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Digest
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סימן תרמ"ד סעיף א'-ב'

Halacha Highlight

Taking the lulav after davening shacharis

Shulchan Aruch Siman 644 Seif 1
שחרית אחר חזרת התפלה נוטלין הלולב
In shacharis after chazaras hashatz one takes his lulav

Shulchan Aruch (סע' א') writes that after davening shacharis one takes his lulav and recites the beracha on it. Vilna Gaon (סק"א) explains that we do not take the lulav before davening shacharis since the primary fulfillment of the mitzvah is during the recitation of hallel. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' צ"ט אות א') suggested another explanation and that is that since davening is done more frequently than the mitzvah of lulav, based on the principle of תדיר ושאינו תדיר תדיר קודם —we give precedence to the mitzvah that is performed more frequently, we must daven before taking the lulav.

Rav Tzvi Pesach Frank (מקראי קדש סוכות ח"ב סי' כ') explains the rationale behind those who recite the beracha on their lulav before davening, seemingly in violation of the principle of תדיר. He explains that the principle of תדיר is in force when one is interested in fulfilling both mitzvos at the same time and he has to prioritize their order. When there is a reason to delay the fulfillment of the more frequent mitzvah, it is delayed even though it means that one will first fulfill the less frequent mitzvah. Therefore, when one is in his home in the morning and wishes to take his lulav there is a strong reason to delay his fulfillment of the mitzvah of davening, i.e. he wishes to daven in the bais haknesses with the tzibbur. A similar idea was expressed by the Mishnah Berurah earlier (סי' כ"ה סק"ז) in reference to one who has tefillin but does not have a talis. Although the principle of תדיר indicates that he should first don his talis and then his tefillin since the talis is more תדיר, nevertheless, in a circumstance in which one does not have a talis he need not delay the fulfillment of the mitzvah of tefillin. Since he will not fulfill both mitzvos at that time he can give precedence to the mitzvah that is fulfilled less frequently.

Overview

Siman 644 Seif 1:

In shacharis after chazaras hashatz we take the lulav and recite על נטילת לולב, she'hechiyanu and complete the hallel. This procedure is followed all eight days. The wording of the beracha is לגמר את ההלל whether recited with a tzibbur or by oneself. Interruptions follow the rules of krias shema that in the middle of a paragraph one initiates a conversation out of fear and responds out of respect and between paragraphs one initiates a conversation out of respect and answers any person . If one interrupted in the middle pausing for the amount of time it takes to finish hallel one resumes from the place that he left off.

- Tur writes that we rise early and that is to be diligent in the fulfillment of the mitzvah of lulav. (M.B. 1)
- If one did not recite she'hechiyanu on the first day when he took his lulav it may be recited when he takes the lulav one of the other days. (M.B. 3)
- In our countries we say לקרות ההלל. (M.B. 5)
- Chaye Adam writes that if someone is given a lulav in the middle of the recitation of hallel he may recite the beracha between paragraphs. (M.B. 7)

Siman 644 Seif 2:

- Concerning hallel even ten people read as one.