

Bless Hashem by the gatherings

במקהלות ברכו אלהים –

OVERVIEW

בעשרה, from the said that we derive the ruling that ברכת חתנים should be said from the מקור of ישראל פסוק; the blessings of the מקור require מקהלות (or קהל), which means ten.¹ במקהלות תוספות discusses the word.

anticipates a difficulty:

אף על גב דמקהלות תרי קהלות משמע -

Even though the word מקהלות (in the plural) indicates (at least) two congregations (or twenty people; not only ten); תוספות responds that nevertheless -

אין סברא לחלק בין עשרה לעשרים לענין שום מילתא² –

There is no logic to differentiate between ten and twenty people regarding anything, and as far as using the plural term - מקהלות, the פסוק -

ומקהלות דעלמא בעי למימר -

Means to say that Hashem should be praised in the various congregations, but not that we require the presence of two congregations (twenty people) –

cites a differing view:

ומיהו בירושלמי³ דריש במקהלת כתיב חסר⁴ וי"ו:

However in ירושלמי תלמוד he interprets that the word במקהלת is written without a וי"ו; indicating the singular, not the plural

SUMMARY

There is never a requirement to have more than ten people for an occasion.

THINKING IT OVER

What precisely is the disagreement between תוספות and the ירושלמי?

¹ See רש"י ד"ה במקהלות.

² Ten is the greatest amount of people needed for a שבקדושה; we do not find any requirement for twenty (or more) people. (See, however, following footnote # 3.)

³ ברכות פ"ז ה"ג. The גמרא mentions the view of יוסי הגלילי that there is a different הזימון depending on how many people eat whether it is ten or a hundred or a thousand. He derives it from this פסוק of ה' במקהלות ברכו את ה' (במקהלות לשון רבים) קהל, we change the הזימון accordingly. The ירושלמי explains that the רבנן who argue with ריה"ג and maintain there is no change in הזימון for ten or higher maintain that במקהלת כתיב, in the singular; only one קהל. The same can apply here as well.

⁴ See marginal note that in our תהלים it is written במקהלות with a וי"ו.