

Some practical
advice for the
transition into the
workforce with
confidence and
professionalism.

שמה זבולן בצאתך

REEF
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Entrepreneurs Fund



NOVEMBER 2025



**שמח זבולן בצאתך
ויששכר באהליך
זבולן ויששכר עשו שותפות, זבולן
לחוף ימים ישכון ויוצא לפרקמטיא
בספינות ומשתכר, ונותן לתוך פיו
של יששכר והם יושבים ועוסקים
בתורה, לפיכך הקדים זבולן
ליששכר שתורתו של יששכר על
ידי זבולן היתה.**

**Rejoice, Zevulun, at your departure,
and Yisachar in your tents.**

Zevulun and Yissachar entered into a partnership.
“Zevulun shall reside at the sea coast”; he departs
to engage in maritime trade, earn profit, and provide
sustenance for Yissachar, while they remained
occupied with Torah study. Zevulun therefore
precedes Yissachar, as Yissachar’s Torah was made
possible by Zevulun.

- וזאת הברכה רש"י לג, יח

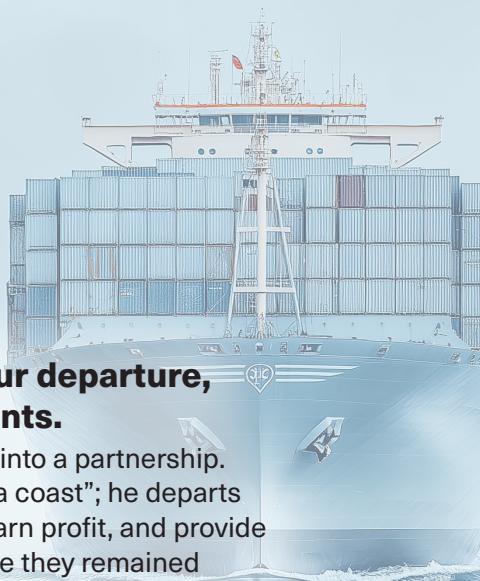


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The Job Market

Entry-Level Jobs for First-Time Job Seekers

Many successful people began their careers in entry-level jobs. Remember: no job is too small to start with — every position is a stepping stone. What matters is how you use it to grow. Your potential isn't something anyone else can measure for you. It's something you develop through effort, learning, and experience.

Before applying, take some time to think about the kinds of roles that fit your personality and strengths. Here are some examples of traits and the jobs they often match with.



Identify
what suits
you best

Comfort Sitting for Long Periods

billing, phone sales, data entry

Calm Under Pressure

customer service, retail, client relations, medical settings

People-Oriented

sales, retail, real estate, account management, non-profit work

Organized

administrative assistant, intake coordinator, project manager, facility manager

Strong with Logistics

store operations, warehouse manager

Tech Savvy

IT support, tech help desk, AI specialist, video editing, data management

Enjoy Teaching or Working with Children

Rebbi, teacher, ABA therapist, tutor

Skilled with Hands-on Work

construction, low voltage wiring, HVAC, plumbing, maintenance, electrician, mechanic

Good with Numbers

bookkeeping, accounting, data analysis, purchasing



Not every person is suited for every livelihood. Some trades require little effort, like retail or light crafts; others demand great exertion, like farming, construction, or heavy labor. A person's strengths and nature should guide his choice — the strong may pursue physical work, while the intellectually inclined may seek lighter tasks. Hashem has implanted in each individual an affinity for certain occupations. One who finds a trade fitting his nature should embrace it, with its ease and its challenges, and place his trust in Hashem to provide his sustenance throughout life.

(Based on חובות הלבבות – פרק ג
שער הבטחון, פרק ג)



A father should teach his son a marketable trade (Kedushin 82b), as it allows one to earn a living with dignity. While trades usually bring modest wealth compared to business, they provide a stable, pleasant life without the stress of travel, loans, or risky credit. Business, by contrast, carries greater uncertainty and effort; if pursued, it should be simple, low-risk, and honest, focusing on basic commodities rather than large, complicated ventures (Pesachim 114a). “Better is a dry slice with peace than a house full of feasting with strife” (Mishlei 17:1).

(Based on פלא יועץ – אומנות)

CHOOSING YOUR PATH:

Comparing Various Job Types



Choose the work style you prefer

		OFFICE <i>Desk & Computer</i>	WAREHOUSE <i>Physical & Logistics</i>	RETAIL <i>Customer - Facing</i>	SALES <i>Business to business (B2B)</i>
WORK STYLE		Desk work, computer tasks, meetings, phone calls	Physical work, lifting, organizing	Sales, stocking, phone, face-to-face customer service	Hustling, cold calling, commission based, lots of rejection, big wins
PACE		Steady, task-based, structured	Fast-paced, repetitive, focused	Variable, often seasonal	High pressure, fast paced, high stakes
ENVIRONMENT		Quiet, calm, professional	Noisy; can be hot or cold	Busy, customer-focused, friendly	Professional call center, site visiting
HOURS		Usually 9–5 weekdays	Shift-based; very early or late	Varies; often Sun–Fri	Usually 9-5, networking and travel can occur out of hours
CUSTOMER CONTACT		Mostly by phone or email	Rare	Frequent, in-person	Frequent in person site visits, phone calls and email
PHYSICAL DEMAND		Low	High	Moderate (varies)	Mental and emotional demand, driving & air travel may be required, networking

JOB OPTIONS & ENTRY POINTS

Below are examples of jobs where many people begin their careers. Remember: even a part-time role can become a full-time career if you show reliability, initiative, and a willingness to learn.



OFFICE & ADMINISTRATIVE SUPPORT

Data Entry | Office Manager | Medical Billing | Sales
Programmer | Human Resources (HR) | Recruiter
Bookkeeping & Payroll | Account Management
Accounts Receivable / Payable | Purchasing



LABOR & MAINTENANCE

Warehouse Manager | Facility Manager
Property Manager | Construction Manager
Project Manager / Project Coordinator
Site Manager



HEALTHCARE

Nursing Home Administration | Sales / Marketing
Administrator-in-Training (AIT) | Nursing | ABA
Intake / Recruiter / Sales / State Director
Social Work | PT & OT Therapy



REAL ESTATE

Real Estate Agent | Title Industry
Real Estate Management:
Multi Family, Commercial, Residential





5

RETAIL

Customer Service
Sales Associate
Stocker / Merchandiser
Department Manager
Call Center



6

SALES - BUSINESS TO BUSINESS

Insurance | Real Estate
Mortgage | Supplies
Commercial Services
Equipment



7

FOOD SERVICE

Cooking | Hashgacha
Chef | Hospitality
Restaurant Management
Catering Events



8

CHILDCARE & EDUCATION SUPPORT

Rebbi | Teacher
ABA Therapist
Daycare



9

FREELANCE / INDEPENDENT WORK

- **Writing** – copywriting, editing, translating, sefer writing
- **Art & Media** – graphic design, web design, video editing, photography
- **Music** – playing at events, giving lessons
- **Tech Services** – IT support, software installation
- **E-commerce** – selling online (Amazon, eBay, etc.)
- **Specialized Skills** – tax prep, consulting
- **Driving** – rideshare, delivery services, private driving, school bus
- **Handyman Services** – small repairs, painting, moving, assembly, plumbing

PRACTICAL TIPS

כל התחלות קשות:

The key to turning an entry-level job into a career is simple: initiative and consistency.

Free typing lessons: [typing.com](https://www.typing.com)

Learn email basics: Practice formatting emails professionally and get comfortable with Outlook and Gmail.

Network: Let friends and family know you're looking. Mention it in shul, at simchos, and in conversations — and be clear about the type of work or industry you want to enter.

Preparing for the Job Interview

Before the Interview



1. RESEARCH THE COMPANY

- What do they do?
- What role are you applying for?
- Come prepared with background knowledge.

2. DRESS FOR SUCCESS

Dress in neat, clean and formal dresswear.

3. PRACTICE COMMON QUESTIONS

- “Tell me about yourself.”
- “Why do you want to work here?”
- “What are your strengths?”
- “What are your weaknesses?”
- “Describe a time you handled a difficult situation.”

During the Interview



1. BE ON TIME

Arrive about 10 minutes early.

2. BE POLITE AND POSITIVE

- Greet with a smile and a firm (but not aggressive) handshake, if appropriate.
- Maintain good eye contact.

3. LISTEN CAREFULLY

- Don't interrupt.
- Think before you respond.

4. SPEAK CLEARLY

Use complete sentences; avoid slang.

5. BE HONEST

- If you don't know something, say, “I'm willing to learn.”
- Employers value fresh energy and a good attitude.
- You are not expected to know everything — only to show potential, enthusiasm, and a readiness to grow.
- Instead of saying “I've never done this,” say: “I'm smart, capable, and a quick learner.”
- Stay calm — even if given a questionnaire or aptitude test, just smile and say, “Sure, no problem.”

FAQS

1. WHY IS A RESUME SO IMPORTANT?

It's your first impression. Employers may only look for a few seconds, so a clear resume helps you stand out and move one step closer to an interview.

2. WHAT DO I DO AFTER AN INTERVIEW?

The employer will usually tell you when to expect a response. If not, ask politely. If you don't hear back, you can send a short follow-up email.

3. WHY AM I NOT GETTING CALLS AFTER SENDING MY RESUME?

It's normal. For each job, there may be many applicants. Don't be discouraged if most companies don't reply. Keep applying.

6. BE CONFIDENT

- Confidence matters more than perfection. (Although some fluff during an interview is to be expected, the overall confidence is what matters.)
- Be prepared and clear about the salary and hours you hope for, in case the employer brings it up.

7. REFERENCES

Don't ask interviewers to provide references about their own company.

8. RESUME BASICS

- Keep it one page, clean, and professional.
- Highlight school, shul projects, summer jobs, volunteering, or responsibilities.
- Save the file as your name (e.g., "John Smith Resume").
- Send it from your personal email account (create a Gmail if you don't have one by going to <https://accounts.google.com/signup>).

- Need help? Contact the REEF office for contacts for professional resume writers.

9. FRIENDS

- Friends are great — but not always qualified for job advice. Don't let others' negativity discourage you.

- Always seek advice from qualified people, not just peers.

10. DO'S AND DON'TS

- Think of an interview like a shidduch: make a good impression so they'll want a second meeting.
- Don't ask about salary, vacation, or benefits on the first interview unless the employer brings it up.
- Keep expectations realistic: most entry level jobs pay around **\$50,000–\$65,000**.

After the Interview

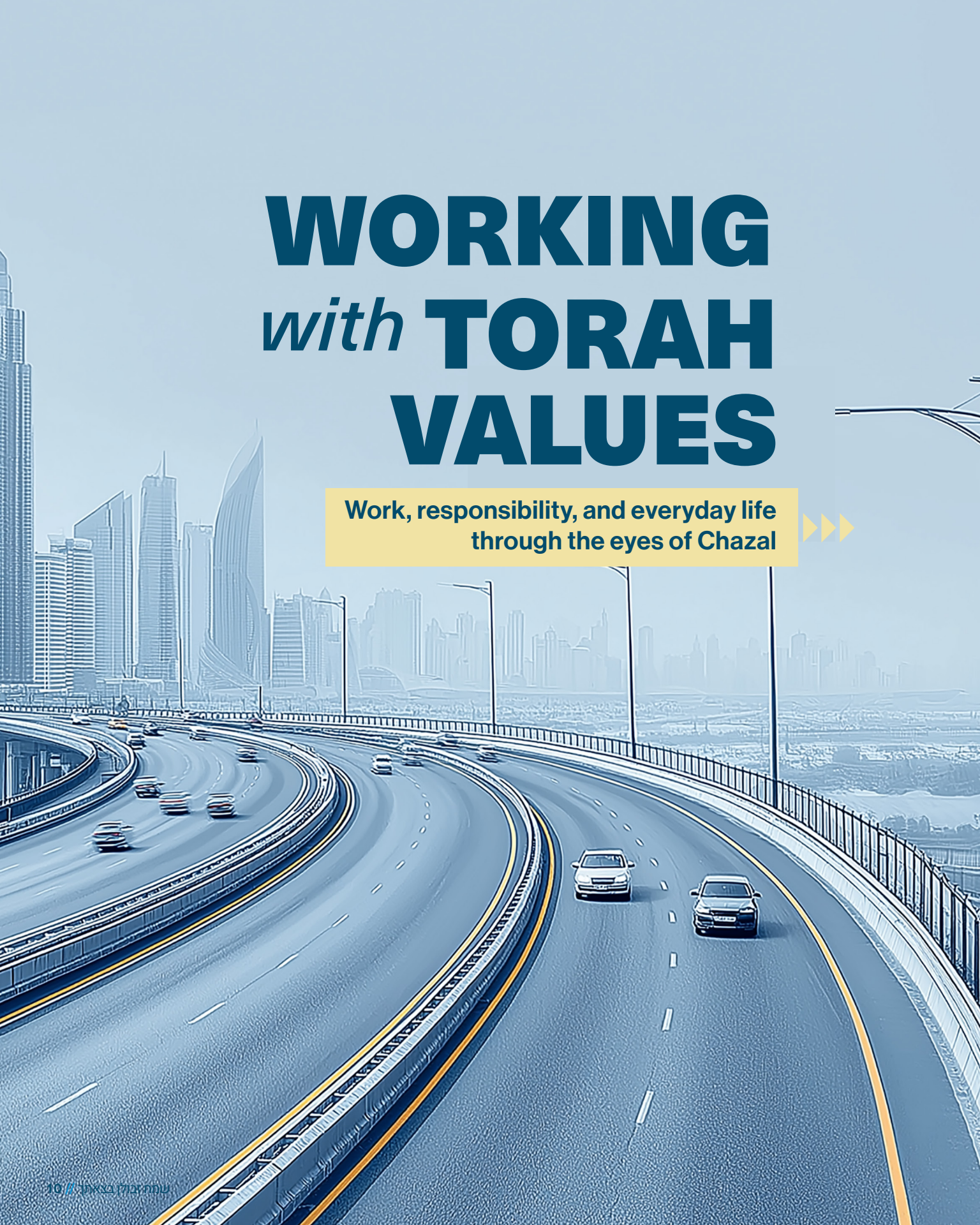


1. SAY THANK YOU

A simple thank you leaves a lasting impression.

2. FOLLOW UP

If appropriate, send a thank-you email or message.



WORKING *with* TORAH VALUES

Work, responsibility, and everyday life
through the eyes of Chazal



Chazal emphasize that work and earning a livelihood are not merely practical necessities, but an essential part of mitzvah observance.

The Mechilta D'Rashbi on the Pasuk, *Sheshes Yamim Taavod*, "Six days you shall work," teaches: just as Bnei Yisroel were commanded regarding resting on Shabbos, so too they were commanded to engage in work during the other six days of the week. It goes further, elaborating on the many positive aspects of work – repeatedly stating "*Gedolah Melachah*" "Great is work". Avos D'Rabbi Nosson (2:21) echoes this: the six days of labor are themselves a mitzvah.

Indeed, eight of the nine times Shabbos is mentioned in the Torah, it is preceded by "*Six days you shall labor*" – highlighting the importance of work, not merely introducing Shabbos the sole exception being in Bereishis, which describes Creation.

Halacha codifies this outlook. The Shulchan Aruch (Orach Chaim 156) rules that faithful engagement in business is itself a mitzvah. The Magen Avraham and Mishnah Berurah explain that this includes not only avoiding dishonesty, but actively pursuing work to sustain oneself and to avoid idleness.

Furthermore, in the workplace itself one can be a full time *Oseik B'mitzvah*, *occupied with doing a Mitzvah*. The Mishnah Berurah and Biur Halachah (OC 38:8) conclude that any work that involves assisting others, if the intent includes both helping others and earning a living, it is considered *Oseik B'mitzvah*.

In addition, the Tiferes Shlome (Parshas Toldos) asserts that one who spends his day earning an honest living is indeed spending his day learning Torah. Since in every interaction he is thinking what does the Torah say about this action, what is the Halacha on this matter, how do I make a Kiddush Hashem in this transaction, etc. therefore his day is fully occupied with Torah study.

On this, the Rambam writes at the end of the third chapter of *Hilchos De'os*: when a person's every action – including his work – is done with the intent to better serve Hashem, he becomes a full-time *Oved Hashem*; his entire life is Avodas Hashem. "Bchol Drachchau Duahu," in all your ways Acknowledge Hashem.

In conclusion, these sources demonstrate that work and commerce are not simply tolerated by the Torah, but rather elevated to a level of a mitzvah performance. Work is the foundation of self-sufficiency, dignity, and the settlement of the world — and a means of Avodas Hashem itself.



WHAT'S MY Mission?

The Gemara (Pesachim 4a) records, there was a certain man who would always say, "Judge my case in Court!" Whenever a dispute arose, this person would insist that it be tried in court. People said about him that he comes from the tribe of Dan, for it is written "**Dan will judge his people as one of the tribes of Israel**" (**Bereishis 49:16**).

A similar incident occurred, there was a certain man who would go around saying "On the seashore I will build a palace". They checked his ancestry and found that he came from the tribe of Zevulun, as it is written "**Zevulun shall dwell by the seashores**" (**Bereishis 49:13**).

The Gemara gives us two examples of people whose behavior revealed their tribes of origin.

R Avigdor Miller (Ohr Olam, Vol. 9 P.95-97) discusses the significance of this. When Yaakov blessed his children at the end of his life and enumerated their qualities, he was not only listing tribal traits. He was defining the inclinations of the individuals of the tribe as well. In the case of Zevulun, even their attraction to the seashore was part of their tribal makeup.

This is especially remarkable in light of the fact that at the time of the Gemara hundreds of years have passed, yet the qualities of Dan and Zevulun were still evident in their descendants.

The twelve tribes were all quite distinct and without a powerful unifying force, they were liable to go their separate ways. At Yaakov's deathbed, he was concerned for the future of Klal Yisroel. During his lifetime



Some devote themselves entirely to Torah study, while others focus on Avodah, Chesed, or supporting Avodas Hakodesh. When all is done *L'sheim Shamayim*, each effort is of great value.

his children were unified in their faith and righteousness, but how could he be certain that after his passing the starkly different personalities of the tribes would not lead to division among the Jewish people?

The Gemara (Pesachim 56a) tells us that at the time of Yaakov's passing the Shechina departed from him. Yaakov grew concerned that there was perhaps a blemish among his children, like in the case of his grandfather with Yishmael or like his father with Eisov. His sons assured him otherwise and they all declared together, "Shema Yisroel Hashem Elokeinu Hashem Echad." Just as there is only one Hashem in your heart, so too there is only one Hashem in our hearts! Immediately Yaakov exclaimed, "Buroch Shaim Kvod Malchuso Lolam Vued," blessed is the name of his glorious kingdom for all eternity!

The lesson is enduring, if Klal Yisrael directs its diverse talents toward the same sacred goal, Hashem's Name is sanctified, and the nation becomes a unified vehicle for Kiddush Hashem. Thus, one whose soul yearns only for Torah study may be of Shevet Yissachar, while one who feels drawn toward the "seashore," the marketplace, and supporting Torah may reflect Shevet Zevulun. Each role, when pursued *L'sheim Shamayim*, is indispensable in the service of Hashem.

In this vein, the Ohr Sameach (Hilchos Talmud Torah 1) notes that the Torah does not set a single standard for the obligation of Torah study. Each soul has a different capacity: one is naturally bound with love for learning Torah, another less so. Therefore, Hashem did not impose the same measure

on all; rather, He entrusted each person to fulfill his portion according to his strength, nature, and path in Avodas Hashem.

Similarly, the Or Zarua (Hilchos Krias Shema 6) comments on the Gemara (Berachos 5b): "*Echad Hamarbeh V'echad Hamam'it—U'bilvad Sheyichavein Libo L'shamayim*" one who does more and one who does less are equally pleasing to Hashem, provided they direct his heart to Heaven. Though Pirkei Avos says, "If you learned much Torah, you receive much reward" the Or Zarua explains: reward depends on effort relative to one's capacity. One who strives to the fullest of his ability, even if he achieves less, is considered equal before Hashem.

This idea is so beautifully expressed by the Netziv (*Ha'amek Davar, Shelach 15:41*, see also *Nitzavim 29:9; Derashos 1*) that writes "Since no two people approach the service of Hashem in exactly the same way, each has a unique path". Some devote themselves entirely to Torah study, while others focus on Avodah, Chesed, or supporting Avodas Hakodesh. When all is done *L'sheim Shamayim*, each effort is of great value.

One should seek guidance from a Rebbi on his individual mission via his own path in Torah learning and Mitzvah performance, in concurrence with what Koheles advises: "*Go according to the inclination of your heart*" (Koheles 11:9). What draws a person's heart is precisely the course suited to his soul, ensuring that his efforts are proper and effective in the service of Hashem."



MAKING Hashem Proud

Zevulun's *Bracha* continues (Devarim 33:19) "*Amim Har Yikra'u Sham Yizbchu Zivchei Tzedek*" Nations will be called to the mountain, and there they will sacrifice offerings of righteousness. Rashi explains that through the commerce of Zevulun, merchants of the nations of the world come to his land. They say since we've endured enough to make it here, let's go all the way to Yerushalayim and see what's this people's religion and what do they do? There they see all of Klal Yisrael serving Hashem. They say to themselves "there is no people more worthy than this one" and they convert. These are the offerings of righteousness.

Zevulun has a unique role in making a Kiddush Hashem in the world and with our gentile neighbors. Many times, work is the only place that non-Jews ever meet a Jew, and whatever experience they have there becomes their impression of our whole people. Zevulun is the ambassador of the Jewish people, and by extension of Hashem and His Torah, to the entire society that we live in.

Therefore, if a Yid is *Nosei V'Nosen B'Emunah*, if he is scrupulous, honest and principled about his financial practices, he sanctifies Hashem's name in a way that no other circumstance can provide. And if *Chas V'Shalom* he does the opposite, it can create a *Chilul Hashem* to all the nations amongst whom we live.

Every deal, every conversation, every email can be either a Kiddush Hashem or the reverse. Every day is an opportunity to show the beauty and refinement of our Jewish way of life, how different and elevated it is from the standards of the secular world.



It is uniquely the Zevulun who has the opportunity to be Hashem's ambassador in the world, and it is specifically business that is his means of being *Mekadesh Shem Shamayim*.

The Gemara in (Yuma 86a) says "V'Ahavta Es Hashem Elokeicha-SheYihyeh Shem Shamayim MitAhev Al Yadecha." The Gemara interprets the language of the Mitzvah to love Hashem as a commandment to make Him beloved upon others. How do we do that?

"When one studies Torah, conducts business honestly, and speaks pleasantly with people – others say: 'Fortunate is his father who taught him Torah... fortunate is his Rebbe who taught him Torah... see how pleasant are his ways, how proper his deeds!' About him it says: *Yisrael Asher B'cha Espa'er* (Yeshayahu 49:3) Yisrael, in whom Hashem takes pride."

The Gemara highlights that one's Torah knowledge is not alone enough to make a Kiddush Hashem. It's how we exemplify the Torah in our actions and conduct with others that gives glory to Hashem.

Baruch Hashem, before we go out to work we have the *Zechus* to learn in Yeshiva and to build ourselves as Torah Yidden. Zevulun has a special opportunity to bring their Torah to life in the business world. As Chazal teach us, *Gadol HaTalmud Sh'Mevi Lidei Ma'ase*, great is the study that leads

to actions. The stage of life where a Jewish man goes to work is a special stage of *Mevi Lidei Ma'ase*, a chance to exercise and practice the wisdom and principles that he spent his formative years in Yeshiva learning.

Rabbeinu Yonah (*Shaarei Teshuva* 3:158) writes that although *Chilul Hashem* is so severe that its atonement is only through death, nevertheless, acts of *Kiddush Hashem* can serve as a *Kapparah* for *Chilul Hashem*. This underscores how powerful *Kiddush Hashem* is – especially in places where one is most visible to others.

The *Be'er HaGolah* (*Choshen Mishpat* 266) adds from experience, that those who sanctified Hashem's Name merited wealth, success, and enduring blessing.

In the workplace, when the eyes of neighbors, co-workers, and communities are upon us, the challenge and opportunity is clear: to live in a way that fulfills the *Pasuk* "*Yisrael Asher Becha Espa'er*" – that Hashem can point to us and say, "This is the nation in whom I take pride."

“Every day is an opportunity to show the beauty and refinement of our Jewish way of life.”

MONEY IS NOT MUNDANE

There were Chassidim who came to the Rizhiner Rebbe from other courts and refused to discuss monetary matters. They insisted that they only wished to speak about their *Avodas Hashem*. The Rizhiner corrected them. "That is not the proper way. In the *Shulchan Aruch* we find that, throughout all of *Tefillah*, there are only two verses which, if said without *Kavanah*, one is not *Yotzei* and must repeat them – '*Shema Yisrael*' and '*Poseach Es Yadecha*.' The reason is that one cannot be attained without the other." (*Knesses Yisroel*).

On Erev Yom Kippur, after Mincha, a Jew went to the Chazon Ish seeking a *Bracha* in preparation for the holy day. The Chazon Ish asked him how his financial situation was. The man replied that he did not think about such mundane matters so close to *Kol Nidrei*. The Chazon Ish responded "Why not? The holiest person,

on the holiest day, in the holiest place, does exactly that! The *Kohen Gadol* on Yom Kippur, at the entrance of the *Kodesh HaKodeshim*, prays for the *Parnassa* and financial wellbeing of Klal Yisroel." (*Pe'er Hador*, vol. 3, p. 132).

Many people may think that monetary matters are completely secular, *Olam Hazei* calculations. Torah and Mitzvos, are true *Ruchniyus*, while money is just a physical practicality, whose importance pales in comparison to the real, spiritual values of life. However, we see from the Torah and from *Gedolei Yisrael* that money is also holy, a very important and necessary component of Jewish life.

The *Gemara* (*Brachos* 3b) relates that Dovid HaMelech would arise at *Chatsos Laila* to learn Torah, and that at the break of dawn the *Chachamim* would enter his chamber with the request "Our

lord the king, *Amecha Yisrael Tzrichin Parnassah*,” your people, Yisrael, need a livelihood. Dovid HaMelech would begin his day concerned about the financial wellbeing of the Jewish people.

We find that Ya’akov Avinu forgot *Pachim Katanim*, small vessels, and went back to retrieve them. (*Bereishis* 32:25). The *Gemara* (*Chullin* 91a) learns from here that “*Tzaddikim Chaviv Aleihem Mamonam Yoser Migufam*” the righteous value their money more than their own bodies. Every possession is a trust from Hashem to be used in His service.

This is also seen in the *Parsha* of *Negaim* (*Vayikra* 14:36) (12:5). Before a Kohen inspects a house for *Tzaraas*, the Torah requires that it be emptied, so that even the simplest items will not become *Tamei*. Rabbi Meir explains (*Negaim* 12:5) What would become *Tamei*? If you’ll say his wooden items, clothing, and metal tools... he can be *Tovel* them and they will be *Tahor*, pure. So what is the Torah protecting here? His cheap clay pots, jugs, and small utensils. If the Torah pities the loss of such lowly possessions, all the more so it values more precious property. *Chasa HaTorah Al Mamonam Shel Yisrael*. Every possession is a trust from Hashem, to be used in His service.

The *Gemara* expands the principle of *Chas HaTorah Al Mamo-*

nam Shel Yisrael in many places. (*Rosh Hashanah* 27a) – Trumpets in the *Beis Hamikdash* were not made of gold, to avoid unnecessary expense. (*Yuma* 39b) – The lottery box on Yom Kippur was made from simple wood. (*Yoma* 44a) – The shovels used in the *Beis HaMikdash* were not made of gold. (*Menachos* 76b) – There is no requirement to bring sifted flour for the *Lechem HaPanim*, because it would be wasteful. (*Menachos* 86b) – *Menachos* do not require pure olive oil, again to reduce cost. (*Menachos* 89a) – Care was taken to preserve the oil used for the Menorah. (*Chullin* 49b, 77a) – The *Gemara* even entertains leniencies in cases of doubt about *Treifos* due to this principle. Each of these examples shows that in the Torah’s view, financial matters are not mundane. They are part of *Avodas Hashem*, and the Torah itself instructs us to treat them with care.

The Mishna in *Avos* states (3:17), *Im Ein Kemach Ein Torah*, if there is no sustenance there is no Torah. Indeed, money used for Torah and Mitzvos becomes sanctified. The contributions to the *Beis HaMikdash* were called *Shekel Hakodesh*. Supporting Torah, sustaining Mitzvos, and enabling others to serve Hashem all depend on material resources. Thus, money is no small issue. When approached properly, it is true *Avodas Hakodesh*.

“
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Ashrecha!

Dovid Hamelech in Tehillim says (128:1)

אשרי כל ירא ה' ההלך בדרכיו, יגיע כפיו כי תאכל אשריו וטוב לו

**"Praiseworthy are all who fear Hashem, who go in His ways,
the labor of your hands you shall consume, it is praiseworthy and good for you".**

Chazal go further, Gemara (Berachos 8a) says: *Gadol Hanehenh Miyigia Kapei Yoser Miyarei shamayim* – "greater is one who benefits from the labor of his hands than one who merely fears Heaven."

If Dovid Hamelech wants to convey how to be a *Yerei Shamayim* and to go in the ways of Hashem, wouldn't he suggest that the person immerse himself in Torah study and *Sifrei Mussar*?

Why is he recommending the person to support himself by working to earn a living? Are the ways of Hashem to toil to earn a living?

Gemara (Kesubos 5a) states: The handiwork of *tzaddikim* is greater than the creation of heaven and earth. This is referring to the work that the crafts people did for the Meleches Hamishkan. It's very noteworthy, that so many miracles occurred in the Midbar, yet Hashem still wanted the labor of building the Mishkan to be constructed by crafts people, why all that effort?

The handiwork of the *people* on this world is to bring a completion to the handiwork of Hashem in His creation of the world. When they perform the job which they are tasked to do, it brings a *Hashlamah*, a completion, to the *Briah* of Hashem.

The Medrash Tanchuma (Parshas Tzaria) tells of a discussion between Turnus Rufus and Rabbi Akiva. Turnus Rufus asked, "Why do you perform *Bris Milah*?" If Hashem wanted man to be circumcised, He would have created him that way?

Rebbi Akiva answered him by bringing him kernels of wheat and finished biscuits, and asked him, "These kernels are made by Hashem, and these biscuits are manmade. Which are nicer?" He then brought him raw flax and fine linen garments, and again asked him, this flax is made by Hashem, and these linen garments are manmade. Which are nicer?

This explains why a *Yerei Hashem*, one who believes in Hashem and in the masterplan of creation, follows in the ways of the Creator and uses the talents that Hashem gave him to produce items and services for the benefit of mankind. This indeed is what Hashem planned when he created the world.

If a person can perform his given task properly, he is praiseworthy in Olam Hazeh and it will be good for him in Olam Haba, since that is the path that Hashem laid out for him.

Additional declarations of who is praiseworthy:

אשרי שמרי משפט עשה צדקה בכל עת
"Praiseworthy are those who maintain justice, who perform charity at all times" (Tehillim 106:3).

The Gemara (Kesubos 50a) asks, is it possible to perform charity at every moment? The Gemara answers, yes indeed, this refers to one who financially sustains his young children. Since the person is fully occupied in earning a livelihood to sustain his family he is constantly engaged in charitable work.

The Gemara (Yoma 86a) says, *V'ahavta Es Hashem Elokecha* – that "Hashem's name should be loved through you". How can one accomplish that? If one observes the Torah that he acquired and his dealings with people are honest and pleasant, his conduct makes others declare: *Ashrei Aviv Shelimdo Torah, Ashrei Rabbo Shelimdo Torah.* "Praiseworthy is the father and Rabbi that taught him Torah".

Ashrecha! It is no wonder why working to earn a living is praiseworthy, when one conducts themselves with honesty, projects Torah values, makes a Kiddush Hashem and supports Torah and Mitzvos he elevates Hashem's creation – ensuring himself Olam Hazeh and Olam Haba, that is certainly Praiseworthy.

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Work is not just a necessity; it is a mitzva and value in Torah life. Earning an honest livelihood with integrity is a mitzva and brings dignity and Bracha.

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LOCAL JOB FAIRS

Watch for local job fairs — they’re a great way to meet employers and discover opportunities.

MACHER

macherusa.com

JOBS GEMACH

jobsgemach.com

CANDIBOTS

candibots.com

LKWD JOBS

lkwdjobs.com

THE BP WEEKLY

bpweekly.com

THE VOICE

thevoiceoflakewood.com

PARNASSAH EXCHANGE

parnassahexchange.org

PURPLE STAIRS

purplestairs.com

PCS

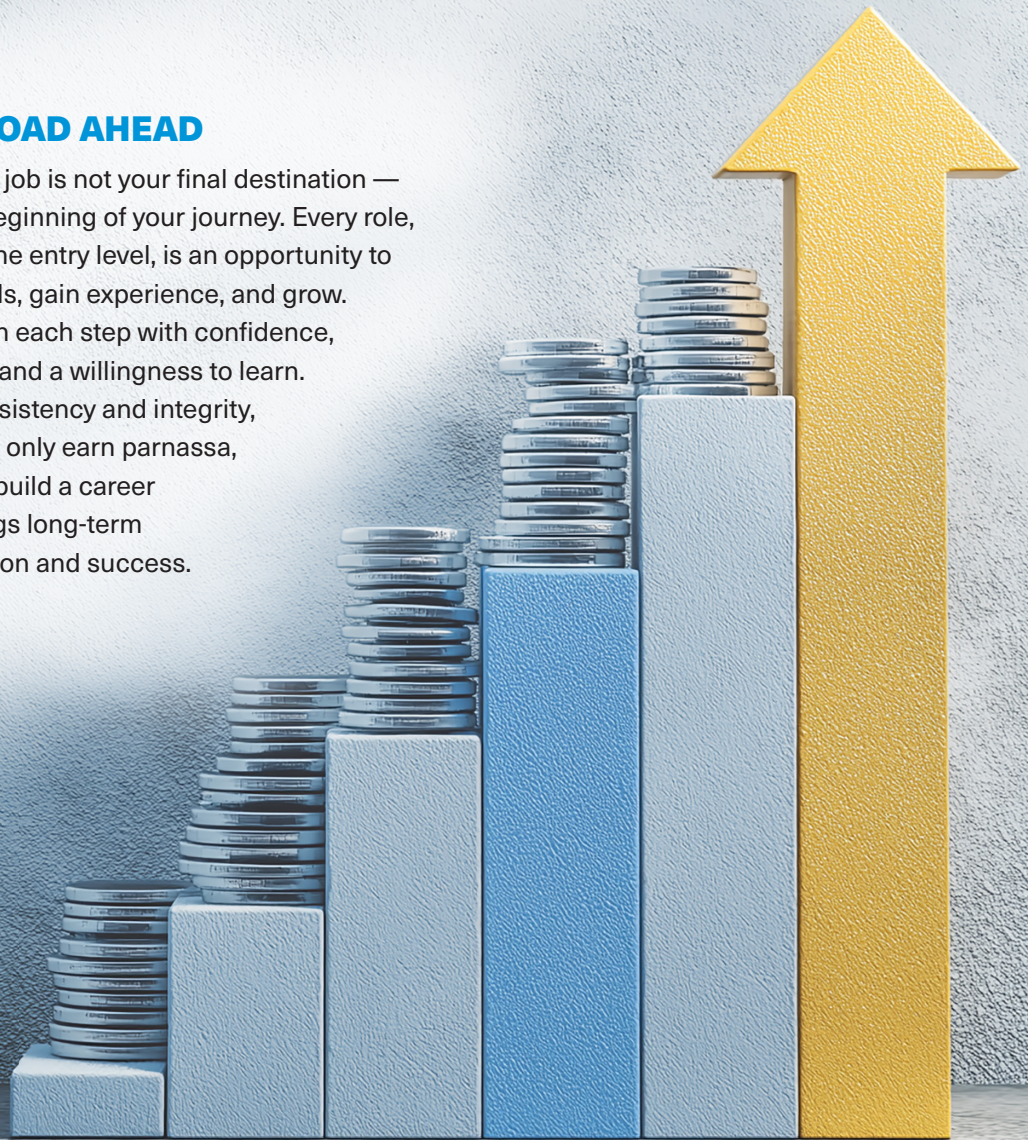
pcsnynj.org

EPI NETWORKING

epinetworking.org

THE ROAD AHEAD

Your first job is not your final destination — it's the beginning of your journey. Every role, even at the entry level, is an opportunity to build skills, gain experience, and grow. Approach each step with confidence, humility, and a willingness to learn. With consistency and integrity, you'll not only earn parnassa, but also build a career that brings long-term satisfaction and success.



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