



Job Hunting

Job Hunting is stressful and nerve-wracking. It's full of uncertainty.

But there are two kinds of stress. There's a general stress - will I get a job, any job? Will I be able to pay the bills this month? At this level, when we're job hunting, we send out resumes in a scattering, to all corners and whichever way the wind blows. And at this level we are often emotionally scattered, not focused.

Then there's a specific stress. We're "in the running" for a position. Someone likes my resume, the work I've done. I'm going in with a strong, personal recommendation. I have an interview.

When this happens, we gather in our forces, so to speak. We focus our stress and our nervousness. We practice our answers, prepare for the interview. We still stress out, but we've changed. We have more confidence, we feel more in control.

We have more trust in the situation, in the outcome - in ourselves.

What's changed? The situation - our condition - has gotten specific. There's something concrete in front of us. It's not just "I need a job - any job" - it's "I have a chance at this job, and there are specific, concrete things I can do to increase my chances of getting it."

In a way, this describes our relationship with G-d. We're not only "job-hunting," we're "G-d-hunting," as it were looking for ways to actualize our relationship with G-d.

When we say we "believe" in G-d or have "faith" in G-d, it's like job-hunting on a general level. We have skills - maybe we're fast typists, or good with our hands, or experts in whatever field, and we're looking for work. Whatever comes our way. So we pursue the job hunt in a general way.

And we "believe" in G-d in a general way. He's there, of course, guiding the world, but in the meantime, how come... and where... and all the questions about day-to-day life here in the "real" world.

When we "trust" in G-d it's more specific, it means we rely on Him; we expect Him to come through for us. We know things will happen the way they're supposed to, maybe not when or how we expect them to, but the way G-d ordains for our ultimate good.

It's like "job hunting" for a specific employment. We rely on the recommendation, or our latest project or publication, or our ability to demonstrate a skill. Instead of just being anxious, we anxiously await.

Trusting in G-d doesn't mean we can sit back and do nothing. We have to do our part. It doesn't mean that appearances can't deceive - what we see or experience in the immediacy of the now may not match our expectations. It doesn't mean there won't be difficulties or hardships along the way.

It does mean that we approach the "job hunt" with a different mindset. As Rabbeinu Bachya writes in Duties of the Heart: trust is a sense of security, knowing - being sure - that the person you trust will act on your behalf - and has the ability to get the job done.

(from <http://www.lchaimweekly.org/>)

No One Runs for the Office of Gadol HaDor

In speaking of the service to inaugurate the Mishkan, its vessels, and the bigdei kehunah (the priestly garments), the Torah says that Hashem commands Moshe, "You shall dress Aharon, your brother, and his sons with him..." [Shemos 28:41] This means that although as a matter of routine in carrying out their priestly duties, the Kohanim dressed themselves, the first time they put on the newly created bigdei kehunah, Hashem commanded Moshe Rabbeinu to personally put these garments upon them.

The truth of the matter is that we find this same type of practice in the end of Sefer Bamidbar. When (in Parshas Chukas) Aharon HaKohen dies, and Elazar, his son, takes over in the role of Kohen Gadol (High Priest), the Torah says the same thing: "And Moshe removed from Aharon his clothes and he put them upon Elazar, his son..." [Bamidbar 20:28] Thus, we see that when Aharon and his sons became Kohanim for the first time, Moshe had to put the bigdei kehunah upon them, and when Aharon died and Elazar became the Kohen Gadol for the first time, Moshe had to put Aharon's bigdei kehunah upon Elazar.

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I saw in the sefer Milchamos Yehudah that this teaches us a lesson about Jewish leadership which differs from the way the nations of the world do things. When anybody runs for elected office, he calls a press conference or he stands in front of his old high school building and proclaims for everyone to hear, "I am the best and most qualified person in the country to become let's say mayor, governor, or president." This is the way it always works.

Has anyone ever run for the position of "Gadol haDor" (the greatest sage of the generation)? Did Rav Moshe Feinstein go to FDR drive and stand in front of his little apartment and say, "I am the Gadol haDor" or "Please, elect me for Gadol haDor because I am the biggest talmid chochom in the country"? It just does not happen like that. Who elects the "Gadol haDor"? Nobody! The people coalesce around the person by acclamation. People see him fit to be the Gadol haDor.

This process started over here, in this week's parsha—Parshas Tezaveh. The fact that Moshe Rabbeinu dressed Aharon with these garments and made him the Kohen Gadol is setting the stage and setting the tone that this is how we inaugurate our leaders. Somebody else must appoint you.

Before his passing, Rav Elazar Schach let it be known that Rav Aharon Leib Shteinman should be the posek for the Yeshivos after he passed on. Rav Aharon Leib Shteinman did not get up and run for the office. He was appointed. Who appointed him? Someone bigger than him—Rav Schach. That is the way it has always been. Do you know where that started? It started over here in Parshas Tezaveh, and continued in Parshas Chukas (when Moshe dressed Elazar in the bigdei kehunah). Moshe Rabbeinu had to put the garments on them. Taking the mantle of leadership for oneself is not the Jewish way.

(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)

Sale of Chometz forms are **ONLY** available online at www.chabadshul.org.

Deadline for giving these filled-in forms to Rabbi Kaplan is **Thursday, March 25, 2021**.

Purchasing Matzoh can **ONLY** be done online at www.chabadshul.org.

The price is \$28 per pound and all orders **must be submitted by Sunday, March 7, 2021**.



When Shushan Purim falls on Shabbat – as it does this years – a unique phenomenon results: the "Triple" or Three-Day Purim (Purim Meshuleshet). The mitzvot of reading the Megillah and giving gifts to the poor are fulfilled on the fourteenth, as in the other cities. On Shabbat, the fifteenth, a second Torah scroll is taken from the Sanctuary and the portion from the parsha of Beshallah that tells of the war with Amalek is read. The Al ha-Nissim prayer is added to the Amidah and the Grace after Meals. On Sunday, the sixteenth, the festive meal is held and gifts of food are sent to friends.

Yahrzeits This Week:

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|-----------------|-------------------------------------|------------|---------------------------------------|
| Allan Genut | 19 Adar - Tuesday night / Wednesday | for mother | Mamtze Fruma Nechama bas Avrohom Laib |
| Chaim Eisenberg | 21 Adar - Thursday night / Friday | for father | Avrohom Kopel ben Aryeh Laib Hakohen |

DAVENING AND SHIURIM SCHEDULE 322996

Friday — Purim, 2/26 — 14 Adar

Shacharit and Megillah — 6:15 a.m. and 8:00 a.m.
Shabbat Candles — 5:38 p.m.
Minchah / Ma'ariv — 5:40 p.m.

Shabbat — Shushan Purim, 2/27 — 15 Adar

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:28 a.m.
Beitzah Gemora Shiur — 4:55 p.m.
Minchah — 5:25 p.m.
Ma'ariv — 6:39 p.m.

Sunday, 2/28 — 16 Adar

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:45 p.m.

Monday, 3/1 — 17 Adar

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:45 p.m.

Tuesday, 3/2 — 18 Adar

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:45 p.m.

Wednesday, 3/3 — 19 Adar

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:45 p.m.

Thursday, 3/4 — 20 Adar

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:45 p.m.

Friday, 3/5 — 21 Adar

Shacharit — 7:00 a.m.
Shabbat Candles — 5:45 p.m.
Minchah / Ma'ariv — 5:45 p.m.