



## TORAH OF THE AMSHINOVER REBBE

וישב יעקב בארץ מגורי אביו בארץ כנען. אלה תולדות יעקב יוסף בן שבע עשרה שנה  
היה רעה את אחיו בצאן והוא נער את בני בלחה ואת בני זלפה נשי אביו, ויבא יוסף את  
דבתם רעה אל אביהם

The Beis Aharon says והוא נער, connotes that Yosef was always in a state of being a נער, youthful. Which means, the strength of Yosef was to be in a continuous state of renewal. Similarly, this is the meaning of the Pasuk (תהלים לו, כה) נער הייתי גם זקנתי (תהלים לו, כה), I have been young, and now am old, that even when getting older a person needs to continuously be renewed. As, the Pasuk in Tehilim says (קג, ה) (תתחדש כנשר נעורכי קג, ה), my youth is renewed like the eagle's. Rashi explains, like this eagle, which renews its wings and feathers from year to year (end). Hence, the foundation to renew oneself is to remove the old feathers, to entirely forget about the past, and to only entertain the will of Hashem in the present, the now.

For this reason, Yisroel is likened to the moon, because it constantly renews every month. As, we say in Birchas HaLevana, שתתחדש עטרת תפארת לעמוסי בטן, (the moon should renew itself as a crown of glory for Klal Yisroel). Just as the moon renews itself through minimizing its light, to renew itself afterwards with greater strength. So, is also the case with עבודת האדם, the service of man. After a day passed a person may think, "What are he and his services worthwhile?" In that moment, a person is required to regenerate his service anew, energized, with a new reality and fighting his yetzer anew, as if until now he had not done anything yet.

The Bnei Yissachar (כסלו טבת ג, י) quotes the Mekubalim saying on the Pasukם (קוצים אל תזרעו אל קוצים), break up your plow ground, and sow not among thorns. That, he who plants without plowing first, his entire work will become thorns. Implying, the Torah a person studies while still evil, only adds power to the סטרא אחרא, the other side (the side of impurity), ח"ו. Obviously, they intended to say so only to someone who studies Torah without regretting his wrongdoings beforehand. As, the Gemara (ברכות יז, א) says, Rava used to say "...One should not read the Torah and study Mishnah and become arrogant, etc." However, if from now on moving forward a person acknowledges and let go of his wrongdoings, and draws close to Torah, it is to the contrary. Then, even though he did not yet purify himself from the sickness caused of his wrongdoings, the Torah will teach him a path of return and how to purify himself from its afflictions.

This is further indicated in the name of Chanukah, which is about renewing, derived from the language of חנוכה המזבח, the initiation of the altar. That, a person should return his heart to engage in Torah, even if he did not yet correct the past, provided he will think that he initiates now, anew.

Accordingly, this also explains the Gemara (שבת כא:), פתילות ושמנים שאמרו חכמים אין מדליקין בהן בשבת, מדליקין בהן בחנוכה, the wicks and oils the Chachamim prohibited to light on Shabbos are permitted to light with them on Chanukah. That is, even what cannot be corrected throughout the year, may be lit on Chanukah, through the power of Chanukah, renewal. Meaning, a person does not think of the past and starts to fulfill mitzvos and serves Hashem anew.