

## Q&A From the Bais HaVaad Halacha Hotline

In a Bind

Dayan Yosef Greenwald

September 17, 2021

**Q** Given that women are not obligated in the mitzvah of *arba'ah minim*, may a woman bind the minim together in the *koishekel*?

**A** R' Yehuda (Mishnah, third *perek* of Sukkah) maintains that “lulav *tzarich egged*”—the lulav must be bound together with the *hadasim* and *aravos*. Though the halacha doesn't follow his view, and one can actually fulfill the mitzvah by picking up the *minim* consecutively and never holding them together in the hand, the minhag is to bind them together with a *koishekel* made of lulav leaves.



While we would think that this is only decorative and in fulfillment of the precept of *noy* (beautifying mitzvos), it appears from the *poskim* that binding the three species together is in fact the *lechatchilah* manner of fulfilling the mitzvah of *netilas lulav*, even though we don't follow R' Yehuda's view that it is mandatory. The binding, per the Gra (O.C. 651), requires a “*keshet gamur*,” which consists of a double knot, one tie atop another (which isn't about beautification). To accomplish this, we tie the *minim* with the *koishekel* and then tie another lulav leaf around the *koishekel*.

The Rambam (*Hilchos Lulav* 7:12) even rules that there should be no *chatzizah* interrupting between the *minim*, which, as the Brisker Rav notes, further suggests that this is not just about *noy*; rather, it is the *lechatchilah* manner of fulfilling the mitzvah.

Another proof that the binding is about more than *noy* can be adduced from Rabeinu Tam in Tosafos (Gittin 45b), which—directly answering your question—says that the binding of the *minim* should not be done by a woman, because she isn't obligated in the mitzvah. However, the matter is subject to a dispute among the *Rishonim*.