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Not Just a Name

Every organization has a name and when it comes to the name for the publishing house of Chassidus it's not just a catchy word or a head-turning title. Everything of the Rebbeim is exact and with a purpose, and for the name Kehos it is no different. There are three reasons given for the name Kehos:

The name Kehos (קה"ה) is an acronym for Karnei Hod Torah ("The rays of the Torah's glory").

The letters also refer to the Hebrew year, 5505 (ה'תק"ה), in which the Alter Rebbe was born, and the organization was established to print and spread the Chassidus that he started.

The word Kehos itself has meaning, as we see in Parshas Vayechi. One of the blessings that Yaakov Avinu said was directed at Shevet Yehuda, "The scepter shall not depart from Yehuda, nor the student of the law from between his feet, until Shiloh [Moshiach] comes, and to him will be a **gathering** of peoples." The Hebrew word for "gathering" being "*yikhas*," implying that the *possuk* is referring to the teachings of Chassidus.

Quick to Work

Founded in 5702 by the Frierdiker Rebbe, Kehos has become the name and logo that actualized the dictum of "*yafutzu maayaneshecha chutza*." As the sole official publishing house of Lubavitch, it has brought Chassidus to the masses in ways perceived as inconceivable in the past.

The one responsible for carrying out this dream was the Rebbe, who was placed at the helm of Kehos by the Frierdiker Rebbe upon its founding.

In the first year alone, the Rebbe organized the publishing of many of the Rebbe Rashab's *kuntreisim*. The first was Kuntres Hatefillah, in honor of Chof Cheshvan 5702. In the newsletter "Hakeriah V'hakedusha" of Kislev that year, a list of *seforim* that one could buy from Kehos appeared, inviting readers to see what was already available.



eight facts

KEHOS



Time Consuming Job

The Rebbe was personally involved in all the proceedings of preparation and publishing of the *seforim*.

On one occasion the Rebbe apologized to Rabbi Greenglass of Montreal for not responding to a letter sooner, saying that he had been completely preoccupied with the publishing of Chassidus. In the letter, the Rebbe lists a number of *seforim* he had been working on. (See Chof Ches Sivan article.)



Details, Details, Details...

No detail was too small or trivial when it came to publishing a *sefer* with the Kehos logo on it. The Rebbe was even involved with the way the *shaar blatt* should look. He would indicate on a paper which words should be larger, where they should be placed, and how it should look. See the picture below for one such example.

לזכות
החתן הרה"ת ר' יוסף יצחק
והכלה המהוללה מרת בילה נחמה שיחיו
עלמאן
לרגל חתונתם ד' אדר ה'תשע"ח
נדפס ע"י הוריה
ר' אפרים וזוגתו מרת חנה שיחיו
שיזגאל

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Three Groups

Did you know that within Kehos itself there are three classifications used to label the various *sefarim* and books?

The first is *Merkos Linyonei Chinuch*. Books published under this name include educational material, textbooks, and storybooks for children.

The second classification is *Otzar HaChassidim*. This category consists primarily of *Chassidus* and *halacha sefarim*. In general most of these are *sefarim* authored by one of the *Rebbeim*.

The third group is for any book that isn't included in the above two categories. Most notable in this category is the series of *S'dei Chemed*.

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Only With Permission

Copyright was a very important issue for the Rebbe. In laying down the rules for Kehos, the Rebbe made it clear that all *sefarim* of *nigleh* and *Chassidus* that were attributed and written by the *Rabbeim* were copyrighted to Kehos and could only be reprinted with explicit permission.

An individual once printed *maamarim* without going through Kehos, and in a letter to the Rebbe he justified his doing so. The Rebbe's response was unequivocal: all the excuses and reasons are irrelevant because "the [Friediker] Rebbe said it needs to be with permission..."



It's On Sale!

On numerous occasions, in connection with special dates on our calendar, the Rebbe would announce that there should be a sale on *seforim* in Kehos. The Rebbe explained that it was important to tie these special days with the spreading of *Chassidus* and a sale would encourage people to purchase *seforim*.

The first time this happened was in 5725, at the *farbrenge* of *Shabbos Parshas Vayakhel*. The Rebbe announced the sale in connection with the new print of *Likkutei Torah*.

The Rebbe said he would discuss the price drop with his "finance minister," referring to Rabbi *Hodakov*. He then added that through this sale, all excuses will be taken away and learning this *sefer* will be solely up to the will and desire of each individual.

Easing the burden

The Rebbe's workload was tremendous and we cannot weigh one thing over another. However, looking at the involvement and effort the Rebbe placed into the printing of *Chassidus* we can appreciate just how important this was to the Rebbe.

Rabbi *Hodakov* once relayed something that the Rebbe had told him: "When I took control of the wagon [referring to the *nesius*] I didn't realize how difficult it was, but the printing of the *seforim* has made it easier."



- 1 | *Sefer Hasichos* 5704 p. 163, *Toras Menachem* vol. 7, p. 134, *Hisvaaduyos* 5744 vol. 2, p. 1155
- 2 | *Sefer 'Kehos'* p 52
- 3 | *Igros Kodesh* vol. 2, p. 90

- 5 | See the Kehos catalogue introduction
- 6 | *Igros Kodesh* vol. 8, p. 46
- 7 | *Kehos*, p. 367
- 8 | *Teshurah Goldberg-Farkash* 5760, section 36