

**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.<sup>26</sup>

**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.<sup>26</sup>

מוקדש

לב"ק אדמו"ר מלך המשיח



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

בניהם ובנותיהם:

יוסף יצחק, משה, מנחם מענדל, חנה וחי' מושקא

שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

# *a* CALL *to* ACTION

ZOS CHANUKAH

NITEL NACHT

WINTER VACATION

PRACTICAL INSTRUCTION

FROM THE TEACHINGS OF THE REBBE

5748-5752

A PROJECT OF

HaMaaseh Hu HaIkar

26. Parshas Vayeishev 5750 – Hisvaduyos p.51-52.

## Table of Contents

### Zos Chanukah

Complete Lights and Service .....	4
Year-long Chanukah .....	4
Chanukah Discourse.....	4
Delayed Payment .....	5
Worth The Money .....	6
Decide Now.....	7
Implementing Chanukah .....	7
Farbreng Into Action.....	7
Publicize and Practice .....	8
More Each Day .....	8

### Nitel Nacht

Brief History and Introduction.....	9
Current Calendar .....	10
Rebbe's Game of Chess .....	10
Utilizing The Time.....	10
Holy Visions .....	11

### Winter Vacation

Introduction.....	11
Time For Torah .....	12
Enroll In Yeshivah .....	12



## a CALL to ACTION

Published and Copyrighted by

המעשה הוא העיקר

**“HaMaaseh Hu Halkar”**

280 Troy Av, Brooklyn, NY 11213

Tel: (718) 363-3448 • Fax: (718) 467-6919

e-mail: act-now@juno.com

5767 • 2006

perform acts of Tzedakah and kindness, taking care of the house and so forth.<sup>24</sup>

### 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.<sup>25</sup> 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.<sup>20</sup>

## 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.*

will be able to later study Torah far better, b) it leads to a Kiddush Hashem and the praise of the Jewish people by the gentiles (who prize skilled chess-players), when they see that the Jews are ‘a wise and understanding nation’ in this particular field of wisdom too, and c) even as mundane way to make an income i.e. as a chess-player, not only is chess no worse than an other form of business, it in fact bears an advantage of involving wisdom!”

24. “I once heard concerning one of the Yeshivah Bochorim 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 Bochor 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 *chesed*, 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]”

religion].<sup>20</sup>

*The Hayom Yom (Teves 17) quotes the Rebbe Rashab as saying, 'I am not fond of those students who begrudge these eight hours and cannot tear themselves away from Torah study!'*

## CURRENT CALENDAR

- The timing of *Nitel Nacht* nowadays, follows the custom in America and most of the world – even including Russia (who used to follow a different calendar) - to celebrate it on the 25<sup>th</sup> of December according to their calendar.<sup>21</sup>

## REBBE'S GAME OF CHESS

- The Rebbe Rashab would spend *Nitel Nacht* playing chess or providing advice for those playing the game. The reason<sup>22</sup> for this practice is so that even during the very lowliest of times, which cannot be refined in a direct manner via Torah study, should at least be utilized and thereby refined via a gainful pursuit, such as a game which involves sharpening of the mind.<sup>20</sup>

## UTILIZING THE TIME

- This custom of the Rebbe Rashab provides an instruction for us, not to squander the time by doing nothing, G-d Forbid, rather to spend it in a gainful manner – particularly in a manner that increases wisdom<sup>23</sup>, or to

20. Parshas Vayeishev 5750, footnote 63 – Hisvaduyos p.49-50.

21. "As opposed to the Russian Calendar prior to the Revolution, which was different." (Ibid, footnote 63)

22. "The Previous Rebbe once recounted how his father, the Rebbe Rashab, would then play chess... which was the Rebbe Rashab's way of providing a lesson and instruction, that even during a time which apparently is merely a time of guarding oneself from evil, a lack [i.e. as opposed to actively doing good via Torah and Mitzvos –Ed], the very lowest point in time... [See main text above for continuation]" (Ibid, page 50)

23. "With the above intentions in mind" (Ibid). [These are spelled out earlier on that page]: "a) [The game of chess] increase the sharpness of the mind, in order so we

## Foreword

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’<sup>1</sup>), 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!<sup>2</sup>

## 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.<sup>3</sup>

## CHANUKAH DISCOURSE

- We should make certain to study the discourse authored by the Alter Rebbe with the added notations of the Tzemach Tzedek<sup>4</sup>, 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

additions throughout the entire year!<sup>17</sup>

# Nitel Nacht

A Jewish Custom surrounding the Eve of Dec 25th

## BRIEF HISTORY AND INTRODUCTION

*December 25<sup>th</sup> is universally celebrated by non-Jews, as the birthday of the person upon whom a dominant non-Jewish religion was founded and ‘who had the Halachic status as a Jew who lures other Jews to idol-worship’<sup>18</sup>. A spirit of impurity therefore prevails on that day.*

*(Additionally, there was a period when members of that religion used to celebrate this eve by attacking Jews, which led to an enactment against keeping the Yeshivas open during the eve of Dec 25<sup>th</sup>)<sup>18</sup>*

*The Previous Rebbe stated, that ‘It is our custom to refrain from studying Torah on Nitel Nacht until midnight’. The reason, as the Previous Rebbe heard from his father, the Rebbe Rashab, is ‘not to add spiritual vitality’. In other words, not to add vitality to ‘that person’ [who’s birth is celebrated on this night], and ‘those who presently follow his views’<sup>19</sup> [i.e.*

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 – Hisvadyos p.99-100. See the lengthy explanation there.)

“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 – Hisvadyos p.77)

18. “The word ‘Nitel’ (ניטל) is an allusion to a ‘lack’. Others say the word is ‘Nitel’ (ניהל), from the meaning ‘suspended’. In Latin, ‘natal’ means ‘born’ i.e. the time of birth.” (Letter dated 9<sup>th</sup> Kislev 5735, printed in Likutei Sichos Vol.15, p.554)

19. Ibid.

1. “Note that the days of Chanukah are referred to as ‘Yomim Tovim’” (Ibid, in the footnote).  
 2. Zos Chanukah, after Shacharis, 5749 – Hisvadyos p.90.  
 3. Zos Chanukah, after Mincha, 5749 – Hisvadyos p.95.  
 4. Likutei Torah, Drushei Shmini Atzeres, 88b. Or Hatorah, Chanukah (vol.5), p.962a (the discourse begins on p.957b, entitled Boruch She’asah Nissim). See Kuntres Zos Chanukah 5750, Sefer Hamaamorim Meluket Vol.4, p.109.

will add to their study of Chassidus<sup>13</sup> 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!<sup>12</sup>

### 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!<sup>14</sup>

### MORE EACH DAY

- During the days that follow Chanukah<sup>15</sup>, we should continue<sup>16</sup> 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

---

and likewise on Motze Shabbos during the 'meal of Dovid, King Moshiach' [i.e. the Melave Malkah], and during the subsequent few days." (Ibid, p.88)

12. "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)
13. "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)
14. Ibid, p.89
15. "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 Chnaukah, namely, *Zos Chanukah!*" (Zos Chanukah, after Mincha, 5749 – Hisvaduyos p.95)
16. "With a fortiori from all other festivals, whose influence continues to shine throughout the rest of the year!" (Ibid, p.77, footnote 84)

passion!<sup>5</sup>

### DELAYED PAYMENT

- All those who has not yet fulfilled the custom to distribute Chanukah *gelt* should immediately resolve to make up for this custom; to snatch their opportunity in the last days and hours of Chanukah<sup>6</sup> or in the days following Chanukah – the sooner the better!<sup>7</sup>

- 
5. "We find a comparable concept in the *Shela* (*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)

"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 זא (oz – 'then'), which represents the first day of Chanukah [ז'א=1] followed by the seven subsequent nights [ז'ר=7]. Then there is the concept of זאח חנוכה - *Zos Chanukah* [where the letters זא appear in reverse order:], first the seven days of Chanukah and then the eighth day.

[See there, footnotes 2 and 4 - The 1<sup>st</sup> day of Chanukah contains all eight days 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 8<sup>th</sup> 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 (*haBanim*) 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)

6. *Zos Chanukah* 5752 – Sichos Kodesh p.473
  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!<sup>8</sup>

---

Even in those locations where these words will only reach them following *Havdalah* [i.e. after the conclusion of Shabbos and the last day of Chanukah], nevertheless, since it will be emphasized that these words were said in the present farbrengen... in close proximity to the Leader of our Generation, on Shabbos, *Zos Chanukah*, the activities that result will obviously be relevant to Chanukah.

Certainly, the above should be done as soon as possible, in order to emphasize that these activities come in connection to, as a continuation of, and are ('*nit kein tzugetchepete zach*' – 'not some awkwardly stuck-on thing', but are) united with the days of Chanukah!" (Ibid, p.92)

"Every person should act to make up their distribution of Chanukah *gelt*, despite the fact that it will then be after the *Maariv* prayer... for nothing is lost in the realm of goodness (as per the famous saying), particularly following the granting of ability that came with the eight days of Chanukah including the last day which included all of the previous days... So not only is nothing lost, but in fact, everything could be accomplished with far greater strength!" (Zos Chanukah, after Mincha, 5749 – Hisvaduyos p.96)

8. Parshas Mikeitz 5750 – Hisvaduyos p.92. See previous footnote.

See also Pashas Mikeitz 5752, footnote 152 – Hisvaduyos p.40: "Publisher's Note: On Sunday, the 7th day of Chanukah, close to the *Minchah* prayer and the kindling of the eighth light of Chanukah (- beginning even before *Minchah*, but mainly following it -), the Rebbe distributed to each man, woman, and child present, a dollar coin (for Chanukah *gelt*) and a dollar bill (for Tzedakah). The following day (i.e. *Zos Chanukah*, after *Minchah* and *Maariv* [i.e. after the conclusion of Chanukah!]), the Rebbe again distributed as the previous day to everyone present."

See also Parshas Vayigash 5751 – Hisvaduyos p.103: "Note the special connection between Chanukah and Tzedakah, as is emphasized in the custom of distributing Chanukah *gelt*. We should therefore continue this practice even after Chanukah, and even on Shabbos in a permissible manner, such as hosting guests and so forth. It was for this very reason that an innovative distribution of Chanukah *gelt* occurred this year, on the night following the conclusion of Chanukah (-an unprecedented practice). That was done in order to promote and further encourage the distributing of Tzedakah to either Tzedakah institutions or to individuals who require aid and support."

## DECIDE 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.<sup>8</sup>

## 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 abundance<sup>9</sup> and the dissemination of Torah and Chassidus.<sup>10</sup>

## FARBRENG INTO ACTION

- Ideally, we should begin implementing the above via holding additional<sup>11</sup> farbrengens<sup>12</sup>, in which the participants

---

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 *Minchah*), 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],