

Is it difficult to tie his belt; and furthermore let him get up and pray as he is; and the גמרא answered

Because it is written משום שנאמר הכון לקראת אלהיך ישראל – **prepare yourself towards your G-d**

OVERVIEW

asked why did אביי rule that once the belt was untied for the upcoming meal, one need not interrupt to *daven*; is it that difficult to retie the belt, and in addition let him *daven* without tying the belt. The גמרא responded that he cannot *daven* without tying his belt since the פסוק states *הכון לקראת אלהיך ישראל*. Our תוספות discusses this dialogue.

- גמרא explains that the תוספות

לא חייש לשנויי קושיא קמייתא¹ –

was not concerned to answer the first question which was; ‘is it a bother to tie the belt’.

גמרא derives a halachic ruling from our תוספות:

– מכאן שצריך לאזור חלציו כשמתפלל² –

From this גמרא we derive that it is necessary to gird one’s loins when he davens.

– ובמחזור ויטרי מפרש דטעם דבעינן אזור³ שלא יהא לבו רואה את הערוה⁴ –

However in מחזור ויטרי he explains the reason we require a belt for davening is in order that his heart should not see his ערוה. According to this explanation the requirement for a belt -

– ודוקא⁵ להן⁶ שלא היה להם מכנסים לכך היו צריכים לאזור בשעת תפלה –

¹ does not explain why the גמרא did not answer this question. The פני" explains that since the requirement to wear a belt is because of הכון, therefore it is necessary to tie it properly and it may be considered a טירחה. Others say that once there is an obligation to wear a belt, it is considered a מצווה ועושה and therefore the יצה"ר prevents one from doing a מצוה therefore it is a טירחה.

² The גמרא answers that they cannot *daven* while their belt is untied because of הכון.

³ See פני אברהם who explains that according to the מחזור we fulfill the obligation of הכון through the wearing of the אזור for this prevents הערוה. See ‘Thinking it over’ # 1.

⁴ In ברכות כה,ב there is a מחלוקת whether הערוה is לבו רואה את הערוה or not (regarding קר"ש). See ‘Thinking it over’ # 3. See תוספות ד"ה והרי there.

⁵ See תוה"ר that this is a continuation from the מחזור ויטרי.

⁶ This refers to the people in the time of the גמרא.

Is limited to them for they wore no pants therefore they needed to gird themselves during *davening* in order that it should not be לבו רואה את הערוה -

אבל לדידן שיש לנו אבנט של מכנסים אין אנו צריכין לאזור:

However by us where we have the belt of the pants, we are not required to gird ourselves additionally.

SUMMARY

One must gird his loins when he *davens*. However if one wears a belt on his pants he is not required to gird his loins (to prevent לבו רואה את הערוה, according to the מחזור ויטרי).

THINKING IT OVER

1. According to the מחזור ויטרי that הכון refers to לבו רואה את הערוה⁷, why did not the גמרא mention the פסוק⁸ of דבר בכ ערות דבר, which is the source for לבו רואה את הערוה?⁹

2. Initially stated that one is required לציו לאזור when he *davens*. Then he cites the מחזור ויטרי that we are not required לציו לאזור. This seems contradictory!¹⁰

3. Is the prohibition of לבו רואה את הערוה limited to תפלה,¹¹ or does it extend to ש"ק and ברכות as well?¹²

⁷ See footnote # 3.

⁸ דברים (תצא) כג, טו. See ברכות כה, ב.

⁹ See מנחת אריאל אות א and שפ"א בד"ה והנה התוס'.

¹⁰ See לשון הזהב.

¹¹ See footnote # 4.

¹² See מנחת איש.