

# THE CHABAD WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

[beverlyhillschabad.org](http://beverlyhillschabad.org)

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This week's Torah portion, Mishpatim, delineates the four categories of guardianship:

An unpaid keeper - one who serves as trustee for another person's property and does not receive payment; A paid keeper - one who is remunerated for his guardianship; One who "rents" the use of another person's possessions; and a borrower - a person who uses someone else's belongings without paying for the privilege.

The seventeenth-century Sage, known as the "Shaloh," explained that these four categories of guardianship correspond to the four different types of Jews who serve G-d, as every Jew is charged with "guarding" G-d's universe through the observance of Torah and mitzvot (commandments).

The first and highest level of this charge is the "unpaid keeper." This refers to a person whose focus is entirely on guarding the owner's property, without consideration for his own benefit. A person in this category serves G-d with the utmost dedication and devotion, for his sole aim is to serve his Master, unmindful of the reward his actions will bring. Maimonides refers to this type of person as "one who serves G-d out of love...and not because of any other consideration...not in order to accrue benefit, but one who does the true thing because it is true."

The second level of guardianship is the "paid keeper." This person also devotes himself to safeguarding the owner's possessions, but expects to be paid for his labors. This category refers to a Jew who serves G-d with genuine vitality and enthusiasm, at the same time anticipating that he will be rewarded for his observance of Torah and mitzvot.

The third level of guardianship is one who pays for the use of the owner's property. For this person, the enjoyment he derives from the object is his main goal, yet he feels compelled to recompense the owner for granting him the privilege. In the spiritual sense, this refers to a person whose principle desire is to enjoy the pleasures of this world, all the while cognizant that it is G-d Who is allowing him to do so. This type of Jew serves G-d solely out of a sense of obligation and duty.

The lowest level of guardianship is that of the "borrower." This person is only interested in his own gratification, and does not even feel the need to compensate the one who has lent him the object. In terms of our G-dly service, this refers to one who delights in the pleasures of this world without even thinking of "paying" G-d back for His beneficence.

Yet even the "borrower" is considered a guardian, for he too observes Torah and mitzvot, albeit without perceiving the connection between his service of G-d and the blessing he receives from Above.

This person is convinced that all of the goodness and bounty in his life has been granted to him simply because he is deserving!

What is the point in a mitzva done for personal considerations? Our Sages explain: "A person should always busy himself in the observance of Torah and mitzvot, even when it is not for its own sake." For we are assured that from the wrong considerations, one will come to observe for the right reasons. Every Jew is promised that ultimately, he will perfect his service of G-d, achieving the level of the "unpaid keeper." (Adapted from Likutei Sichot of the Rebbe, Vol. L'Chaim 5763, #755) - [lchaimweekly.org](http://lchaimweekly.org)

**"Keep far away from a false matter." (23:7)** Although the Torah contains 365 negative commandments, lying is the only sin the Torah warns us not only to avoid, but from which to "keep far away." This teaches that it isn't enough for a person not to lie; he must actively distance himself from falsehood and flee from it. (Rebbe Zushe of Anipoli)

**"The rich shall not give more, and the poor shall not give less than half a shekel." (30:15)** The above verse can also be interpreted to mean "the rich will not be increased, and the poor will not be lessened." The wealthy person must realize that he will not increase his fortune by being miserly. Similarly, a poor person will not become poorer if he gives to charity. (Imrei Shefer) (from L'Chaim #608) - [ascent.org](http://ascent.org)

## Whose Moshiach?

After his release from imprisonment in Petersburg, Rabbi Schneur Zalman of Liadi passed through the city of Vitebsk, where he was received by the city elders and community leaders. "Tell us, Rebbe," he was asked, "when will the tribulations of Israel end? When will the redeemer finally come?"

Rabbi Schneur Zalman lowered his eyes to the ground and said softly: "But how can he come? The Moshiach that everyone wants will never come, and the true Moshiach, no one wants...." (Adapted from the teachings of the Lubavitcher Rebbe by Yanki Tauber) - [meaningfullife.com](http://meaningfullife.com)

## Chassidic Anatomy

Chassidim ask: Why were the ears created in the form of two handles attached to the sides of the head? So that even if a person has sunk in mud up to his neck, he could be grabbed by the ears and yanked out. (Adapted from the teachings of the Lubavitcher Rebbe by Yanki Tauber) - [ibid](http://ibid)

## The Taste of Music

"A blessing is like rain," Rabbi Israel Baal Shem Tov taught. When rain is preceded by plowing and sowing, and followed with reaping and harvesting, it yields abundant fruit; otherwise, it achieves nothing. Likewise, a person can be granted the greatest gifts from Above, but unless he makes himself a fit vessel to receive them, unless he learns to appreciate and utilized them properly, they are but futile rain on a barren field.

Chassidim would illustrate this point with the following story:

A king once decided to reward a peasant who had done him a great service. "Shall I give him a sack of gold? a bag of pearls?" thought the king. "But these mean virtually nothing to me. I want, for once, to truly give something--- something that I will miss, a gift that constitutes a sacrifice for me."

Now this king had a nightingale who sang the sweetest songs a human ear had ever heard. He treasured the nightingale over all else, and literally found life unbearable without it. So he summoned the peasant to his palace and gave him the bird. "This," said the king, "is in appreciation for your loyalty and devotion." "Thank you, Your Majesty," said the peasant, and took the royal gift to his humble home.

A while later, the king was passing through the peasant's village and commanded his coachman to halt at the peasant's door. "How are you enjoying my gift?" he inquired of his beloved subject.

"The truth to tell, Your Majesty," said the peasant, "the bird's meat was quite tough---all but inedible, in fact. But I cooked it with lots of potatoes, and it gave the stew an interesting flavor." - [meaningfullife.com](http://meaningfullife.com)

The Al ter Rebbe once said: Rashi's commentary on Chumash is the "wine of Torah." It opens the heart and uncovers one's essence-love and essence-fear (of G-d).  
 Rashi's commentary on Talmud opens the mind and uncovers the essence-intellect. (From Rebbe's Hayom yom shevat 29).

**Open Wide**

*You can choose to fashion a G-d aloof from all things, Who leaves you in the hands of so many worldly troubles.  
 Or you can believe in a G-d who carries you as a nursing mother carries her suckling infant, as the eagle carries its young,  
 as a father carries his child on his shoulders.*

**As large as you make your cup, so He will fill it for you.**

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

**PARTICIPATE IN WEEKLY CLASSES**

<b><u>Sunday</u></b>	<b>8:00 AM</b>	<b>Gemara-Tractate Shabbos (men)</b>
<b><u>Monday</u></b>	<b>8:00 PM</b>	<b>Chumash (men and women)</b>
<b><u>Tuesday</u></b>	<b>8:00 PM</b>	<b>Gemara-Tractate Makos (men)</b>
	<b>9:00 PM</b>	<b>Tanya (men and women) with Rabbi Wolf</b>
<b><u>Wednesday</u></b>	<b>8:30 PM</b>	<b>Halacha and Tanya (women)</b>
<b><u>Thursday</u></b>	<b>10:00 AM</b>	<b>Chassidus (women)</b>
	<b>8:00 PM</b>	<b>Class for Beverly Hills Highschool Students</b>
<b><u>Daily</u></b>	<b>6:45 AM to 7:15 AM</b>	<b>Chasiddus</b>
	<b>Between Mincha and Maariv</b>	<b>Halacha</b>

**DAILY MINYONIM:**

**Shacharis:** Mon-Fri: 6:00 AM and 7:30 AM  
 Sunday: 9:00 AM

**Mincha/Maariv:** 5:45 PM

**SHABBOS PARSHAS MISHPATIM**

*Shabbos Shekalim*

*Shabbos Mevorchim*

*February 20, 2004*

**Candlelighting:(Los Angeles) 5:24 PM**

**Friday Mincha: 5:40 PM**

**LATEST TIME FOR SHEMA: 9:28 AM**

**SHABBAT MORNING**

- **Tehillim** 8:00 AM
- **Shacharit** 9:30 AM followed by  
Kiddush, Cholent &  
Farbrengen
- **Chumash** 4:45 PM
- **Mincha** 5:15 PM followed by  
Seuda Shlishit
- **Shabbat ends** 6:24 PM

**Kiddush** this week is sponsored by Rabbi and Mrs. Shusterman in memory of Rabbi Shusterman's father's yartzheit.

**Yartzheits:** Rabbi Hershel Shusterman – Adar 3, Helen Neufeld - Adar 5

**Happy Birthday** to Yossi Perles, Chaya'le Shusterman, Yonatan Hezghian.

**Mazel Tov** to the Presser family on the engagement of Dr. Steve Presser.

**GOOD SHABBOS!**