TIME FOR TORAH
• We should utilize the Winter Vacation to reach out to the children who study in Public Schools and are exposed to the non-Jewish environment, to positively influence them, draw them into a Jewish environment and enroll them in Jewish schools. We should teach them Torah and matter of general Judaism, and give them a kosher education founded on pure holiness.26

ENROLL IN YESHIVAH
• Obviously, we should strive to influence their parents to enroll their children - immediately – in an institution where they will receive a purely holy education.26

perform acts of Tzedakah and kindness, taking care of the house and so forth.  

**HOLY VISIONS**

- We could also utilize the time to picture the image of the Rebbe Rashab in our minds, either through personal memories or based on a picture that is presently available. The very image of his holy countenance is enough to inspire love and awe of Heaven and so forth – in accordance with the manner in which he conducted himself - in order to follow his ways and implement his instructions.

**Winter Vacation**

**INTRODUCTION**

Winter Vacation coincides with the non-Jewish festive season. Jewish students in non-Jewish public schools are therefore free from their studies. The Rebbe suggests turning this factor to benefit of the Jewish people, by reaching out to these students.

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24. “I once heard concerning one of the Yeshivah Bochurim who wore garments that lacked some buttons, that when asked why he doesn’t sew his buttons back on, answered that if he did that now, he would have nothing to do on Nitel Nacht! … Which Yeshivah Bochur would dream of doing absolutely nothing with his time?! He would rather use that time gainfully, to sew his buttons back on - sewing them in accordance with a Jewish custom, so that the garment closes right-over-left on so that the right side [The right symbolizes chessed, kindness and holiness, whilst the left side represents gevurah, severity -Ed]” (Ibid.)

25. “Similar to the verse: ‘And your eyes will behold your Teacher’, which in this case refers to the founder of the Tomchei Temimim Yeshivah [the Rebbe Rashab]”
We are pleased to bring you this newly published edition of a CALL to ACTION in anticipation of Zos Chanukah - The eighth day of Chanukah. Translated from its Hebrew counterpart, HaMaaseh Hu Halkar, this presentation is a collection of practical instruction from the Rebbe’s sichos pertaining to our bolstered ability and paralleled obligations, surrounding the climax of the Chanukah Zos Chanukah, Nitel Nacht, and the Winter Vacation.

HaMaaseh Hu Halkar is a compilation of hora’os culled from the Rebbe’s talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (muga and bilti muga). Great effort has been extended to remain faithful to the Rebbe’s calculated and instructive nuance. This English translation is rendered by Rabbi Yaakov Paley.

At this time, when Moshiach’s arrival is imminent, the Rebbe, Melech HaMoshiach, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate ‘the superiority of deed’ above scholarship. May it happen now, completely and speedily!

Editorial Office of
HaMaaseh Hu Halkar
Erev Zos Chanukah, 5767

Translated in the memory of
Yitzchok Yosef ben Yaakov Mordechai.

The editors of HaMaaseh Hu Halkar seek dedicated individuals who would like to sponsor future editions of a CALL to ACTION. Please contact Levi at 347-268-3299. Thank you.
Zos Chanukah
The eighth day of Chanukah

**COMPLETE LIGHTS AND SERVICE**
- It is the responsibility of every man, woman, and child, to utilize this day (of ‘Yom Tov’), wherein all eight lights of the Menorah shine forth, to complete the activities surrounding the Chanukah awareness campaign. This includes making up (hashlamah) for that which is lacking, as well as perfecting (shleimah) that which exists – to the very height of perfection\(^\text{12}\)

**YEAR-LONG CHANUKAH**
- We should make a ‘summary’ of the collective aspect of Chanukah, in order to draw it into our divine service throughout the year, in concrete action.\(^\text{3}\)

**CHANUKAH DISCOURSE**
- We should make certain to study the discourse authored by the Alter Rebbe with the added notations of the Tzemach Tzedek\(^\text{4}\), which explains the greatness of Zos Chanukah – or at least study part of that discourse, even a few lines.
- The main thing is to live with the discourse! That is something which could be implemented even prior to studying the discourse, for the very awareness that such a discourse exists already awakens our excitement and

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17. “It is plainly obvious that the measuring rod by which to determine whether a person truly absorbed the messages of Chanukah into the depths of his innermost self... is when, on the day following Chanukah, we see him continuing to fulfill the directives of Chanukah in actuality!” (Night of Hei Teiveis 5749 – Hisvaduyos p.99-100. See the lengthy explanation there.)
18. “There is a great advantageous quality to the continued activities of Chanukah during the days following Chanukah, namely, that we are not doing so merely to fulfill a directive. It is rather an innovation that evolved from the Jewish people themselves. It therefore bears the qualitative advantage similar to that of a Rabbinic enactment over a Biblical command, or the advantage of a Jewish custom over a Rabbinic enactment. Why, in this case i.e. the continuing of the Chanukah directives into the following days, does not even carry the obligation of an established Jewish custom!” (Parshas Mikeitz 5749 – Hisvaduyos p.77)
19. Ibid.
will add to their study of Chassidus\textsuperscript{13} and then make positive resolution regarding the days to come - to increase their study and dissemination of Chassidus, and in all good and holy matters!\textsuperscript{12}

**Publicize and Practice**

- We should make certain to publicize the above [concerning Chanukah gelt and positive resolutions] in each and every location. The main thing is for these words to have their desired effect in actual, concrete, action!\textsuperscript{14}

**More Each Day**

- During the days that follow Chanukah\textsuperscript{15}, we should continue\textsuperscript{16} to implement the instructions and lessons of Chanukah, and therefore continuously increase from day to day in all good and holy matters, and persist with such

\begin{itemize}
  \item and likewise on Motze Shabbos during the ‘meal of Dovid, King Moshiaich’ [i.e. the Melave Malkah], and during the subsequent few days.” (Ibid, p.88)
  \item “Simply stated: A Chassidisher Farbrengen accompanied with saying ‘L’chaim!’, obviously within the keilim d’tikkun [orderly and acceptable conduct -Ed] – within which to elicit the oros d’tohu [most powerful divinity and accomplishments - Ed]!” (Parshas Mikeitz 5750 – Hisvaduyos p.92)
  \item “In addition to arousing each other and accepting positive resolutions concerning the dissemination of Chassidus, we should also study Chassidus during the actual farbrengen itself, at least for a brief while - as opposed to being short on quality, since we are talking about the innermost dimension of the Torah which is bound with the innermost dimension of our souls!” (Ibid, p.92)
  \item Ibid, p.89
  \item “Extra emphasis is placed on the day following Chanukah. Although there is no day of Isru Chag [the semi-festive day following a major festival] (and there is room to research and expound on that fact), it is nevertheless plainly obvious that the manner in which Chanukah affects all subsequent, is that the closer to Chanukah a particular day is, the more readily discernable is the influence and continuation of Chanukah on that day. How much more so on the very first day following Chanukah, and particular the night directly following Chanukah’s conclusion, at the very start of that night, and even before the nightly Maariv prayer! Such a time is certainly connected and extremely relevant to the conclusion and finale of Chanukah, namely, Zos Chanukah!” (Zos Chanukah, after Mincha, 5749 – Hisvaduyos p.95)
  \item “With a fortiori from all other festivals, whose influence continues to shine throughout the rest of the year!”(Ibid, p.77, footnote 84)
\end{itemize}

5. “We find a comparable concept in the Shelah (Shnei Luchos Habris), that when a person is unable, for whatever reason, to study Torah, they should at least recite the names of the chumashim, the parshas, or the tractates and the like. This will be reckoned as if they had actually studied.” (Parshas Mikeitz 5749 – Hisvaduyos p.86)

6. “We can [to the insights into Zos Chanukah] add in light of the explanation given in the Alter Rebbe’s discourse which contains notations of the Tzemach Tzedek, concerning Zos Chanukah: There is a concept of ‘18 (oz – ‘then’), which represents the first day of Chanukah [*‘=1*] followed by the seven subsequent nights [*‘=7*]. Then there is the concept of צו לוכח ז"א - Zos Chanukah [where the letters *’a* appear in reverse order;], first the seven days of Chanukah and then the eighth day.

[See there, footnotes 2 and 4 - The 1st day of Chanukah contains all eight day in potential form (just as the oil that the Jews found and used on the first night was the same quantity of oil that they used during the seven subsequent nights), whereas the 8th day contains all eight days in actuality –Ed.]

The number eight represents the level of divinity that [transcends the natural order represented by ‘seven’, as in the seven days of the weekly cycle. This ‘eighth’ level] ‘guards’ or ‘contains’ the natural processes, and in Kabbalistic terminology, is the divine attribute of Binah, Understanding. Binah contains the seven lower levels [known as the middos, the emotional attributes] and is therefore alluded to in the verse ‘the mother of the children (halbumim) is joyful’ – [the six ‘masculine’ attributes being her ‘son’, and the seventh, ‘feminine’ attribute of Malchus (Royalty) being her ‘daughter’…

How much more so [will there be much to add] when studying this discourse together with the other Chanukah discourses, such as those found in Torah Or, Toras Chaim, and Or Hatorah.” (Ibid, Zos Chanukah, p.94)

7. “Despite the prohibition against engaging in mundane or business talk during Shabbos, the Sages ruled that ‘We look into the needs of the community on Shabbos’. [In keeping with that ruling:] As far as the Jewish custom to distribute Chanukah gelt to boys and girls during Chanukah – all those who have not yet fulfilled this custom (in a perfect manner), should strive to make up for it during the subsequent days…” (Parshas Mikeitz 5750 – Hisvaduyos p.88-89)

“The positive resolution in this regard should be made [today] on Shabbos, while we it is still Chanukah, more precisely, Zos Chanukah, which is the conclusion and finale of the entire Chanukah.
WORTH THE MONEY

• Even those who have already fulfilled this custom, there is nevertheless room to suggest that they ought to give yet more [Chanukah gelt], specifically in light of the great chassidisher nachas (pleasure) that they derive from their sons and daughters, and the nachas that they will receive in the future from the addition in education that will be implemented from now on!8

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DECEDE NOW

• When Zos Chanukah coincides with Shabbos, such resolutions [despite their reference to money, which is normally avoided on Shabbos] should nevertheless be made on this Shabbos, while it is still Chanukah, especially as it is also Zos Chanukah, the conclusion and finale of Chanukah.8

IMPLEMENTING CHANUKAH

• At the conclusion of Chanukah, each and every person should accept positive resolutions to increase with far greater vigor in all matters concerning ‘the flame of Mitzvos and the light of Torah’. This begins with studying Torah in abundance9 and the dissemination of Torah and Chassidus.10

FARBRENG INTO ACTION

• Ideally, we should begin implementing the above via holding additional11 farbrengens12, in which the participants

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9. “Both the revealed and esoteric dimensions of the Torah. Simply put, we should study Torah with great abundance, both in quality and quantity, via ‘stealing’ some time that was allocated for business pursuits – Hashem will certainly provide him with an abundance of gold and silver to cover all his costs, his embellished performance of Mitzvos, tuition fees for his sons and daughters, dowries and edding gifts for his son-in-laws and daughter-in-laws, in addition to all that he requires in order to conduct his household with expansiveness, as befits each and every Jewish person – the sons of Avraham, Yitzchak, and Yaakov!” (Parshas Mikeitz 5750 – Hisvaduyos p.88)

10. “Similarly regarding engaging in the dissemination of Torah and Judaism, and particularly the dissemination of Chassidus – a person should not detract from the dissemination, G-d Forbid, on account of the expenses involved. Hashem will certainly provide an abundance of wealth as required! Why, the very nature of the world itself supports the complete dissemination of Chassidus and the necessary gold and silver is already prepared and waiting to be utilized to this end! (It is simply a matter of options; either the wealth of already found in his ‘purse’, or it is sitting on his ‘shelf’, or perhaps he still needs to go and collect the wealth that was already transferred into his ownership!)” (Ibid.)

11. “(Following Mincha), in the time of ravah d’ravin [lit. ‘will of wills’ i.e. the most sublime time of Shabbos, towards evening before the conclusion of Shabbos -Ed],