



Chabad Lubavitch

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Erev Shabbos Bechukosai 5763

May 23, 2003

To Whom It May Concern:

In response to numerous inquiries from members of the Chicago Lubavitch community, asking whether I had indeed given direction to Rabbi Daniel Moscowitz, head Shliach of the Rebbe for the State of Illinois, regarding students of families who also have a daughter attending the high school which was established in opposition to the existing Lubavitch Girls High School as part of the controversy over the head Shliach's authority in the school.

The question was whether it is permitted for Mosdos Chinuch of Lubavitch to adopt a policy of not accepting students from these families before the school year begins, and to expel students of families who transfer their daughter to the other school in middle of the school year. The moral grounds that support this policy are: These families publicly question the integrity of, and thereby undermine, the decisions and authority of the local head Shliach and by extension the other local Shluchim of the Rebbe ("Shluchoi shel adam Kemoso), including the Menahelim and teachers of the existing Lubavitcher Mosdos.

My answer was that Lubavitch Chinuch is one organic entity, and that when children see the lack of respect on the part of their parents in speech and action, at home and in public, with regard to the girl's high school, the children will not have the necessary respect for their Menahelim and teachers in the school which they attend. The schools are not required to accept such children, especially since there are other opportunities for kosher Chinuch in town for these children.

Among the precedents for excluding students from a school:

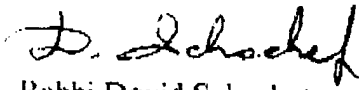
1. Talmud Brachot (28a) that Rabban Gamliel appointed a guard at the door of the Bais Hamedrash not to allow anyone to enter who was not sincerely committed (Kol Shaino Tocho Kebaro).
2. Before Rabban Gamliel, in the Yeshiva of Shemaya V'Avtalyon, we find that even a star pupil such as Hillel Hazaken was not admitted when he had no money to pay the

admission fee, and he had to listen in on the shiur from the roof, as is well known.
(Yuma 35b)

Now, if it is permissible to exclude even a poor student who does not look down on his teachers, how much more so, when there is a concern that a student will be a bad influence on other students and will undermine the authority of the Hanhala and teachers! Unfortunate experience has shown that children who have been taught to disrespect their teachers can even go so far as to think this behavior constitutes a Mitzvah!

May Hashem grant that the community find peace and harmony, "Hashem yvoraich es amo bashalom!"

Respectfully,



Rabbi Dovid Schochet

P.S. It is understood that my answer addresses a specific set of circumstances. If the facts of a situation are different, than obviously, the answer could likely be different as well.