



Administering a Mosad Chinuch



For the Students

As the saying goes, the educators of the yeshivos are there for the students, not the other way around. From this we can learn that when in doubt, one should make the decision that is more beneficial to the students, without being too concerned about the reputation of the educators and teachers.¹

Listening to the Menahel

What should a teacher do if he doesn't agree with the decision of the *menahel*?

You wrote about the changes that have taken place in your class; changes with which you disagree for many reasons. You discussed this with others who are in Yeshiva with you, as well as [other] members of *hanhala*, and they agree with you. You ask what you should do.

Now, it is obvious that all matters relating to yeshiva should take place in accordance with the directions of *hanhala*; for, in order to remain operational, every *mosad* depends on *mashma'as* [obedience] towards *hanhala*. Regarding this case, you must explain to the *hanhala* your reasons [for disagreeing with them]; surely, you have done so already. You may also ask those with whom you discussed this to also talk to *hanhala*. However, these are all suggestions; the bottom line is that *mashma'as* is absolutely necessary and essential.²

Paying Staff on Time

...Similarly, there is an essential difference in some *mosdos chinuch al taharas hakodesh* which set aside numerous hours [of each day] for *limmudei kodesh* and a lesser number of hours for *limmudei chol*. The *seder* is that the Gemara teacher is paid a

few dollars less, while the *limmudei chol* teacher is paid a few dollars more; [they think that the *limmudei chol* teacher] must be paid on time, while [the Gemara teacher's] payment can be delayed for three months;... since "no one pays attention to it."

The King of Kings, Hashem, does pay attention to this...³



When Hashem blesses a Yid with wealth, first of all, [the Yid] must know that "gold was created for no reason other than **the Mishkan and Beis Hamikdash!**"

This means [that the purpose of gold] is that it be given for the *Beis Hamikdash*, to be used in fashioning garments "for honor and beauty" for the Kohanim—Hashem's servants, i.e. a *rav*, a *rosh yeshiva*, a *melamed*, a *shochet* and the like. [They] should be paid not just the bare minimum, but rather in a manner of "honor and

beauty.” It is obvious that a *melamed* should not be forced to plead for a raise; all the more so, he shouldn’t have to take efforts to make sure that he’s paid at least his current salary on time!

This instruction can be understood by a five-year-old, who would even be able to explain to his parents that Hashem has blessed them and given them a lot of gold so that they should be able to give it to his *melamed* (and the like). Indeed, when the *melamed* receives all that he needs in a manner of “honor and beauty,” he is able to dedicate himself to his holy work to a far greater extent.⁴

Disagreement

What happens when members of *hanhala* themselves do not agree on the handling of a situation?

You wrote about the behavior of the students ... and ..., which isn’t satisfactory, and that there is a disagreement between yourself and the *hanhala* over how this should be addressed. Therefore, you want me to issue a ruling.

Now (in addition to the well-known *din* that we do not rule on the basis of one side’s story alone), do you believe that it is appropriate for there to be involvement from overseas in regard to specific students in a *mosad*, which has a *hanhala* comprised of numerous individuals? You surely know that among the Lubavitch *mosdos* around the world, there are several thousand students. If the decision of whether to impose a *knas*, etc. must be made by the headquarters, it will be like it says in the *possuk*, “You will surely wear yourself out,” but to a much more alarming extent. Behavior that doesn’t stem from the world of *Tikkun* [i.e. disorderly behavior] should be avoided. When there is a disagreement amongst the *hanhala* of a *mosad*, they should call a meeting of



CHILDREN LEARN IN KFAR CHABAD, CIRCA EARLY 1930S.

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all the members, and each side should present their opinion, and they should come to a majority decision, as is customary; since, in the end, the goal of every member of *hanhala* must be to benefit the *mosad* and the students.⁵

Teachers’ Dress Code

You write in regard to matters that were not taken into account in evaluating the teachers.

It is obvious that the dress code of the teachers is very important, not only in the higher grades but even in the younger ones. Much attention should be given to this, particularly taking into account the story that in a town, during the time of the Tzemach Tzedek, a *shochet ubodek*

was removed from his position because he wore *kaloshen* [a form of footwear considered too modern and not commonly worn by Yidden of the time⁶]. There is, of course, no prohibition against wearing *kaloshen*, but it is an outward sign that indicates what’s going on inside, as can be understood.⁷

Parents’ Involvement

Should the parents step back and allow the *mosad chinuch* to do all the work, or should they take an active interest in their children’s education?

It is **self-understood and obvious** (and it is **greatly** astonishing that asking me about this was necessary):

Parents are obligated to **take interest** in how their children are being educated, and they should ask and advise about anything that's not understood.⁸

Coordinating Vacations

In reply to your letter, in which you write that all of the teachers, as well as the principal, take their vacation at the same time, and as a result, the students are left without any supervision.

In such instances, it would be ideal for the teachers and principal to discuss between themselves how they can take their vacations not all at once, but in [smaller] groups. Since study is decreased on days that the teacher is on vacation, and the main thing [required then] is supervision, it is possible that a smaller number of staff will be sufficient for all of the students. When the [teachers] will plan this together, they will certainly

come to an arrangement amicably and successfully.⁹

Chinuch and Business

The Rebbe discusses the concerns that come up when teachers have additional jobs.

...[Regarding] the time that the teachers spend doing business [on the side]... the concern isn't that during the time that they need to be in yeshiva, they are instead walking in the streets, but rather that [while they are in yeshiva,] their minds are roaming the markets and streets. This can be proven by the fact that their garment bags that are needed for business are already prepared. As soon as the scheduled study period is over, the *sefarim* are closed in the blink of an eye, and [the teacher] stands already prepared with his garment bag, changing from one who dwells

in the *beis midrash* (יושבי בית המדרש) to one who dwells in the market (יושבי קרנות). They run to a place that—in their imagination—is the only place where they will be able to earn a living for themselves and their families. As a result, it is impossible for them not to prepare their thoughts and manner of speech—even during the time of learning—for the business to which they will head as soon as the *shiur* is over.¹⁰ ①

1. Igros Kodesh vol. 13 p. 139.

2. Ibid vol. 15 p. 258.

3. Toras Menachem vol.1 33 p. 232.

4. Toras Menachem Hisva'aduyos 5748 vol. 2 p. 455.

5. Igros Kodesh vol. 13 p. 310.

6. See Likutei Sichos vol. 18 p. 460

7. Igros Kodesh vol. 9 p. 216.

8. Text of the Rebbe's written response

9. Igros Kodesh vol. 13 p. 222.

10. Ibid vol. 7 p. 237.



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