



# THE LULAV AND THE YESHIVAH BOCHUR

*As Tishrei approaches, esrogim dealers pop up on every street corner trying to sell their wares, each one boasting the cleanest and most mehudar fruit that the world has ever seen. After much deliberation, you gently pack up the esrog of your choice and grab the other three minim.*

*With the onset of Sukkos, however, the focus shifts from the esrog to the lulav. Each day, besides for Shabbos, we joyously recite the bracha “al netilas **lulav**.” We don’t even say a bracha for all the four species, only the lulav gets mentioned and emphasized.*

*So which one is it? The esrog, which we spend so much time*



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*and money on, or the lulav, which has the merit of being mentioned in the bracha each day?*

*At a simchas beis hashoeivah farbrenge on Chol Hamoed Sukkos, the Rebbe explained this phenomena, turning to a famous teaching about the arba minim.*

## TO BE A LULAV

Each of the four species corresponds to a different type of Yid and his level of observance. The esrog refers to a person who is involved in both learning and fulfilling the mitzvos, which is the greatest level possible. The lulav, however, corresponds to someone who is only involved in the learning of Torah. Yet he is specifically the one that receives all the attention. The reason for this is because a Yid’s whole life must be guided by the Torah. As it says in the Gemara, when discussing which is greater, study or action: “Great is the learning (of Torah) because it leads one to doing the deeds.”

It is precisely for this reason that we emphasize the lulav. By doing so we highlight those Yidden whose lives are dedicated to the learning of Torah, which is their occupation.

This group of people are like the Yidden in the desert.

In their journey towards Eretz Yisroel they did not have any worries



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or concerns. For food they had the *mon*; the well of Miriam provided them with water; and the clouds protected them and took care of their other needs. They were able to focus on davening and learning the entire time. It is these Yidden who we emphasize and stress, and the *bracha* for the rest of *Am Yisroel* is made on them—the lulav.

### A FULL SCHEDULE

In our day and age, the *bochurim* in yeshiva are the lulav.

They sit and learn all day, even after *mincha*, while their *roshei yeshivos* have gone home for the day. Indeed, in the Beis Hamikdash itself there was a similar schedule. After the *korban tamid* in the afternoon, no other *korbanos* were allowed to be offered.

But the yeshiva bochurim must stay later, even after *mincha* and continue on with their studies.

Let the bochurim know, that although they must receive guidance from their elders, from the *roshei*

yeshivah; nevertheless, the existence of the world depends on the learning of the young ones. How will you become a rosh yeshivah? By first sitting on the benches and learning; taking a Gemara, Tosfos, Rambam, and Chassidus, and delving into it until dawn breaks (just like the celebration of *simchas beis hashoeivah*). This is the key to the existence of the universe.

This is the job of a yeshiva bochur. Even after the rosh yeshiva concludes his day's work and heads home to rest, and the businessman closes his store and heads home to eat "supper" or "dinner", the yeshiva bochur stays up late into the night and keeps at his studies.

### DON'T FORGET ABOUT OTHERS

Taking a closer look at the conditions that make a lulav kosher, you will notice that its requirements are very unique. The minimum length that it is allowed to be is four *tefachim*; the term is כּדִּי לִנְעוּעַ בּוֹ - in order that it

should shake around above the other branches. Anything less is invalid.

The whole purpose of the lulav is to reach out everywhere; not sufficing with himself only. We attach the *aravos* and *hadassim* to it, we hold the esrog close by, and we shake it in all directions. We wave it upward, reaching towards the highest levels, and we shake it downwards to elevate those who have fallen low. With the power of the Torah we drag them up to our hearts and we unite them with the rest of the Yidden, so that they can also carry out Hashem's will with a complete heart.

*At the conclusion of this sicha, the Rebbe turned to the yeshivah bochurim and says:*

As we have, *bli ayin hora*, many yeshivah bochurim present, let them give a "*shukkel*," affecting also the "haddas," "arava," and "esrog," making the atmosphere more joyous. **T**

*(Based on sichas Simchas Beis Hashoeiva; Chol Hamoed Sukkos 5714)*