדֶרֶךְ אֲרֻכָּה כָּל all lengthy in a way and his descendants Yaakov the settlements of to you it explained the Horite — they drove out

גִּלְגּוּלֵי סִבָּתָם, לְפִי שֶׁהֵם חֲשׁוּבִים לִפְנֵי הַמָּקוֹם לְהַאֲרִיךְ בָּהֶם, וְכֵן אַתָּה you and so upon them to elaborate the Omnipresent before are important that they because their causes the developments of

מוֹצֵא בְּי' דוֹרוֹת שֶׁמֵּאָדָם וְעַד נֹחַ פְּלוֹנִי הוֹלִיד פְּלוֹנִי, וּכְשֶׁבָּא לְנֹחַ to Noach and when it came So-and-so begot So-and-so Noach until that are from Adam generations in ten find

הֶאֱרִיךְ בּוֹ, וְכֵן בְּי' דוֹרוֹת שֶׁמִּנֹּחַ וְעַד אַבְרָהָם קִצֵּר בָּהֶם, concerning them it shortened Avraham until that are from Noach generations in ten and so upon him it elaborated

וּמִשֶּׁהִגִּיעַ אֵצֶל אַבְרָהָם הֶאֱרִיךְ בּוֹ. מָשָׁל לְמַרְגָּלִית שֶׁנָּפְלָה בֵּין הַחוֹל, אָדָם a person the sand among that fell to a jewel A parable upon him it elaborated Avraham near and once it reached

מְמַשְׁמֵשׁ בַּחוֹל וְכוֹבְרוֹ בְּכְבָרָה עַד שֶׁמּוֹצֵא אֶת הַמַּרְגָּלִית, וּמִשֶּׁמְּצָאָהּ הוּא מַשְׁלִיךְ׃ casts away he and once he finds it the jewel — that he finds until with a sieve and sifts it in the sand searches

אֶת הַצְּרוֹרוֹת מִיָּדוֹ וְנוֹטֵל הַמַּרְגָּלִית. דָּ"אַ וישב יעקב , הַפִּשְׁתָּנִי הַזֶּה
the flax-dealer Yaakov And resided explanation Another the jewel and takes from his hand the pebbles —

נִכְנְסוּ גְּמַלָּיו טְעוּנִים פִּשְׁתָּן, הַפֶּחָמִי תָּמַהּ אָנָה יִכָּנֵס כָּל הַפִּשְׁתָּן הַזֶּה? הָיָה
this the flax all will enter where wondered the blacksmith flax laden with his camels entered this

פֹּקֵחַ אֶחָד מֵשִׁיב לוֹ נִצּוֹץ אֶחָד יוֹצֵא מִמַּפּוּחַ שֶׁלְּךָ שֶׁשּׁוֹרֵף אֶת כֻּלּוֹ,
— that burns of yours from the bellows emerging one spark to him answering one clever man there was

כָּךְ יַעֲקֹב רָאָה אֶת כָּל הָאַלּוּפִים הַכְּתוּבִים לְמַעְלָה, תָּמַהּ וְאָמַר מִי יָכוֹל לְכַבֵּשׁ
is able who and said he wondered above written the chieftains all — saw Yaakov so all of it

אֶת כֻּלָּן? מַה כְּתִיב לְמַטָּה, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, דִּכְתִיב וְהָיָה
as it is written Yosef Yaakov are the generations of These below is written what all of them — to conquer

בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ עובדיה א' –
Ovadiah for stubble Esav and the house of a flame Yosef and the house of a fire Yaakov the house of and shall be

נִצּוֹץ יוֹצֵא מִיּוֹסֵף שֶׁמְּכַלֶּה וְשׁוֹרֵף אֶת כֻּלָּם:
— and burns that consumes from Yosef emerging a spark 1

פָּסוּק ב

Pasuk 2

אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת
— shepherding he was years teen seven was a son of Yosef Yaakov are the generations of these

אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת בְּנֵי בִלְהָה וְאֶת בְּנֵי זִלְפָּה נְשֵׁי
the wives of Zilpah the sons of and with Bilhah the sons of with was a lad and he with the flock his brothers

אָבִיו וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה אֶל אֲבִיהֶם:
their father to bad their report — Yosef and brought his father

רַ"שִׁ"י

אלה תולדות יעקב. וְאֵלֶּה שֶׁל תּוֹלְדוֹת יַעֲקֹב, אֵלּוּ יְשׁוּבֵיהֶם וְגִלְגּוּלֵיהֶם עַד
until and their events their settlements these are Yaakov the generations of of and these Yaakov the progeny of these are

שֶׁבָּאוּ לִכְלַל יִשּׁוּב, סִבָּה רִאשׁוֹנָה יוֹסֵף בֶּן י"ז וְגוֹמֵר, עַל יְדֵי
means of by etc. seventeen being a son of Yosef first the cause permanent settlement to the point of they came

זֶה נִתְגַּלְגְּלוּ וַיֵּרְדוּ לְמִצְרַיִם, זֶהוּ אַחַר יִשּׁוּב פְּשׁוּטוֹ שֶׁל מִקְרָא
the Scripture of the plain meaning settlement after this is to Mitzrayim and went down they were brought about this

לִהְיוֹת דָּבָר דָּבוּר עַל אָפְנָיו. וּמִ"אַ דּוֹרֵשׁ תָּלָה הַכָּתוּב תּוֹלְדוֹת יַעֲקֹב בְּיוֹסֵף
on Yosef Yaakov the progeny of the verse hung expounds and the Midrash its proper setting upon spoken a matter to be

מִפְּנֵי כַּמָּה דְּבָרִים, אַחַת, שֶׁכָּל עֲצְמוֹ שֶׁל יַעֲקֹב לֹא עָבַד אֶצֶל לָבָן אֶלָּא
except Lavan with he worked was not Yaakov of the main intent that all one reasons several because of

בְּרָחֵל, וְשָׁהָיָה זְיוֹ אִיקוֹנִין שֶׁל יוֹסֵף דּוֹמֶה לוֹ, וְכָל מַה שֶּׁאֵרַע לְיַעֲקֹב
to Yaakov that occurred · and whatever him resembling Yosef of features the facial and that was for Rachel

אֵרַע לְיוֹסֵף: זֶה נִשְׂטַם וְזֶה נִשְׂטַם, זֶה אָחִיו מְבַקֵּשׁ לְהָרְגוֹ וְזֶה אֶחָיו
his brothers and this one to kill him sought his brother this one was hated and this one was hated this one to Yosef occurred

מְבַקְּשִׁים לְהָרְגוֹ, וְכֵן הַרְבֵּה בְּבְ"רַ. וְעוֹד נִדְרָשׁ בּוֹ וישב , בִּקֵּשׁ
sought And he settled in it it is expounded and furthermore in Bereishis Rabbah many and likewise to kill him sought

יַעֲקֹב לֵישֵׁב בְּשַׁלְוָה, קָפַץ עָלָיו רָגְזוֹ שֶׁל יוֹסֵף – צַדִּיקִים מְבַקְּשִׁים לֵישֵׁב
to dwell seek righteous people Yosef of the trouble of upon him leapt in tranquility to dwell Yaakov

בְּשַׁלְוָה, אָמַר הַקָּבָ"ה לֹא דַיָּן לַצַּדִּיקִים מַה שֶּׁמְּתָקָן לָהֶם לָעוֹלָם

in tranquility said the Holy One blessed be He enough is it not for the righteous that which is prepared for them in the World

הַבָּא, אֶלָּא שֶׁמְּבַקְּשִׁים לֵישֵׁב בְּשַׁלְוָה בָּעוֹלָם הַזֶּה:

that to Come they seek to dwell in tranquility in the world this

רַשִּׁ"י

וְהוּא נַעַר. שֶׁהָיָה עוֹשֶׂה מַעֲשֵׂה נַעֲרוּת, מְתַקֵּן בְּשְׂעָרוֹ, מְמַשְּׁמֵשׁ בְּעֵינָיו, כְּדֵי שֶׁיִּהְיֶה

And he was a lad for he was doing deeds of youthfulness fixing his hair touching up his eyes so that he would be

נִרְאֶה יָפֶה:

appearing handsome

רַשִּׁ"י

אֶת בְּנֵי בִלְהָה. כְּלוֹמַר וְרָגִיל אֵצֶל בְּנֵי בִלְהָה, לְפִי שֶׁהָיוּ אֶחָיו מְבַזִּין

— the sons of Bilhah that is to say and accustomed with the sons of Bilhah because that were his brothers degrading

אוֹתָן וְהוּא מְקָרְבָן:

them and he befriended them

רַשִּׁ"י

אֶת דִּבָּתָם רָעָה. כָּל רָעָה שֶׁהָיָה רוֹאֶה בְּאֶחָיו בְּנֵי לֵאָה הָיָה מַגִּיד לְאָבִיו,

— their report bad any evil that he was seeing among his brothers the sons of Leah he would tell to his father

שֶׁהָיוּ אוֹכְלִין אֵבֶר מִן הַחַי, וּמְזַלְזְלִין בִּבְנֵי הַשְּׁפָחוֹת לְקָרוֹתָן

that they were eating a limb from the living animal and treating with contempt the sons of the handmaids to call them

עֲבָדִים, וַחֲשׁוּדִים עַל הָעֲרָיוֹת, וּבִשְׁלָשְׁתָּן לָקָה: וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים

slaves and suspected of immorality and for all three of them he was stricken And they slaughtered a young goat

בִּמְכִירָתוֹ וְלֹא אָכָלוּהוּ חַי, וְעַל דְּבָּה שֶׁסִּפֵּר עֲלֵיהֶם שֶׁקּוֹרִין לַאֲחֵיהֶם עֲבָדִים

upon his selling and not did they eat it alive and for the slander that he reported about them that they call their brothers slaves

– "לְעֶבֶד נִמְכַּר יוֹסֵף", וְעַל עֲרָיוֹת שֶׁסִּפֵּר עֲלֵיהֶם, וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו וְגוֹ:

"For a slave was sold Yosef" and for immorality that he reported about them and she lifted the wife of his master etc.

רַשִּׁ"י

דִּבָּתָם. כָּל לְשׁוֹן דִּבָּה פרלדי"ץ בְּלַעַז, כָּל מַה שֶּׁהָיָה יָכוֹל לְדַבֵּר בָּהֶם

their report every expression of report is parleriz in foreign tongue any thing that he was able to speak about them

רָעָה, הָיָה מְסַפֵּר:

evil he would relate

רַשִּׁ"י

דִּבָּה. לְשׁוֹן דּוֹבֵב שִׂפְתֵי יְשֵׁנִים שִׁיר ז' :

Slander is an expression of making speak the lips of those sleeping Song of Songs 7

פָּסוּק ג

Pasuk 3

וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶן זְקֻנִים הוּא לוֹ וְעָשָׂה

And Yisrael loved — Yosef more than all his sons because a son of old age he was to him and he made

לוֹ כְּתֹנֶת פַּסִּים׃

fine wool a tunic of for him

רַשִׁ״י

בן זקנים. שֶׁנּוֹלַד לוֹ לְעֵת זִקְנָתוֹ. וְאָנְקְלוֹס תִּרְגֵּם בַּר חַכִּים הוּא לֵהּ – כָּל

all to him is wise a son translated and Onkelos his old age at the time of to him that was born his old age the son of

מַה שֶּׁלָּמַד מִשֵּׁם וָעֵבֶר מָסַר לוֹ. דָּ"אַ, שֶׁהָיָה זִיו אִיקּוֹנִין שֶׁלּוֹ

his facial features the radiance of that was another explanation to him he transmitted and Ever from Shem he had learned that

דּוֹמֶה לוֹ׃

to him similar

רַשִׁ״י

פסים. לְשׁוֹן כְּלִי מֵילָת, כְּמוֹ כַּרְפַּס וּתְכֵלֶת, וּכְמוֹ כְּתֹנֶת הַפַּסִּים דְּתָמָר

of Tamar the pasim the tunic of and like and blue wool fine linen like fine wool a garment of an expression of Pasim

וְאַמְנוֹן, וּמ"א עַ"שׁ צָרוֹתָיו, שֶׁנִּמְכַּר לְפוֹטִיפַר וְלַסּוֹחֲרִים וְלַיִשְׁמְעֵאלִים

and to Ishmaelites and to merchants to Potiphar that he was sold his misfortunes it is named for and Midrashically and Amnon

וְלַמְּדָנִים׃

and to Midianites

פָּסוּק ד

Pasuk 4

וַיִּרְאוּ אֶחָיו כִּי אֹתוֹ אָהַב אֲבִיהֶם מִכָּל אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא

and not him and they hated his brothers more than all their father loved him that his brothers And saw

יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃

peaceably to speak to him were they able

רַשִׁ״י

ולא יכלו דברו לשלום. מִתּוֹךְ גְּנוּתָם שִׁבְחָם, שֶׁלֹּא דִבְּרוּ

did they speak that not their praise we learn their discredit from within peaceably to speak to him were they able and not

אַחַת בַּפֶּה וְאַחַת בַּלֵּב׃

in the heart and one thing in the mouth one thing

רַשִׁ״י

דברו. לְדַבֵּר עִמּוֹ׃

with him to speak Dabro

פָּסוּק ה

Pasuk 5

וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֶּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ׃

him to hate further and they continued to his brothers and he told a dream Yosef And dreamed

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי׃

And he said to them listen please the dream this that I dreamed

פָּסוּק ז

Pasuk 7

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם

and behold we were binding sheaves in the midst of the field and behold my sheaf arose and also

נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

remained upright and behold your sheaves surrounded and bowed low to my sheaf

רַשִׁ"י

מאלמים אלמים. כְּתַרְגּוּמוֹ מְאַסְּרִין אֱסָרִין – עֲמָרִין, וְכֵן נֹשֵׂא אֲלֻמֹּתָיו תהלים קכ"ו ,

binding sheaves binding like its Targum bundles of sheaves and so bearing his sheaves Tehillim 126

וְכָמוֹהוּ בִּלְשׁוֹן מִשְׁנָה וְהָאֲלֻמּוֹת נוֹטֵל וּמַכְרִיז׃

and like it in the language of Mishnah and the sheaves he takes and proclaims

רַשִׁ"י

קמה אלמתי. נִזְקְפָה׃

rose my sheaf it stood erect

רַשִׁ"י

וגם נצבה. לַעֲמֹד עַל עָמְדָהּ בְּזִקִּיפָה׃

and also remained standing to stand upon its place in an erect position

פָּסוּק ח

Pasuk 8

וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם מָשׁוֹל תִּמְשֹׁל בָּנוּ

And said to him his brothers will reigning you reign over us or will ruling you rule over us

וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל חֲלֹמֹתָיו וְעַל דְּבָרָיו׃

and they continued further to hate him for his dreams and for his words

רַשִׁ"י

ועל דבריו. עַל דִּבָּתָם רָעָה שֶׁהָיָה מֵבִיא לַאֲבִיהֶם׃

and for his words for their report evil that he was bringing to their father

פָּסוּק ט

Pasuk 9

וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם

And he dreamed another dream different and he told it to his brothers and he said behold I dreamed a dream

עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃

again and behold the sun and the moon and one ten stars were bowing down to me

פָּסוּק י

Pasuk 10

וַיְסַפֵּר אֶל אָבִיו וְאֶל אֶחָיו וַיִּגְעַר בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם
And he recounted to his father and to his brothers and rebuked him his father and said to him What is the dream

הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ
that this you dreamed Will coming we come I and your mother and your brothers to prostrate ourselves to you

אָרְצָה׃
to the ground

רַשִׁ״י

וַיְסַפֵּר אֶל אָבִיו וְאֶל אֶחָיו. לְאַחַר שֶׁסִּפֵּר אוֹתוֹ לְאֶחָיו חָזַר וְסִפְּרוֹ לְאָבִיו
And he told to his father and to his brothers after that he told it he repeated and told it to his father

בְּפְנֵיהֶם׃
in their presence

רַשִׁ״י

וַיִּגְעַר בּוֹ. לְפִי שֶׁהָיָה מֵטִיל שִׂנְאָה עָלָיו׃
And he rebuked him because that he was casting hatred upon himself

רַשִׁ״י

הֲבוֹא נָבוֹא. וַהֲלֹא אִמּוֹ כְּבָר מֵתָה, וְהוּא לֹא הָיָה יוֹדֵעַ שֶׁהַדְּבָרִים מַגִּיעִין
Shall indeed coming we come and is not your mother already dead and he was not knowing that the matters were referring

לְבִלְהָה שֶׁגִּדְּלַתּוּ כְּאִמּוֹ. וְרַבּוֹתֵינוּ לָמְדוּ מִכָּאן שֶׁאֵין חֲלוֹם בְּלֹא דְבָרִים
to Bilhah who raised him like his mother and our Rabbis learned from here that there is no dream without matters

בְּטֵלִים, וְיַעֲקֹב נִתְכַּוֵּן לְהוֹצִיא הַדָּבָר מִלֵּב בָּנָיו שֶׁלֹּא יַקְנִיאוּהוּ, לָכֶן׃
meaningless and Yaakov intended to remove the matter from the heart of his sons so that not they would envy him for this reason

אָמַר לוֹ הֲבוֹא נָבוֹא וְגוֹ' – כְּשֵׁם שֶׁאִי אֶפְשָׁר בְּאִמְּךָ כָּךְ הַשְּׁאָר הוּא
to him he said shall indeed coming we come etc. just as that it is not possible with your mother so the rest is

בָּטֵל׃
meaningless

פָּסוּק יא

Pasuk 11

וַיְקַנְאוּ בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת הַדָּבָר׃
And were jealous of him his brothers and his father kept — the matter

רַשִׁ״י

שמר את הדבר. הָיָה מַמְתִּין וּמְצַפֶּה מָתַי יָבֹא, וְכֵן שֹׁמֵר אֱמוּנִים
kept — the matter he was awaiting and anticipating when it would come and similarly that watches for faithfulness

ישעיהו כ"ו , וְכֵן לֹא תִשְׁמֹר עַל חַטָּאתִי איוב י"ד – לֹא תַמְתִּין׃
26 Yeshayahu and similarly You watch not for my sin Iyov 14 not You await

CHAPTER SUMMARY

This aliyah describes Yaakov settling in Canaan and the opening events of Yosef's life with his brothers. Yosef brings negative reports about his brothers to Yaakov, and Yaakov displays his special love for Yosef by making him a unique tunic, sparking

intense hatred from the brothers. This conflict escalates significantly when Yosef shares his two dreams—first of the sheaves bowing to his sheaf, and then of the sun, moon, and eleven stars bowing to him. The brothers are outraged by the implication of his future rule over them, while Yaakov rebukes Yosef publicly but holds the matter in anticipation of its fulfillment.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what Rashi teaches us on the very first pasuk of the parsha. Yaakov Avinu just wanted to sit down, to live in peace after all the tzaros of Eisav and Lavan. But Hashem says, is it not enough for the tzaddikim what is prepared for them in Olam Haba, that they seek tranquility in Olam Hazeh too? The moment Yaakov wanted to just settle down, the whole parsha of Yosef came upon him.

This is a huge sevara for our daily avodah. We all have moments where we feel, all I want is a little quiet, a little menuchas hanefesh without any fresh nisyonos or pressure. But the Torah is revealing to us that this world was never built to be a place of sitting back. The real chiddush of a Yid's life is that every single day brings a fresh shlichus, a new tikkun that Hashem davka set up for you. When a new difficulty pops up, it is not a disruption to your life, it is your life.

Take this sevara into your day today: when a fresh hassle or unexpected challenge disturbs your peace, do not get upset thinking your day was ruined. Stop for a second, remember Yaakov Avinu, and realize that Hashem is giving you your exact avodah for this moment.