

2-ברכו THE SOURCE FOR

Now that the **מגן אברהם** has established for us that **כל מילי דקדושה בעי הזמנה**, we have to put that principle to the test. Does that principle explain why we recite **ברכו** before **ברכת המזון** before **נברך אלוקינו** and **קריאת התורה** before **קריאת שמע וברכותיה**? From the **משנה** in **מגילה** that we studied concerning the activities that require ten men, we can conclude that because **קריאת התורה** must be recited in a group of at least ten men, **קריאת התורה** is a **דבר שבקדושה** and the **ברכו** that precedes the **ברכות התורה** acts as the **הזמנה**. But how is **ברכת המזון** a **דבר שבקדושה** that requires a **הזמנה**? What aspect of **קריאת שמע וברכותיה** requires a **מנין**? Are we not allowed to perform the **מצוה** of **קריאת שמע** without a **מנין**?

Perhaps we need to first analyze the concept of a **דבר שבקדושה**. It is related to the **מצוה** of **קידוש ה'**. The primary source for the **מצוה** of **קידוש ה'** is described as follows: **ספר המצוות לרמב"ם מצות עשה ט-והמצוה התשיעית היא שצונו לקדש השם. והוא אמרו (אמור כב) ונקדשתי בתוך בני ישראל. וענין זאת המצוה אשר אנחנו מצווים לפרסם האמונה הזאת האמתית בעולם ושלא נפחד בהיזק שום מזיק. ואע"פ שבא עלינו מכריח גובר יבקש ממנו לכפור בו יתעלה לא נשמע ממנו אבל נמסור עצמנו למיתה.**

The same **פסוק** that teaches us the **מצוה** of **קידוש ה'** also teaches us that a **מנין** is necessary in order to recite a **דבר שבקדושה**.

מסכת מגילה דף כג' עמוד ב'-גמרא. מנא הני מילי? אמר רבי חייא בר אבא אמר רבי יוחנן: דאמר קרא (ויקרא כ"ב) ונקדשתי בתוך בני ישראל – כל דבר שבקדושה לא יהא פחות מעשרה. מאי משמע? – דתני רבי חייא: אתיא תוך תוך, כתיב הכא ונקדשתי בתוך בני ישראל, וכתיב התם (במדבר ט"ז) הבדלו מתוך העדה, ואתיא עדה עדה, דכתיב התם (במדבר י"ד) עד מתי לעדה הרעה הזאת, מה להלן עשרה – אף כאן עשרה.

The connection between **קידוש ה'** and a **דבר שבקדושה** is brought home by Rabbi Dr. Norman Lamm, former President of Yeshiva University and currently Rosh HaYeshiva of REITS in his book *The Shema-Spirituality and Law in Judaism*. In Chapter 9, entitled: **ברוך שם כבוד (Blessed Be the Name of His Glorious Kingdom Forever and Ever)** (**מלכותו לעולם ועד**): *The Interloping Verse*, (p. 70), Rabbi Lamm lists three elements that are articulated in that verse. The third element contributes to our discussion:

- c. The Liturgical Sanctification of the Divine Name (**קידוש ה' בדברים**). The

Halakha teaches that the Divine Name is sanctified not only by an act of martyrdom, and not only by exemplary moral conduct, but also by proclaiming faith in G-d's holiness in public prayer. In all such cases of liturgical **קידוש ה'**, such as the recitation of the **קדיש**, the **קדושה** or **ברכו**, the mitzvah is performed in the form of a dialogue: the reader issues the summons to perform the sanctification, and the congregation responds. The verse **ברוך שם כבוד** represents such a response to the mention of the divine Name(s) in the Shema.

Rabbi Nosson Ortner, Chief Rabbi of Lod in his **ספר יד נתן** adds to Rabbi Lamm's point: **אורה היים סימן כה' -יא' - דהא דילפינן התם מונקדשתי דבעינן עשרה, כולל שני ענינים הא' דכל דבר שבקדושה בעינן עשרה וזה אסמכתא ומדרבנן, כדברי הר"ן, וכדאיתא התם דיש דברים שתקנו רבנן דיהא בעשרה, משום דמיקרי דבר שבקדושה, כגון קריאת התורה וברכת כהנים וכלשון התר"י ברכות כ"א: דכל דבר שבקדושה; אינו רוצה לומר כל דבר שיש בו קדושה, אלא ה"ק כל דבר שהותקן לאומרו בעשרה מתחילה משום קדושה, אינו בפחות מעשרה. והדבר הב', דאמירת דברים שתוכנם קידוש השם, יש לעשותו בעשרה וזה מן התורה, אף דעצם חיוב אמירתם הוא מדרבנן, כיון דזה ממש ענין של ונקדשתי יש לעשותו בעשרה כאשר הוא נעשה. וכאשר אומרים אותם מקיימים מצוה מן התורה של ונקדשתי.**

Rabbi Ortner views the concept of a **דבר שבקדושה** as the means by which **חז"ל** enhanced several **מצוות מדרבנן** like **תפלה** by combining those **מצוות מדרבנן** with acts that constitute the **קידוש ה'** of **מצוה מדאורייתא**.

And we can add one more point. Although the **גמרא** articulates the rule as: ten men must be present in order to recite a **דבר שבקדושה**, the rule can also be stated in the reverse: when ten men congregate together, it is necessary to perform the **מצוה** of **קידוש ה'** by performing what Rabbi Lamm describes as **קידוש ה' בדברים**. When ten men congregate together to **פורם על השמע**, it is necessary to recite **ברכו** as an act of **קידוש ה' בדברים**. When ten men congregate together to eat a meal, it is necessary to recite **נברך אלוקינו** as an act of **קידוש ה' בדברים**. We already noted this concept in practice when we studied the origin of **קדיש יתום**. We learned that **קדיש** was recited at a funeral because ten men congregated to perform the **מצוה** of burying someone. That stated, the concept poses a challenge to some of our contemporary practices-when ten or more men congregate at a simcha, like at a **קידוש** after shul or at an engagement party, is there likewise a requirement that the ten men perform an act of **קידוש ה' בדברים**; in other words, should any congregating of ten men always include **ברכת המזון** and **נטילת ידיים** so that the group can perform an act of **קידוש ה' בדברים**?

TRANSLATION OF SOURCES

ט ספר המצוות לרמב"ם מצות עשה ט-The Ninth Positive Mitzvah is to Sanctify G-d's name. The source for this Mitzvah is the verse: And I will be sanctified within the Jewish People. With this Mitzvah we are commanded to make known that our beliefs represent the true beliefs in the world and we should not fear that anyone will harm us. Although a great force may come upon us which demands that we deny our beliefs in G-d, we should not heed that force but instead we should allow ourselves to die.

ב עמוד ב'-מסכת מגילה דף כג' עמוד ב'-How do we know that certain practices require a quorum of ten men? Rabbi Chiya son of Abba said in the name of Rabbi Yochanon: there is the verse: And I will be sanctified within the Jewish People. Words of Holiness should not be recited with less than ten men present. From where did we learn that? We learn it from the fact that the word: "within" appears in two verses. In the aforementioned verse, the Torah says: "within" and in a verse in the section of the Torah dealing with the errant spies, the Torah uses the word "within" as follows: separate yourselves from within that group. We then compare two verses where the Torah uses the word: "group"; in the aforementioned verse and in the same section of the Torah, in a verse which reads: Until when will this "group" be evil. Just as in the latter verse the Torah called ten men a group so too the Torah used the word "group" to mean a group of ten men in the former verse. Once we connect all three verses together we can learn that a group of ten is required in order to sanctify G-d's name.

א ספר יד נתן אורה חיים סימן כח'-יא'-The rule that you need ten men to recite a Matter of Holiness which was derived from the verse: And I will be sanctified, contains within it two elements. First, that the rule requiring ten men to recite any Matter of Holiness is supported by a verse from the Torah but really is only a Rabbinical law as we learned: there are matters that were authored by our sages that can only be recited in the presence of ten men because they are Matters of Holiness, such as reading the Torah and the blessings of the Kohanim as the Talmud says: all Matters of Holiness. The Talmud was not teaching us that all matters that have holiness need to be recited in a group of ten men. Instead the Talmud meant to teach us that any prayer that was composed to be recited in the presence of ten men because of its holiness cannot be recited except in the presence of ten men. Second, that the rule that matters that have within them the sanctification of G-d's name must be recited in the presence of ten men is a requirement of the Torah even though the underlying matter was founded by Rabbinical decree. Because it is a rule that was learned from the word in the Torah: V'Nikdashti, the rule requires that it must be recited in the presence of ten men. When we recite those matters we are fulfilling a requirement from the Torah to sanctify G-d's name.