

Shvilei Pinches

Parshas Emor

Rabbi Pinches Friedman

Parshas Emor 5771

Translation by Dr. Baruch Fox

"I Should Be Sanctified among the Children of Yisroel"

Davening with a Minyan of Ten Renews the Ten Utterances which Sustain and Revitalize Creation

We read in this week's parsha (22, 32): **“ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדישכם”**—**You shall not desecrate My holy Name, rather I should be sanctified among the Children of Yisroel.** From this sacred possuk in the Torah she'b'chsav, our blessed sages derive that activities of kedushah, sanctity, require a minimum of ten Jews. Addressing this issue, the Gemoreh teaches (Berochos 21:): **“מנין שאין היחיד אומר קדושה [בתפלת שמונה עשרה], כל דבר שבקדושה לא יהא פחות מעשרה”**—**שנאמר ונקדשתי בתוך בני ישראל, כל דבר שבקדושה לא יהא פחות מעשרה**—we learn from this possuk that a person davening alone does not recite “Kedushah” in Shemoneh Esreh and that matters of kedushah require a minimum of ten participants.

We see that our possuk: **“ונקדשתי בתוך בני ישראל”**-- **I should be sanctified among the Children of Yisroel** — constitutes a positive commandment to sanctify HKB”H through the recitation of “Kedushah” as part of a group of ten. The Beer Heitev states (O.C. 128, 3) in the name of our rabbi the Arizal: **“יצריך לכוין ביותר בקדושה לקדש את השם יתברך כדי שישרה עליו קדושה ממעלה, ויכוין לקיים מצות עשה ונקדשתי בתוך בני ישראל, והאר”י ז”ל היה מזהיר מאוד על זה”**—the recitation of “Kedushah” demands extreme focus and concentration so that sanctity from above will rest upon the person, and he should have in mind to fulfill the positive commandment of **“I should be sanctified among the Children of Yisroel”**; the Arizal took great care in this matter.

The Beer Heitev's statement that the recitation of “Kedushah” demands extreme focus and concentration so that sanctity from above will rest upon the person appears to be clarifying the end of the possuk under discussion: **“ונקדשתי בתוך בני ישראל אני ה' מקדישכם”**. In other words, it conveys the message that if you sanctify Me from below by reciting “kedushah” in a group of ten men, you will merit that I, Hashem, will sanctify you from above.

“As for Me May My Prayer to You Hashem Be at an Opportune Time”

It is fitting that we explore three statements of our sages of blessed memory extolling the virtues of davening with a minyan and being counted among the first ten men to arrive at the synagogue for the prayer service:

- (1) The first statement appears in the Gemoreh (Berochos 6:): **“אמר רבי יוחנן, בשעה שהקב”ה בא בבית הכנסת ולא מצא בה עשרה מיד הוא כועס, שנאמר (ישעיה נ ב) מדוע באתי וואין איש קראתי ואין עונה”**—**Rabbi Yochanan said: When HKB”H arrives at the**

Shvilei Pinches

Parshas Emor

synagogue and does not find ten men present, He immediately becomes angry, as it says (Yeshayah 50 2): “Why is it that I have come and there is no man, I have called and no one answers?” We must try to understand why it angers HKB”H, so to speak, when He does not find ten men present for the prayer service.

- (2) The second statement appears in the Gemarah (ibid. 8.): **”מאי דכתיב (תהלים סט יד) ואני תפלתי לך ה' עת רצון, אימתי עת רצון בשעה שהציבור מתפללין... תניא נמי הכא, רבי נתן אומר, מניין שאין הקב"ה מואס בתפלתן של רבים, שנאמר (איוב לו ה) הן א"ל כביר — לא ימאס, וכתיב (תהלים נה יט) פדה בשלום נפשי מקרב לי כי ברבים היו עמדוי”** What is the meaning of that which is written: “As for me, may my prayer to You, Hashem, be at favorable time”? When is a favorable time? At the time the congregation prays. . . This was also taught in a Baraisa: R' Natan said: From where do we know that HKB”H does not despise the prayers of the masses? For it is stated (Iyov 36, 5): Behold, G-d does not despise the numerous; and it is written (Tehillim 55, 19): He redeemed my soul in peace from battles drawing near me, for the sake of masses who were with me. It behooves us to understand the value of praying with a congregation even if it is lacking in some degree.
- (3) The third statement appears in the Gemarah (ibid. 47:) and extols the virtue of one who has the merit of being among the first ten to arrive for the prayer service: **”ואמר רבי יהושע בן לוי, לעולם ישכים אדם לבית הכנסת, כדי שיזכה וימנה עם עשרה הראשונים, שאפילו מאה באים אחריו קיבל עליו שכר כולם, שכר כולם סלקא דעתך, אלא אימא נותנין לו —שכר כנגד כולם”**—And Rabbi Yehoshua ben Levi said: A person should always awake early to go to the synagogue so that he should merit to be counted among the first ten. For, even if one hundred people come after him, he receives the reward of all of them. Is it truly conceivable that he receives the reward of all of them? Rather, say that they give him a reward equal to that of all of the one hundred who came later.

Addressing this matter, the Maharsha comments in Chidushei Aggadot (ibid.): **”דכל בי עשרה שכינתא שריא, והם עשרה הראשונים שהביאו השכינה לבית הכנסת, והבאים אחר כך אינן —עושין כלום בזה, רק מה שמתפללין עם העשרה’ שהביאו השכינה לשם”**—the first ten were responsible for bringing the Shechinah, the Divine Presence, to the synagogue; those that came afterwards did not serve any function in this regard; they merely prayed with the ten men that brought the Shechinah there.

So, let us endeavor to understand: (a) Why does the Divine Presence not rest upon a group numbering less than ten? (b) Clearly, the reward for one who is counted among the first ten is significant, but why does he deserve a reward equivalent to that of all the congregants who joined the group subsequently?

Shvilei Pinches

Parshas Emor

Ten Jews Correspond to the Ten Utterances

Let us begin our discussion with a passage found in Tolaas Yaakov written by the divine kabbalist, Rabbi Meir ben Gabai (Sod HaTefillin). Here is how he explains why precisely ten Jews are considered a congregation with regards to reciting matters of sanctity:

“ועל דרך האמת, עשרה ראשונים הם כנגד עשרה מאמרות שבהם נברא העולם והם תשלום הקדושה, ולסוד זה אמרו רבותינו ז”ל (ברכות כא:): כל דבר שבקדושה אינו בפחות מעשרה, והבאים אחר עשרה ראשונים אינם אלא משום (משלי יד כח) ברוב עם הדרת מלך, שכבר נשלמה הקדושה בעשרה ראשונים בדוגמת עשרה עליונים.”

He teaches us that the first ten men correspond to the ten utterances with which the universe was created; they constitute a complete unit of kedushah. This is the basis for our blessed Rabbis’ statement (Berachos 21:) that matters of kedushah require a minimum of ten participants. Those who join in subsequently merely fulfill the dictum of (Mishlei 14, 28): “A king’s glory is enhanced by a multitude of people.” For, the body of sanctity was completed with the first ten participants.

Let us expand on his profound words by reviewing what we have learned in the Mishnah (Ovos 5, 1):

“בעשרה מאמרות נברא העולם, ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להיפרע מן הרשעים שמאבדין את העולם שנברא בעשרה מאמרות, וליתן שכר טוב לצדיקים שמקיימין את העולם שנברא בעשרה מאמרות.”

Through ten utterances was the world created. What does this teach us? Could it not have been created through one utterance? Rather this is to exact payment from the wicked who destroy the world which was created through ten utterances, and to give ample reward to the righteous who sustain the world which was created through ten utterances.

At first glance, this statement requires further explanation. It is evident that HKB”H created the universe through ten utterances during the six days of creation; we see with our own eyes, however, that the world exists without being destroyed. So, what is the meaning of the statement that the wicked deserve punishment for destroying the world that was created through ten utterances, while the righteous deserve reward for sustaining it?

The answer, however, can be found in the words we recite in our morning prayers in the blessing of “yotzer ohr”: “המחדש בטובו בכל יום תמיד מעשה בראשית”—**He renews in His goodness, each day, continuously, the work of creation.** This teaches us that the process of creation is renewed on a daily basis; just as HKB”H created the universe originally by means of ten utterances, the daily renewal process is similarly accomplished via the ten utterances.

“Forever, Hashem, Your Word Stands Firmly in Heaven”

This concept is explained in greater depth by the great author of the Tanya in Shaar HaYichud V’haemunah (Chapter 1) citing the holy Baal Shem Tov, zy”a. Elucidating the possuk (Tehillim 119,

Shvilei Pinches

Parshas Emor

89): "לעולם ה' דברך נצב בשמים"—Forever, Hashem, Your word stands firm in Heaven—he cautions against the misguided belief that creation was a one-time event, and that the continued existence of the universe since creation is solely due to HKB”H’s will. Rather, we must believe that the utterances “Let there be light,” “Let the earth sprout vegetation,” and so on, sustain all of creation on a continual basis, as it is written (Yeshayah 40, 8): “ודבר אלקינו יקום לעולם”—but the word of our G-d shall stand forever. The letters that comprise the ten utterances stand firmly in the midst of creation keeping the universe alive.

This then is the meaning of the Mishnah: “להיפרע מן הרשעים שמאבדין את העולם שנברא בעשרה מאמרות”—this is to exact payment from the wicked who destroy the world which was created through ten utterances. When a person sins, he utilizes the letters of the ten utterances—which sustain the particular object he sinned with—corrupting them and damaging them. These letters constitute conduits for blessing and abundance. Thus, as a result of their transgressions, the wicked prevent the ongoing renewal of creation; or, in the words of the Mishnah, they have destroyed the world that was created through the ten utterances.

In contrast, the righteous utilize the objects of this world, which were created through the ten utterances, to engage in Torah study and serve Hashem. In the process, they remedy all harm caused to these conduits of positive influence and plenty and facilitate HKB”H’s continuous and daily renewal of creation through the ten utterances. This is the meaning of the Mishnah’s statement: “ליתן שכר טוב לצדיקים שמקיימין את העולם שנברא בעשרה מאמרות”—to give ample reward to the righteous who sustain the world which was created through ten utterances.

This interpretation coincides beautifully with the explanation Sefas Emes (Rosh HaShannah 5662) explanation concerning the Ten Days of Repentance between Rosh HaShannah and Yom Kippur. He teaches us that the reason HKB”H provided us with these ten days was so that every Jew could correct the damage he might have caused to the letters of the ten utterances; he accomplishes this by performing good deeds and teshuvah during these ten days. In this manner, all Jews are included among the righteous who sustain the world that was created through ten utterances. In the merit of correcting the damage to the letters of the ten utterances, HKB”H utilizes them to renew creation; as a consequence, we are blessed with abundant goodness and prosperity from the conduits created by the ten utterances.

The Ten Utterances Constitute Conduits of Plenty

According to this scheme, HKB”H “renews in His goodness, each day, continuously, the work of creation” by means of the ten utterances with which He created the universe. Furthermore, all of the prosperity which HKB”H sends us from above is delivered by means of the ten utterances which represent the ten attributes and constitute the conduits for this prosperity.

Let us also introduce the commentary of the Ramban (Bereishis 12, 6): “ודע כי כל גזירת עיריך כאשר תצא מכח הגזירה אל פועל דמיון, תהיה הגזירה מתקיימת על כל פנים, ולכן יעשו

Shvilei Pinches

Parshas Emor

“הנביאים מעשה בנבואות”. He teaches us that before a miracle can be performed, a symbolic gesture must be performed down below in order to elicit a miracle from above. This explains why the prophets often perform a suggestive act in the course of their prophecies. The Seforno explains (Bamidbar 20, 8): “הניסים יעשהו האל יתברך על ידי עבדיו עם הקדמת איזו תנועה מסודרת: מאתו, כענין השליכהו ארצה, הרם את מטך, והכית בצור” — the Almighty’s miracles are preceded by a symbolic action from his servants down on earth—such as throwing an object to the ground, raising a staff or striking a rock.

We can now begin to comprehend the Tolaas Yaakov’s explanation concerning the virtuous status of the first ten men arriving to form the minyan: “ועל דרך האמת, עשרה ראשונים הם כנגד עשרה מאמרות שבהם נברא העולם והם תשלום הקדושה, ולסוד זה אמרו רבותינו ז”ל כל דבר עשרה — שבקדושה אינו בפחות מעשרה” — that they correspond to the ten utterances through which the world was created and form a complete entity of kedushah. For, this initial gathering of ten represents a symbolic gesture to prepare and rectify in the heavens above the ten utterances employed by HKB”H to create the universe. As a result, their prayers are capable of renewing creation via the ten utterances and, in this merit, they themselves are the recipients of blessing and prosperity delivered by these newly prepared conduits.

Continuing along this path of enlightenment, we can now revisit Rabbi Yehoshua ben Levi’s statement: “לעולם ישכים אדם לבית הכנסת, כדי שיזכה וימנה עם עשרה הראשונים, שאפילו --מאה באים אחריו קיבל עליו שכר... כנגד כולם” — And Rabbi Yehoshua ben Levi said: **A person should always awake early to go to the synagogue so that he should merit to be counted among the first ten. For, even if one hundred people come after him, he receives the reward... equal to that of all of the one hundred who came later.** It is clear, now, that the one hundred men that arrive subsequently to daven are making use of the very same conduits of plenty established by the ten utterances that were supplied by the first ten men. Consequently, those first ten deserve a reward commensurate to all of the others’.

With this understanding, we can address the following statement, as well: “בשעה שהקב”ה בא בבית הכנסת ולא מצא בה עשרה מיד הוא כועס, שנאמר מדוע באתי ואין איש קראתי ואין --עונה” — When HKB”H arrives at the synagogue and does not find ten men present, He immediately becomes angry, as it says (Yeshayah 50 2): “Why is it that I have come and there is no man, I have called and no one answers?” HKB”H, after all, is the Merciful One, as it is written (Tehillim 145, 9): “טוב ה' לכל ורחמיו על כל מעשיו” — Hashem is good to all, and His mercy encompasses all of His works. Surely, He comes to the synagogue to shower His children, Yisroel, with prosperity. In the absence of ten men, the conduits necessary to deliver His gracious gifts are missing. Therefore, he immediately becomes angry over the fact that He is unable to deliver the bounty that He has prepared for His children.

This, then, is the meaning of the Gemoreh: “מאי דכתיב ואני תפלתי לך ה' עת רצון, אימתי עת רצון — בשעה שהציבור מתפלל” — the moment of opportunity is when the congregation is

Shvilei Pinches

Parshas Emor

gathered together in prayer. Seeing as ten men congregated in prayer supply the world with the conduits of plenty derived from the ten utterances through which the world was created, it is the opportune time for HKB”H to provide us with abundant prosperity via these ten utterances.

HKB”H Joins the Ten Jewish Men

To Restore the Two Missing Letters ו”ה to Hashem’s Name

As it is the nature and the beauty of the Torah to be elucidated in seventy different aspects, let us propose a novel approach regarding the tremendous virtue of praying with a congregation of ten or more men. As we have learned, in the absence of ten men, HKB”H, as it were, becomes enraged and says: **”מדוע באתי ואין איש”**—Why have I come and there is no man here? Additionally, we quoted the teaching: **”מאי דכתיב ואני תפלתי לך ה’ עת רצון, אימתי עת רצון בשעה שהציבור מתפלל”**—When is it considered a moment of opportunity? When the congregation is gathered in prayer.

First of all, let us consider the Gemoreh’s elucidation of the possuk in this week’s parsha: **”ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה’ מקדישכם”** – **”כל דבר שבקדושה לא יבא פחות מעשרה”**—they derive from this possuk that all matters of sanctity, kedushah, require a minimum of ten participants. What is the connection between the first part of the possuk: **”ולא תחללו את שם קדשי”**—You shall not desecrate My holy Name—and the end of the possuk: **”ונקדשתי בתוך בני ישראל”**—rather I should be sanctified among the Children of Yisroel—a command to recite the “Kedushah” with at least ten men?

To provide a suitable explanation, let us introduce the teaching of the Gemerah (Berachos 3.): **”תניא אמר רבי יוסי, פעם אחת הייתי מהלך בדרך ונכנסתי לחורבה אחת מחורבות ירושלים להתפלל, בא אליהו זכור לטוב ושמר לי על הפתח עד שסיימתי תפילתי... ואמר לי בני מה קול שמעת בחורבה זו, ואמרתי לו, שמעתי בת קול שמנהמת כיונה ואומרת, אוי לבנים שבעונותיהם החרבתי את ביתי ושרפתי את היכלי והגליתם לבין האומות.”**

ואמר לי חייך וחי ראשך, לא שעה זו בלבד אומרת כך, אלא בכל יום ויום שלש פעמים אומרת כך, ולא זו בלבד אלא בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות, ועונין יהא שמייה הגדול [יהא שמייה רבא בלשון קדוש] מבורך, הקב”ה מנענע ראשו ואומר, אשרי המלך שמקלסין אותו בביתו כך, מה לו לאב שהגלה את בניו, ואוי להם לבנים שגלו מעל שולחן אביהם.”

It was taught in a Baraisa: R’ Yossi said: I was once traveling on the road, and I entered one of the ruins of Yerushalayim to pray. Eliyohu, who is remembered for good, came and waited for me at the entrance until I finished my prayer. . . And he said to me: “My son, what sound did you hear in this ruin?” And I said to him: “I heard a heavenly voice that was cooing like a dove and saying: ‘Woe to the sons because of whose sins I destroyed my house, and burned my temple, and exiled them among the nations.’ ”

Shvilei Pinches

Parshas Emor

And Eliyohu said to me: "By your life and the life of your head! It is not only at this moment that the heavenly voice says this, but on each and every day it says this three times, and not only this, but at the time that Yisroel enter the synagogues and houses of study and respond in the Kaddish, 'May His great Name be blessed,' HKB"H shakes His head and says: 'Fortunate is the king who is praised this way in his house. What is there for the father who has exiled his sons? And woe to the sons who have been exiled from their father's table.'"

We can deduce from the words of Eliyohu HaNovi that whenever we respond in Kaddish: **"yehei shemei rabbah mevorach,"** HKB"H feels pain due to his children's exile. Why, however, does HKB"H feel this anguish concerning the exile precisely when we respond: **"yehei shemei rabbah mevorach"?**

An answer can be suggested based on the commentary of the Tosafos (ibid.) citing the Machzor Vitri's explanation of the formula of the Kaddish. The response **"yehei shemei rabbah"** is our plea that Hashem's name will be complete once again. We learn from the possuk (Shemos 17, 16): **כִּי יֵהְיֶה עַל כֵּס יְהוָה** that Hashem's Name and His Throne will not be complete until the descendants of Amalek are eradicated. So, we pray: **"yehei shemei"**—**"shemei"** can be broken down to the words **"shem yud-kei"**—**"rabbah"**—should be long or lengthened. In other words, we are praying that Hashem's name will be restored to its full, long form.

It is now quite apparent why whenever Yisroel proclaim: **"יהא שמיה רבא"**—**"yehei shemei rabbah"**—which is a prayer and plea for the arrival of the complete redemption, the time when His blessed Name will be complete once again, HKB"H shakes His head and says: **"אשרי המלך"**—**Fortunate is the king who is praised this way in his house.** We find that the word **אשרי** is made up of the first letters of the formula **יהא שמיה רבא**. Therefore, HKB"H is in anguish over the exile during which time His Name is incomplete, and He says: **"What is there for the father who has exiled his sons? And woe to the sons who have been exiled from their father's table."** For, He longs to fulfill His children's prayer: **יהא שמיה רבא**—to hasten the coming of the redemption so that **"shem yud-kei,"** the name **"yud-kei,"** should be lengthened to its full, complete form.

"But as for Me My Prayer Is to You Hashem at an Opportune Time"

Based on what we have discussed and learned, I am inspired to propose a new reason for requiring a gathering of precisely ten men to pray, with HKB"H joining them. We have already learned from the Ramban (Bereishis 12, 6) that before the occurrence of any miracle, a symbolic gesture must be performed below in order to trigger the miracle above. By having ten men gather to form a minyan, with HKB"H, as it were, joining them to pray, a group of eleven is formed as a symbolic gesture—eleven is the numerical value of the letters **ויה**, the two letters missing from the name of Hashem. We perform this symbolic gesture in the hope that our Kaddish prayer will be answered: **יהא שמיה רבא**—the name **יה** should be lengthened by the addition of the two letters **ויה**, which are missing during periods of exile.

Shvilei Pinches

Parshas Emor

Come and see how this explanation helps resolve an apparent difficulty with Rashi's comment in parshat Ki Tisa (Shemos 30, 34): **וּחֶלְבִּינָה - בּוֹשֶׁם שְׂרִיחוֹ רַע... וּמִנְאֵה הַכְּתוּב בֵּין סַמְמָנֵי הַקְּטוֹרֶת, לְלַמְדֵנוּ שֶׁלֹא יִקַּל בְּעֵינֵינוּ לְצַרֵף עִמָּנוּ בְּאַגֻּדַת תְּעִנּוּתֵינוּ וְתַפְלוּתֵינוּ אֶת כּוֹשְׁעֵי יִשְׂרָאֵל שִׁיהִיו נִמְנִיךְ עִמָּנוּ** - Rashi is addressing the inclusion of the "chelbinah," a foul-smelling spice among the spices of the "ketoret," the incense. He explains that the foul-smelling "chelbinah" was included along with the ten pleasant-smelling spices to teach us not to refrain from including sinners or seemingly unworthy members of Yisroel when we congregate to fast or to pray. The commentators are puzzled by an apparent discrepancy; whereas, the spices of the "ketoret" number eleven, only ten Jews are required for a minyan to pray.

Based on our previous explanation, however, we can suggest that the eleven spices of the "ketores" correspond to the ten Jewish men with the addition of HKB"H watching over them during their prayers. According to this understanding, **"לְבוֹנָה זָכָה"**, pure frankincense, which is the choicest of the fragrant spices, alludes to HKB"H, so to speak, Who is pure and uncontaminated. HKB"H joins our prayers representing the "levonah," to cleanse and purify Yisroel of their sins. (The name "levonah" is related to the Hebrew words "levon," meaning white, and "libun," meaning whitening or purification.) Apart from HKB"H, the remaining ten members of the minyan correspond to the other ten spices comprising the "ketoret"—among whom we find the foul-smelling "chelbinah," whom we are instructed to include in our service.

How beautifully this connects the parts of our possuk. **"וְלֹא תַחֲלִלוּ אֶת שֵׁם קִדְשִׁי"**—do not desecrate My Name, which is already desecrated during times of exile by the absence of half its letters; instead, **"וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל"**—sanctify My Name by reciting the Kedushah in a group of ten so that I, HKB"H, can join the group of ten to form eleven, the numerical value of the missing letters **ו"ה**; as a consequence, **"אֲנִי ה' מְקַדְּשֶׁכֶם"**—I, Hashem, the holy Name in its complete form, can then sanctify and elevate you.

This, too, is the meaning of the Gemoreh: **עַתָּה רִצּוֹן, אֵימַתִּי עַתָּה**—**"מֵאֵי דְכַתִּיב וְאֲנִי תַפְלִתִּי לָךְ ה' עַתָּה רִצּוֹן, אֵימַתִּי עַתָּה**—when is it an opportune time? When the congregation are gathered to pray. For, when the congregation, which must number at least ten participants, are praying, and HKB"H joins them to form a group of eleven—corresponding to the two missing letters **ו"ה**—the full four-letter Name of Hashem, Havaya, is restored, as it will be at the time of the future redemption. It is well-known that the name Havaya represents the attribute of mercy. This is the message David HaMelech is conveying, as well: **"וְאֲנִי תַפְלִתִּי לָךְ ה' עַתָּה רִצּוֹן"**—**But as for me, my prayer is to You, Hashem, at an opportune time.** "To You, Hashem"—**"לָךְ ה' עַתָּה רִצּוֹן"**—for the explicit purpose of restoring and completing the four letters of the Name of Hashem, Havaya. When is the most opportune time to accomplish this feat? When a congregation of ten are praying together and HKB"H joins them.

Shvilei Pinches

Parshas Emor

א'מן י'הא ש'מיה אי"ש Is an Abbreviation for

At this point, let us present a nice little tidbit concerning the following Gemarah, which is quoted above: **“בשעה שהקב"ה בא בבית הכנסת ולא מצא בה עשרה מיד הוא כועס, שנאמר מדוע “באתי ואין עונה”** -- **When HKB”H arrives at the synagogue and does not find ten men present, He immediately becomes angry, as it says: “Why is it that I have come and there is no man, I have called and no one answers?”** If we examine the language of the Gemarah carefully, we find that HKB”H says: **“מדוע באתי ואין איש”** -- **why is it that I have come and there is no man**—He uses the word **איש**, man, in the singular. Even if several men are present, so long as there are not ten men, HKB”H becomes angry. So, why is the singular form of the word man, **איש**, utilized?

I saw in the sefer Benayahu, written by the author of the Ben Ish Chai, that he addresses the Gemarah’s choice of the singular form **איש**, man. We have learned that when Yisroel proclaim: **“יהא שמיה רבא”** HKB”H derives tremendous pleasure—so much so that He shakes His head and says: **“אשרי המלך שמקלסין אותו בביתו כך”** -- **Fortunate is the king who is praised this way in his house**. Conversely, when HKB”H arrives at the synagogue and there are not ten men present as required to recite the Kaddish, He immediately becomes angry and says: **“מדוע באתי ואין איש”**. He employs the word **אי"ש**, specifically in the singular. For, the word **אי"ש** can be viewed as an allusion to the recitation of the Kaddish, seeing as it is the first letters of the words **אמן יהא שמיה**.

Based on our discussion above, we can add one more detail to the Benayahu’s explanation. Why does HKB”H become angry specifically at the loss of an opportunity to respond: **“יהא שמיה רבא”**? We have learned that the rationale for requiring ten men for a minyan is so that HKB”H can join them to form a group of eleven; this serves as a symbolic gesture to restore the two letters **וה** which are missing from the name Havaya. Therefore, if HKB”H comes to the synagogue and does not find ten men present, He becomes angry and says: **“מדוע באתי ואין איש”**—employing the singular form of the word **אי"ש**, alluding to the inability to recite the Kaddish and the words **אמן י'הא ש'מיה**. In other words, in the absence of a group of ten men, which HKB”H would join to form a group of eleven, it is impossible to request: **“יהא שמיה רבא”**—pleading that the holy name Havaya be restored to its complete four-letter form.