

The predominant custom throughout the Torah-versed-world, is to grace every sefer with a cover page, commonly termed – “Shaar Blaas. Publishers will often use this page to display details relating to the conception of the particular Sefer and frame it with an abstract design, giving opportunity for a graphical dimension typically not found in literary works.

While many would not have attributed special meaning to this page, the Rebbeim exacted tremendous precision in the fashioning of the Shaar Blaas for Sifrei Chassidus.

Follow along as we attempt to take an unprecedented glimpse into these

FOLIOS FULL OF MAGNITUDE

“DFUS IS L'DOROS!”

From the birth of Chassidus Chabad, each of the Rebbeim devotedly shared the secrets of Chassidus with their Chassidim. As the Chassidim endeavored to better themselves and strengthen their Hiskashrus through engraving the Rebbeim's words within their hearts and minds, a need arose for easy dissemination of this Torah. And so books of Chassidus went to print.

The first sforim were printed on the Jewish presses of Kopust, Slavita, Vilna, and other cities. Due to the costs and government censorship, some sets were printed over a long period of time and spread over different printing houses.

Over the years, various groups were established to bring the sacred Torah of the Rebbeim into print. To name a few: **Vaad L'hadosas Derushei Chassidus, Vaad Igud Hatmimmim, Lishkas Maatikei Kesovim (al y'dei Yeshivas Tomechei Temimim Lubavitch), Agudas Chassidei Chabad etc.**

When the Frierdiker Rebbe arrived on the shores of America he established three new organizations, the third of which is the publishing arm of Chabad Lubavitch, known as Kehos Publication Society, an abbreviation for “Karnei Hod Torah”.¹ And so from 5702, all Sifrei Chabad began to be published with the logo of Kehos.

Amongst numerous other

responsibilities, the Frierdiker Rebbe appointed the Rebbe to take leadership of Kehos. The Rebbe stood at the helm of Kehos, meticulously building it up into the flourishing organization we see today. Particular scrupulousness was given to the structuring of the organization and the fashioning of each sefer.²

Although all seforim of Chassidim began to be printed under the banner of Kehos, often the names of collaborating Mosdos would be displayed alongside. Some of those included: **Machane Yisroel, Vaad L'hafotzas Sichos, Neshei U'bnos Chabad, Tzeirei Agudas Chabad Hamerkosis, Merkaz Yeshivas Tomchei Temimim Lubavitch, Kolel Avreichim**

OTZAR HACHASSIDIM (lit. the Treasury of the Chassidim) – Referring to the treasury of Kesovim, Hanachos, Michtavim, and Reshimos of the Lubavitcher Rebbeim. The Rebbe appointed a group of individuals to serve as the editorial board of Otzar Hachassidim, whom would prepare these precious manuscripts for print. On rare occasion they would also prepare seforim based on the works of select Chassidim.

ספר "פוסק עורים"

מאת ר"ק אדמו"ר הרב הנאון הגדול החסיד והעניו אור עולם, מופת הדור,
איש אלקים, קדוש וטהור ר"ק כ"ס תשנ"ח
מחברו"ד דובער נבג"מ זי"ע
בשני חלקים עם כתב ורשימה מאת
הנכדא דער פיסעלער רבי"ר
ב"ק אדמו"ר שליט"א מליובאוויטש
אורות הספר. פוסק עורים" כהוצאת אגודת חסידו חב"ד העוסקים
הלק ראשון כביל עשרים ושמונה פרקים, ונרפס ראשונה בשנת
תקע"ו, ומא נרפס פנים רבות אין כפפר, באיד"ש.
חלק שני כביל שנים עשר פרקים, והיה עד הנה בכתב יד.
ועתה נוסף בו העתקת חלק הראשון ללה"ס וליאור מאת הרש"ר,
ר"ק, וקצורים מאת
ב"ק אדמו"ר שליט"א מליובאוויטש
דער רמזינער ספר, וועלכער אין אידיש א יסר הפצאות אין ארזים אין
א פערנליכטער צעהל עקספליאטער, וכל הסוד זכה.
פריז 40 סענט
ויד ווענדען צו:
MR. A. PARIS 1546—46th St., Brooklyn, N. Y.

“The Seforim which have been published until now by ‘Otzar Hachassidim’ have been joyously received by multitudes in this country and beyond. Thus we are ecstatic to announce to the readership of ‘Library - Otzar

MERKAZ L'INYONEI CHINUCH – This central Lubavitch organization was founded by the Frierdiker Rebbe to spearhead the efforts of reaching out to each Jew regardless of familiarity with Yiddishkeit. A vital medium in accomplishing this task are books,



journals, magazines, leaflets and any other form of the printed words

STRUCTURED SEFORIM

The Rebbe was very keen on every detail of each sefer printed by Kehos, even in seemingly trivial minutiae. Today one can read the painstaking concern the Rebbe put into each of these details. As matter of fact, when Chassidim and Bochurim took refuge in Shanghai, China and endeavored to print seforim, the Rebbe sent them instructions on every step of the way.

Here are two excerpts of the Rebbe's



correspondence with Horav Dovid Bravman who was involved in the printing at the time. It is incredible the attention gave to each detail:

"...1) Surely Rabbi Binyomin Gorodetzky has transmitted the exact rendering of the introduction and cover page. It should begin: Heichal Shlishi, Shaar Sheini... 2) All the Mittler Rebbe's seforim are included in 'Heichal Revi'i Shaar Rishon'... 3) If the border of the

Shaarei Orah has faded, you can copy it from Ateres Rosh or Shaar Emuna...."

-16 Teves 5708⁴

"...The Mishbetzos Re'eim [royal border frame] should be identical to that of the Tzemach Tzedek as you can see in the Derech Mitzvosecha. On the top of the page should be written 'Sifriyas - Otzar Hachassidim - Lubavitch'. Centered beneath that should state 'Kovetz Shalshes Or'. Slightly under that on the right side write 'Heichal Chamishi' and on the left 'Shaar Shvii'. Below that the traditional script written before the Rebbe's [Rashab] name. Underneath should say 'Hotza'a Shniya' [second print], followed by the seal of Kehos... the date... 770 Eastern Parkway...⁵"

-Erev Pesach 5708⁶

SHALSHELES HAOR

Following the establishment of Kehos and Otzar Hachassidim, the Rebbe directed the editorial board of Otzar Hachassidim that all the seforim of the Rebbeim be printed as a part of Kovetz Shalshes Haor and then should be divided into Heichalos and Shaarim.

The first sefer to be printed using the above terminology was Chanoch Lena'ar of the Rebbe Rashab in the year 5703. In the introduction the Rebbe addresses this:

"Additionally the editorial board of



'Otzar Hachassidim' is proud to announce the publishing the Kovetz 'Shalsheles Haor' which is a collection of volumes, each one belonging to another one of the Nesiei Chabad. It is a chain of light [lit. translation of Shalsheles Haor] of which the first rung is the light of the Toras HaBaal Shem Tov, and from there each link is linked up until to the Rebbe

that particular Rebbe. The number of the Shaar each Rebbe would receive was according to their chronological order, beginning with the Baal Shem Tov. In numerous instances the Rebbe points this out:

"Heichal Shmini: the eighth leader from the founder of Chassidus – the Baal Shem Tov."

She'arim. In general each type of Sefer (Nigla, Chassidus, Maamorim, Sichos, letters) was placed in a separate Shaar.

If there wasn't that much Torah ready for print, then each dedicated sefer was placed in a separate Shaar in the order of printing. However when more Torah was available, and ready for press, the Shearim were organized into categories of sforim before they went to print, see for example the Sforim of the Frierdiker Rebbe.

For the pleasure of our readership we have compiled the general system used to organize the She'arim of each Rebbe. Thus the order of the Heichalos and She'arim as they correspond to the Rebbeim is as follows:

(please note – this list is incomplete)

HEICHAL RISHON – Baal Shem Tov –

The Shearim of the Ba'al Shem Tov were labeled in the order that they were printed, the first sefer being called Shaar Rishon and the second one being called Shaar Sheini etc.

Shaar Rishon – Keser Shem Tov

Shaar Sheni – Tzavoas Harivash

HEICHAL SHEINI – Mezritcher

Maggid – As is the case with the seforim

IT IS A CHAIN OF LIGHT OF WHICH THE FIRST RUNG IS THE LIGHT OF THE TORAS HABAAL SHEM TOV, AND FROM THERE EACH LINK IS LINKED UP UNTIL TO THE REBBE SHLITA."

Shlita."

סיפרתי פעם שכשסדרו את דף-השער לספרי החסידות הנדפסים, היתה שקו"ט אם לכתוב "קובץ שלשלת האור", או "קובץ שלשלת המאור", והמסקנה היתה לכתוב "קובץ שלשלת האור", כי, ב"מאור" לא שייך "שלשלת", להיותו עצמי. (תורת מנחם חלק ב' ע' 106)

THE HEICHALOS (Chamber) – All the Torah of each Rebbe that was printed by Kehos was included in the Shaar of

-Introduction to Sefer Hamaamorim Kayitz 5700

"Heichal Shvii: Seventh Nossi from the Baal Shem Tov."

-Introduction to Chanoch Lenaar

THE SHE'ARIM (Gates) – Although each Rebbe had a Heichal, the seforim of every Rebbe were also apportioned by



of the Baal Shem Tov, the She'arim were allocated based on chronological order of their printing.

Shaar Rishon – Lekutei Torah
Shaar Sheni – Or Hatorah

HEICHAL SHLISHI – Alter Rebbe – Similar to the previous two Heichalos, the order of She'arim is in the order they were printed, Tanya in included in Shaar Rishon even though it is not printed on the Shaar. (See Shiurim B'Sefer HaTanya.)

Shaar Rishon – Lekutei Torah (Tanya)

Shaar Sheni – Siddur, Shulchan Aruch
Shaar Shlishi – Torah Or
Shaar Revii – Lekutei Torah
Shaar Chamishi –
Shaar Shishi –

Shaar Shvii – Hanachos Reb Pinchas

The rest of the Maamorim are in consecutive order of Shearim in the order of printing.

Shaar Shlosa Asar – Igros Kodesh

HEICHAL REVII – Mittlerer Rebbe – Seforim that had long Hemsheichim of Maamorim, were all included in Shaar Rishon. Singular Maamorim that

spanned a full sefer are Shaar Shishi.

Shaar Rishon – Sharei Ora, Ateres Rosh, Shaar Emuna - Shaar HaYichud, Shaar Hateshuva, Shaar Hatefila
Shaar Sheni – Toras Chayim
Shaar Shlishi – Pirush Hamilos
Shaar Revii –
Shaar Chamishi –
Shaar Shishi –

THE SEFORIM OF OUR REBBE HAD AN IDENTICAL BORDER TO THAT OF THE REBBE RASHAB

Shaar Shvii – Kuntres Bad Kodesh
Shaar Shmini – Piskei Dinim
Shaar Teshii –
Shaar Asiri – Sefer Hamaamorim, Igros Kodesh

HEICHAL CHAMISHI – Tzemach Tzedek
Shaar Rishon – Shut Orach Chayim

Shaar Sheni – Shut Yore Deah
Shaar Shlishi – Shut Even HaEzer
Shaar Revii – Shut Choshen Mishpat
Shaar Chamishi – Chidushim Al HaShas

Shaar Shishi – Hosafos to Shut and Chiddushim

Shaar Shvii –
Shaar Shmini – Derech Mitzvosecha
Shaar Teshii – Biurei HaZohar, Or HaTorah on Torah, Sefer Chakira

Shaar Asiri –
Shaar Achad Asar – Or HaTorah on Neviim and Kesuvim

Shaar Shneim Asar – Or HaTorah on Maamorei Razal and Inyanim

Shaar Shlosar Asar – Or HaTorah on Siddur

Shaar Arba Asar – Maamorim on Mesechtos Baba Metzia, Maamer Boruch Sheoso Nisim, Igros Kodesh of Tzemach Tzedek

Shaar Chamisha Asar - Hanachos

HEICHAL SHISHI – Rebbe Maharash – The number of Shaar of each sefer is in order of its printing date, as was the case with the first three She'arim.

The Frierdiker Rebbe instructed⁷ that all the seforim of the Rebbe Maharash be



titled with the name “Lekkutei Torah – Toras Shmuel”⁸.

Additionally, in this Heichal the Shaar of each sefer became linked to the name of the sefer. To the point that often these seforim are referred to as “Toras Shmuel, Shaar Sheini” etc. without even mentioning the name of the sefer!

Hence the names of the seforim of the Rebbe Maharash look like this:

Lekkutei Torah / Toras Shmuel / Shaar Rishon / LeGimmel Parshiyos

Lekkutei Torah / Toras Shmuel / Shaar Sheini / V’hecherim 5631

Lekkutei Torah / Toras Shmuel / Shaar Shlishi / Mayim Rabim 5636

....

Lekkutei Torah / Toras Shmuel / Shaar Tshii / Sefer Hamaamorim 5626

Lekkutei Torah / Toras Shmuel / Shaar Asiri / Sefer Hamaamorim 5627

Lekkutei Torah / Toras Shmuel / Shaar Achad Asar/ Sefer Hamaamorim 5628

Shaar Arba Asar – Igros Kodesh

HEICHAL SHVII – Rebbe Rashab – The Sifrei Hamaamorim are all included under Shaar Shishi. The Kuntresim that were written to educate the new generation of Chassidim⁹, each got their

own Shaar.

Shaar Rishon – Chanoch Lanaar

Shaar Sheni – Kuntres HaTefila

Shaar Shlishi – Kuntres Umaayon

Shaar Revii – Kuntres Eitz Hachayim

Shaar Chamishi – Kuntres HaAvoda

Shaar Shishi – Sefer HaMaamorim

Shaar Shvii – Toras Sholom

Shaar Shmini – Igros Kodesh

HEICHAL SHMINI – Frierdiker Rebbe – The Rebbe himself details the order of the She’arim of the Frierdiker Rebbe’s seforim in the introduction of Kayitz 5700:

Shaar Rishon – Maamorim in Lashon Kodesh and Yiddish

Shaar Sheni – Igros Kodesh

Shaar Shlishi – Sichos

Shaar Revii – Zichronos and Memoirs

Shaar Chamishi – All other seforim

HEICHAL TSHII – the Rebbe

Shaar Rishon – Maamorim

Shaar Sheni – Hayom Yom???

Shaar Shlishi – Lekutei Sichos

Shaar Revii – Haggadah Shel Pesach, Hagahos Le’Siddur Admuha”z, Kuntres Inyana

Shaar Chamishi – Igros Kodesh and

Tshuvos Ubiyurim¹⁰.

Shaar Shishi – Hadranim Al Rambam VeShas

Shaar Shvii – Hilchos Beis HaBechira with Chiddushim

Shaar Shmini – Tiferes Levi Yitzchak

Shaar Teshii – Toras Menachem

Shaar Asiri – Reshimos

SHAAR BLAAT FRAMES

Every Rebbe had a unique Shaar Blat border, as was chosen by the editorial board of “Otzar Hachasiddim.”

The Baal Shem Tov, Mezritcher Maggid, and Alter Rebbe all share one border frame, although there were slight differences of size, shade, and sharpness, as you can see in pictures 1, 2, and 3. In picture 4 you can see how the She’arim and Heichalos are displayed on most of the Alter Rebbes’s seforim as opposed to Sefer HaTanya.

The Mittlerer Rebbe’s seforim have the border you see in picture 5.

The Tzemach Tzedek’s seforim have the border you see in picture 6.

The Rebbe Maharash’s seforim have the border you see in picture 7.

The Rebbe Rashab’s seforim have the



border you see in picture 8.¹¹

The Frierdiker Rebbe had two different borders. Seforim had the border pictured in picture 9. Kuntreisim and Kovetzim printed on their own had the border in picture 10.

The seforim of our Rebbe had an identical border to that of the Rebbe Rashab as you can see in picture 11. On three occasions the Shaar Blaas differed slightly in thickness: 1) Maftichos L'sefer Hatanya. 2) Maftichos V'haaros L'sefer Lekutei Torah. 3) A Call To Repentance by Rabbi Menachem M. Schneerson Shlita.

The Rebbe instructed that the seforim of his father Reb Levik be printed with the same Shaar Blaas frame as the

Tzemach Tzedek as seen in picture 12. (Possibly because Reb Levik was his descendant.)

As we conclude this article, it is clear that we have merely scratched the surface of this profound and multilayered topic, yet we hope this serves as an impetus to intensified hasmoda and shkida in learning the Rebbe's Torah! ■

1. For additional insight in the meaning behind Kehos, see the Sichos of Parshas Pekudei, 5744.

2. For a comprehensive look at the background behind this, see Igros of the Frierdiker Rebbe vol. 6 page 8-14, Igros of the Rebbe vol. 1 page 15-20, vol. 2 page 8-11, vol. 3 page 7, and Yemei Melech vol. 2.

3. Initially Lekutei Diburim was released gradually in booklets, and was later compiled into four volumes as we know it today.

4. Igros Kodesh of the Rebbe vol. 2 letter 320.

5. It is fascinating that the Rebbe instructed that the address displayed in these seforim be 770, although they were being printed in China!

6. Ibid letter 359.

7. Based on the introduction of the Rebbe to the first sefer of the Rebbe Maharash to be printed under Kehos and Otzar Hachassidim – Hemshech V'hecherim – 5631.

8. It seems that the reason for this is because the first time Chassidus of the Rebbe Maharash was printed it was called “**Lekutei Torah**” Misefer Bereishis L'gimmel Parshiyos”. This printing took place in Vilna 5644, years before the establishment of Kehos.

9. See the Introductions written by the Frierdiker Rebbe to Kuntres HaTefila, Kuntres Umayon and Kuntres HaAvoda, detailing the revolution created by the dissemination of these Kuntresim.

10. Printed in 5744 to respond to questions asked in Kovetz Lubavitch.

11. The border on the Kuntres Heichaltzu which the Rebbe personally gave out to Chassidim had a slightly thicker border.

The Frierdiker Rebbe consecrated Kehos as the principal publishing house in Lubavitch. In 5708 the Frierdiker Rebbe addressed his Chassidim with an impassioned plea to desist from printing Chassidus in any other establishment.

Below is a translation of that letter:

B”H, 14 Kislev 5708
Brooklyn.

To the cherished Anash and Talmidei
Hatmimim, may Hashem be with you.

Shalom U’vracha,

I have received notice that individual
Chassidim and Temimim have been
publishing volumes of Chassidus and Nigla
belonging to the Nesiei Chabad, without receiving prior
consent.

Thus, I am hereby notifying you that the printing of
Seforim of both Nigla and Chassidus was given over to
the publishing house of Kehos – Karnei Hod Torah. I
am hereby requesting that all Anash and Temimim to



assist the organization of Kehos in their holy
work through first inquiring in which way
they can help them, and Hashem will send
good fortune both materially and spiritually.
And without [prior approval from] KEHOS
not one of you should attempt to attempt any
of the above mentioned Seforim, and all
whom comply with my [requests] will be
blessed with abundant good in both physically

and spiritually.

Your dear colleague who seeks your peace and blesses
you,

Signature of the Frierdiker Rebbe