



REBBE RESPONSA

The Rebbe's English Letters

Newly Released

תשורה
מחגיגת ה"ווארט" של
החתן הת' חיים שי' מאס
עב"ג הכלה מרת חנה שתחי' קלויזנר
כ"ב תמוז תשפ"ד

A Word from the Publishers

The following collection of hitherto unpublished letters, are presented here in honor of the engagement of *Hatamim Chaim Muss*, co-founder of Rebbe Responsa.

The Correspondence with Prof. Dr. David Baumgardt, is published from his archive which is housed in the Leo Baeck Institute. All letters are published from a photocopy of the original, unless otherwise noted. All footnotes were added by the publisher.

* * *

We take this opportunity to turn to our readers and ask anyone who may have letters from the Rebbe in their possession to kindly consider sharing them with us, thereby enabling countless individuals around the world to benefit from the timeless wisdom and counsel they contain.

The Rebbe's English letters contain a wealth of guidance and insight on a vast array of topics written in a style relatable to Jews from all walks of life. For access to over 5,000 of these letters, we encourage you to download the Rebbe Responsa app.

May we merit the time when, as promised to us by our prophets, these sad days will be transformed into days of gladness and rejoicing, with the coming of Moshiach Tzidkeinu, speedily in our days.

The Rebbe Responsa Team

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Correspondence with Prof. Dr. David Baumgardt

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Sources on the Subject of Syndalphon

By the Grace of G-d
10th of Nissan, 5721
Brooklyn, N.Y.

Professor Dr. David Baumgardt¹
39 East Broadway
Long Beach, N.Y.

Greeting and Blessing:

Pressure of duties has prevented me from acknowledging sooner your kind regards through my secretary Dr. Nissan Mindel.

I was pleased that the '*Emek ha-Melekh* in my library was of service to you regarding the subject of Syndalphon.² In this connection it may interest you to know that the subject is touched upon in *Sefer ha-Mamaamarim*, 5708 by my saintly father-in-law of blessed memory, published by our Kehot Publication Society (1958), p. 202, particularly in my footnote to that page, where, in addition to other sources, the following are mentioned:

Zohar I, 37b; 167b; II, 58a; 146b; III, 252b.

'*Asarah Maamarot*, Maamar Em Koi Hai I, chapters 29, 30.

Pardes, Sha'ar Azilut, etc., ch. 4.

'*Abodat ha-Kodesh* I, ch. 16.

¹ Prof. David Baumgardt (5650-5723), was a Professor and lecturer of the history of philosophy at the University of Berlin until he left Germany, in 1935, due to the rise of the Nazi regime. In his last few years he wrote a number of works on mysticism.

² A name of an angel.

I understand you are convalescing, and I send you my prayerful wishes for a speedy and complete recuperation. I wish you also a happy and inspiring festival, the Season of Our Freedom.

With blessing,

M. Schneerson

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

גאון מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
10th of Nissan, 5721
Brooklyn, N.Y.

Professor Dr. David Baumgardt
39 East Broadway
Long Beach, N.Y.

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Akatrol
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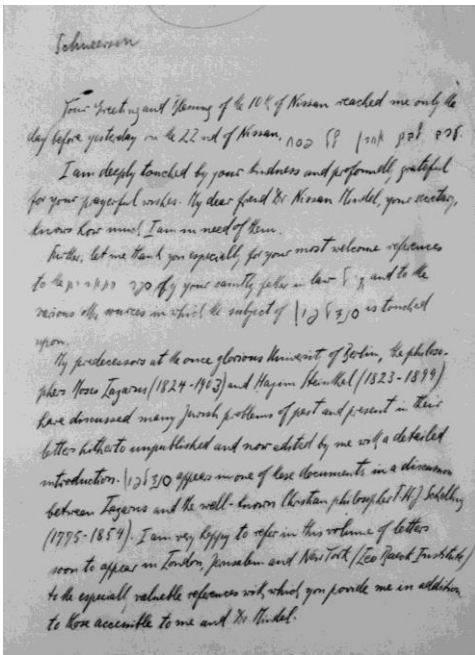
With blessing *M. Schneerson*

[Prof. Baumgardt subsequently responded with the following letter. The following is published from a draft found in the Professor's archives]

[Schneerson, with Nissan Mindel]

Your Greeting and Blessing of the 10th of Nissan reached me only the day before yesterday on the 22nd of Nissan ערב שבת אחרון של פסח.

I am deeply touched by your kindness and profoundly grateful for your prayerful wishes. My dear friend Dr. Nissan Mindel, your secretary, knows how much I am in need of them.



Further, let me thank you especially for your most welcome references to the ספר המאמרים by your saintly father-in-law ז"ל And to the various other sources in which the subject of סנדלפון is touched upon.

My predecessors at the once glorious University of Berlin, the philosophers Moses Lazarus (1824-1903) and Hajim Steinthal (1823-1899) have discussed many Jewish problems of past and present in their letters hitherto unpublished and now edited by me with a detailed introduction. סנדלפון appears in one of these documents in a discussion between Lazarus and the well-known Christian philosopher F.W.J. Schelling (1775-1854). I am very happy to refer in this volume of letters soon to appear in London, Jerusalem and New York (Leo Baeck Institute) to the especially valuable references with which you provide me an addition to those accessible to me and Dr. Mindel.

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Additional Sources

By the Grace of G-d
2nd of Iyar, 5721
Brooklyn, N.Y.

Prof. Dr. David Baumgardt
The Fleetwood
Long Beach, N.Y.

Greeting and blessing:

Thank you for your letter of the 24th of Nissan.

Since you decided to quote the references to 'סנדל' in your forthcoming volume, which were mentioned in the footnote to page 202 or *Sefer HaMaamarim*, I had another look at the copy of my previous letter to you. I discovered that some additional important references to this subject were inadvertently omitted in my letter. These concern the treatment of the subject in the works of Rabbi Schneur Zalman *Torah Or* and *Liqqute Torah*, namely:

Torah Or, Kehot Publication Society, Brooklyn, N.Y., 1955, pp. 12d; 42b; 72a; 73c.

Liqqute Torah, Wilno, 1928, Vol. II, Shir haShirim, p. 43c f., a.a.

No doubt you are aware of the book *Malakhe 'Elyon* by Reuben Margaliyot (Jerusalem, 1945) entirely devoted to the names of the angels mentioned in the Talmud and Midrashim and (in notes) also to later sources.

And אחרון אחרון חביב³ I was pleased to hear that your health is steadily improving, and may G-d grant you soon to enjoy a complete recovery.

With blessing

³ What comes last is the most important [lit. beloved].

By the Grace of G-d
2nd of Iyar, 5721
Brooklyn, N.Y.

Prof. Dr. David Baumgardt
The Fleetwood
Long Beach, N.Y.

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With blessing

Approval of Note

By the Grace of G-d
20th of Sivan, 5721
Brooklyn, N. Y.

Prof. Dr. David Baumgardt
c/o The Fleetwood
Long Beach, N. Y.

Greeting and Blessing:

Thank you very much for your letter of May 23rd enclosing a copy of the page of your essay. As far as I am concerned, you have my approval in regard to note 42 in the enclosed page,⁴ which is returned herewith, as requested.

Wishing you good health and fruitful activity,

With blessing,

M. Schneerson

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYadint 3-9250

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Brooklyn, N. Y.

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ברוקלין ג. י.

By the Grace of G-d
In the Days of Selichoth,
5722. Brooklyn, N.Y.

Prof. Dr. David Baumgardt
Long Beach, N.Y.

Greeting and Blessing:

With the approach of Rosh Hashanah, the beginning of the New Year, may it bring blessings to us all, I send you and all yours my prayerful wishes for a good and happy year, materially and spiritually.

With the traditional blessing of
בתיבה וחתים טובה
Cordially *M. Schneerson*

⁴ A photocopy of this note appears on the following page.

42/ Siehe Talmud babylonicum, Chagiga 13b; David Joel verweist in Jacob Levy's Neuhebräisches und Chalädisches Wörterbuch über die Talmudim und Midraschim, Band III, 1883, S. 553 auf Moses Cordovero's (Re Mak's) Pardess Rimmonim, Schaar 24, hechaloth, perek 14, wo der Sandalpon ebenfalls erwähnt und mit dem Propheten Elia identifiziert wird; siehe ebenda, erche hakinujim, schaar 23 unter dem Buchstaben ם (Samech). Weiter siehe Naphtali ben Jakob Elchanan aus Frankfurt, wohl Rabbiner in Bacharach; Emek Hamelech, Amsterdam, 1648, schaar 18, olam hajezirah, S. 173, Spalte 3. Levy erwähnt ferner Pesikta Pessikta rabbati, sect. 20, 28^d. Aber weder Levy noch Joel oder Lazarus nennen das wertvollste Motiv aus der in Frage stehenden mystischen Tradition, den Bericht, dass der Engel Sandalpon oder Sandalphon Kronen für Gott aus Israels Gebeten windet, siehe Sohar II 58a (engl. Übersetzung von Harry Sperling und Maurice Simon, 1933, vol. III, p. 180); ebenda, I 167 b (engl., 1932, vol. II, p. 143); ebenda, II 146b, wo allerdings nicht der Name Sandalphon, sondern nur ein Beiname Akatriel (der Kronenwinder) als Bezeichnung für einen Engel mit ähnlicher Funktion gebraucht wird, Vergl. auch Sohar, I 37b; III 252b.

Meinem Freunde Dr. Nissan Mindel, dem die Bibliothek des Lubaw- Ljubawicher [†]Raw in Brooklyn, N.Y./USA, zugänglich ist, verdanke ich die näheren Einzelheiten der Hinweise auf Pardess Rimmonim und Emek Hamelech. Raw Menachem Mendel Schneerson selbst hatte daraufhin die grosse Freundlichkeit, mir noch brieflich folgende Schriften zu nennen, in denen ebenfalls von Sandalphon die Rede ist; Josef Jizchak Schneerson; Sefer Hamaamarim, Kehot Publication Society, Brooklyn/USA, 1958, p. 20; Meir ~~Ben~~ Jecheskel Gabbaj (um 1500); Abodath Hakodesch Hakodesch; Menachem Asarjah di Fano (1548-1628) in seinen Asarah Maamarot, Maamar Em Kol Hai I, perakim 29, 30; [†] dem (Begründer der Chabad Bewegung) (1744-1813) Schneur Salman aus Ladi (1745-1813) [†] in seinem Torah Or, aus dem Nachlass, 1837, und 1955, Brooklyn, N.Y., pp. 12d; 42b; 72a; 73c; in seinem Likkutei Torah, Schitmir, 1888, und Wilna, 1928, Band II, Schir Haschirim, S. 43c f., a. a.; und an Literatur über die jüdische Engellehre Reuben Margaliyot: Malache; Eljeon Eljeon, Jerusalem, 1945.

Letters to a Bar-Mitzvah Boy

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Tachnun Recited on a Bar Mitzvah

By the Grace of G-d
3rd of Chol Hamoed Pesach
5718, Brooklyn, N. Y.

Master G...
Dorchester 24, Mass.

Greeting and Blessing:

I have been informed of your forthcoming Bar-Mitzvah celebration to take place Shabbos, April the 26th. I therefore wish to send you my blessing that you should grow up into a fine Jew, which means one who lives his life in accordance with our holy Torah, observing the Mitzvoth, and your parents should have Yiddish Nachas, from you.

Bar-Mitzvah is a festival, marking the time when a Jewish boy becomes a fully qualified member of our holy nation. It is a great and important day for him, for his parents and friends. Yet it is not like the other festivals, when either no work is permitted at all, or, if it is, then in a smaller measure. On the day of Bar-Mitzvah, (if it does not occur on Shabbos) work is permitted and Tachnun is said in prayer.

There is a lesson in this for the Bar-Mitzvah boy: that although the Bar-Mitzvah is a great and Joyful event, it also places on him all the duties, responsibilities and privileges that belong to a fully qualified Jew. Such an event cannot be celebrated by a stoppage of work. On the contrary, it calls for Increased efforts immediately, showing that the Bar-Mitzvah boy has become an active member of our people, according to the requirements of our holy Torah

But in the course of work, especially in the beginning, it is possible to make mistakes without knowing about them. That is why the Bar-Mitzvah boy says Tachnun on this day, even though it is a festival. For Tachnun is a confession of the mistakes which

he may have made, and a prayer for forgiveness, together with a resolution to be better, purer, and holier, that is, to be worthier of the name "Jew" in the fullest sense of the word.

I will be glad to receive a letter from you about your Jewish studies and I wish you much success in them. With the blessing of Mazaltov to you and your family.

By N. Mindel

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Living Up to the Obligations

By the Grace of G-d
20th of Sivan, 5718
Brooklyn, N. Y.

Mr. G...
Dorchester 24, Mass.

Greeting and Blessing:

I duly received your letter, and I trust that your Bar Mitzvah was celebrated in the best possible way. The important thing, of course, is that you should live up to, and fulfill, in the utmost measure, the duties and obligations which rest upon every adult Jew. And, as one of the basic Mitzvoth is the Mitzvah of loving one's fellow-Jew, I trust that you are not only serving as a good example to your friends, but are actually doing everything you can to influence them in the right direction. Nothing stands in the way of determined will, and you will certainly succeed if you try hard.

With best wishes for success, and

With blessing

By Nissan Mindel

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