

# Agudas Yisroel Anshei Kielce



## Zmanim

*Candle Lighting: 7:03 pm*

*Mincha/Kabbalas Shabbos: 7:05 pm*

*Shacharis: 8:45 am*

***Rav's Hilchos Shabbos Shiur: 6:25***

*Mincha/Seudas Shlishis: 6:55 pm*

*Maariv/Motzei Shabbos: 8:07 pm*

*Motzei Shabbos Rabbeinu Tam: 8:34 pm*

## Parshas Vayakhel-Pekudei

Adapted from Rabbi Yochanan Zweig [www.torah.org]

### Not Count Your Blessings

"...which were counted at the word of Moshe..."(38:21)

The Midrash quotes a verse from Mishlei: - "ish emunos verav berachos". This means, "Due to the trustworthy man, comes an abundance of blessing."

The Midrash interprets this verse as a reference to Moshe who, because of his unequaled integrity, was appointed as the treasurer responsible for the accounting of funds collected to build the Mishkan. The Midrash cites the verse, - "bechol baisi ne'emon hu", which means, "In My entire house is he trustworthy" as a support. Why does trustworthiness result in an abundance of blessing? Furthermore, how can the verse "bechol baisi ne'emon" be cited to ascertain Moshe's financial integrity, when this verse is referring to the uniqueness of Moshe's prophecy, and not his financial trustworthiness? Finally, why is Moshe the only one who is trustworthy for this position?

The Talmud states that blessing only rests on that which is hidden from the eye. Once some-

thing has been counted, its potential for blessing is lost. The Zohar questions why the accounting of funds does not violate this Talmudic dictum.

The Zohar answers that since it is for a holy purpose, counting is permitted, as we see in the case of the tithing of animals. Why does something have to remain hidden to receive blessing, and why does this not apply if the counting is for a holy purpose?

The Talmud teaches that if a person finds an object without identifying markings, he is not permitted to keep it, unless he knows that enough time has elapsed for the person who lost the object to realize that it is missing. If, however, a person finds money, he is permitted to keep it, for he can be certain that the owner realizes that it is missing, "since a person consistently checks his pockets to see that his money is still there".

What is the psychological insight that the Talmud is teaching us regarding the nature of a person? Inherent in man's nature is an insecurity regarding his possessions, which manifests itself in the need to feel ownership over all

his possessions whenever possible. Constantly touching his wallet is an example of man's need to feel connected to his possessions. In order to cater to this need with things he cannot constantly touch, man will view them whenever possible. For those assets which are intangible, such as stocks or bonds, man continuously counts them. Counting gives a person a strong sense of ownership. The word "beracha" is derived from the word "beraicha" - a reservoir or source, for blessing means a connection to the source of existence, i.e. Hashem. If something is connected to its source, it flourishes and grows abundantly. When man asserts his dominance over an item, he separates it from its source, and the beracha is lost. Therefore, blessing can only rest on that which is hidden, that which

man has not counted.

When counting for Hashem's sake, the opposite is true; the very act of counting connects the item back to Hashem. A problem arises when man collects or counts funds, even if it be for Hashem, and he begins to feel a sense of ownership or connection to those funds. Moshe was so closely connected to Hashem, that Hashem himself attests to his unique level of prophecy as if Moshe is in Hashem's house. Therefore, Moshe was best suited to be the treasurer responsible for collecting and counting Bnei Yisroel's donations to the Mishkan, for his actions directly connected back to Hashem. This is the explanation of the verse, "Due to the trustworthy man, comes an abundance of blessing."

*Good Shabbos*

**\*\* To ensure accurate publication of all announcements and sponsorships,\*\*  
**\*\*information must be submitted to mailings@agudahsouth.com \*\*  
**\*\*prior the publication deadline of 10:00 am on Friday morning.\*\*******

**We would like to wish a Mazel to the entire Kaufman, Aryeh, and Hartman families on the recent marriage of Mordechai & Malkah Kaufman.**

**This week's kiddush is sponsored by:  
**Chaim & Chaya Rivlin in honour of the birthday of the Shul President: Sruli Wolff.****

**The kids' program will take place this week beginning at 9:30 am.**

**The guest speaker for Seudas Shlishis is Rabbi Eliyahu Dovid Kaufman,  
**Rav of Congregation Ohavei Emes of Edison, New Jersey.  
**Seudas Shlishis is sponsored by the shul.******

**The Sunday Morning Shiur in Derech Hashem is will take place after Shacharis.**

**We are updating the cholim list for Chodesh Nissan.  
**If you would like to submit a name to the cholim list please email  
**gabbai@agudahsouth.com.******

### Weekday Schedule

<b>Shacharis</b>	<b>Mincha</b>
Sunday: 8:00 am	7:10 pm
Mon. & Thurs.: 7:00 am & 7:55 am	<b>Maariv</b>
Tues., Wed., & Fri.: 7:00 am & 8:00 am	7:30 & 8:00 pm
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)	
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)	

### **Friday Night (FNL)**

**The FNL program has been cancelled for the season and will resume next year.**

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)  
 Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.  
**Find our daily schedule at <http://www.agudahsouth.com/calendar/>**