SHOULD AN INDIVIDUAL RECITE קָדּוֹשָׁה דִּיוִּיתָרָּה?  

The ברכות יִצְרָאֵל is unique in that it is the only בְּרָכָה in Jewish Liturgy that was recited differently when recited by an individual than when it was recited by the קהל. We also find that it was recited differently when recited on weekdays and when it was recited on שבת. This anomaly continues today. יִצְרָאֵל is still the only בְּרָכָה that we recite in one way on שבת and another way on weekdays and on יומ כובד.

The text for the בְּרָכָה יִצְרָאֵל was different for individuals out of concern as to whether an individual should recite the קָדּוֹשָׁה דִּיוִּיתָרָּה that is present within the בְּרָכָה. We encountered this issue when several commentators explained the term עַלְּמִיתָרָּה as a reference to the fact that the presence of ten men was necessary in order to recite קָדּוֹשָׁה דִּיוִּיתָרָּה.

For those who held that an individual must skip קָדּוֹשָׁה דִּיוִּיתָרָּה, what was the text of the בְּרָכָה?

For those who held that an individual must skip קָדּוֹשָׁה דִּיוִּיתָרָּה, what was the text of the בְּרָכָה that provides in his סְפִּירָה סְפִּירָה a version of the text:

The מִשְׁחָט presents us with a different version of the text that an individual would recite and then provides us with a clue as to when מִשְׁחָט starting moving towards allowing individuals to recite קָדּוֹשָׁה דִּיוִּיתָרָּה.

Despite the passage of time, the issue is still of concern even today. Let us begin our review of Rabbinical literature with the opinion of the בִּית יִסְחָד:

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The following is the position of the้า רמי ו"ה:

The lesson for us is twofold: when we recite קדושה דבורה without a מניין, we should have in mind that it is a form of קדושה דבורה (the tune for Torah reading). Likewise, when we recite קדושה יוזר with a מניין, we should have in mind that it is a form of קדושה which requires a מניין. We should respond to the יوذ as the้า רמי ו"ה explains:

Legal Status of the תהלים (נ"ע ד"ו כ"ז ע"ד) and the מדרש אבות (מק"ת בלא ס"פ), הכתב, ס"פ, and ס"פ are מדרש אבות (מק"ת בלא ס"פ).
TRANSLATION OF SOURCES

Concerning the Kedushah that is found in the Yotzair Bracha, the Rambam wrote that an individual should not recite it. So too wrote Rabbi Natroni that an individual only recites the words: Onim B’Aima and V’Omrim B’Yirah Kadosh Oo’Baruch. The Rosh wrote that an individual may recite Kedushah in the Bracha of Yotzair because the individual understands that he may not sanctify G-d’s name while praying alone but he can relate in narrative form how the angels sanctify G-d’s name. Moreover what the individual says is missing the invitation that opens the Kedushah in Shmona Esrei; i.e. Na’Arizcha which can only be recited when ten men are present. There is also proof from Masechet Sofrim where it is written that an individual may recite the Kedushah that is found in the Bracha of Yotzair and in Oo’Vah L’Tzion because in both prayers the individual is reciting the Kedushah in narrative form.

Concerning the Kedushah that is found in the Yotzair Bracha, the Rambam wrote that an individual should not recite it. That is what the Rambam wrote in Chapter 7, Halacha 17 of the Hilchot of Tefila. This is what he writes: The order of the Tephilot is as follows etc. and then the individual recites Kriyat Shma, recites the Brachot before and after Kriyat Shma and he omits the Kedushah from the first Bracha before Kriyat Shma because it is inappropriate for an individual to recite Kedushah. It is written in the Responsa of the Rashba that an individual may recite the Kedushah in the Yotzair Bracha. Rabbenu Yerucham agrees with the Rashba. The great Rabbi Mahari Abuhav wrote that the son of the Rambam gave witness that his father wrote in his own handwriting in a Response that an individual may recite the Kedushah in the Bracha of Yotzair despite the fact that the Rambam had stated explicitly that an individual may not do so. Apparently, the Rambam changed his opinion and accepted the holding of the Rashba. The KolBo wrote that since the Rambam changed his opinion in a Response from what he had previously written, one might think that one can follow that opinion, but we do not base our conduct on that kind of evidence. What is stronger evidence is that in the book Orchot Chaim, it is also written that the son of the Rambam gave witness that the Rambam changed his opinion. On that evidence one can rely. The Rosh wrote that an individual may recite the Kedushah because the individual’s intention is not to sanctify G-d’s name. That is what he wrote in the chapter entitled: HaKoraih Et HaMegilah Omaid and in the chapter entitled: Mi Sh’Maisu. The students of Rabbi Yonah wrote in the chapter entitled: Mi Sh’Maisu: concerning the Kedushah found in the Yotzair Bracha and in OO’Vah L’Tzion, whether it can only be recited in the presence often men, the commentators disagree. There are those who hold that because it is a means of sanctifying G-d’s name, it can only be recited in the presence of ten men. But the Rabbis who reside in France and a small group of Gaonim hold that an individual may recite the Kedushah because the only type of matters that are considered as being recited in order to sanctify G-d’s name are
those matters that begin with an invitation such as the word: “Nakdishach” that are an indication that one is beginning to recite words meant to sanctify G-d’s name. As to those matters that begin with an invitation, one may not recite them without the presence of ten men. But the Kedushah found in the Bracha of Yotzair and the Kedushah found in Oo’Vah L’Tzion which do not have as their purpose the sanctification of G-d’s name but instead their purpose is to be a narrative as to how the angels sanctify G-d’s name, this an individual may recite. The same rule would apply to the Kedushah in Oo’Vah L’Tzion. Because one is merely reading verses from Tanach, it is not a problem for an individual to recite it. This is the opinion to which my teacher is leaning towards accepting. But in the Zohar, it is clearly written that an individual should not recite the Kedushah in Yotzair and not the Kedushah in Oo’Vah L’Tzion even though the individual is reciting the words in Aramaic and not in Hebrew. In conclusion, although the majority of the Torah world has accepted the opinion that an individual may recite the Kedushah in the Yotzair Bracha, it appears to me that since the Talmud does not explicitly tell us that an individual may recite the Kedushah, we should follow the opinion of the Zohar.

There are those who hold that the Kedushah which is part of the Yotzair Bracha an individual may recite because it is a narrative. Then there are those who hold that an individual should omit that Kedushah because it should only be recited in the presence of ten men. Those who hold that the Kedushah be omitted by an individual have a valid concern. It is best that when an individual recites that Kedushah that he recite it with the tune of Torah reading so that it appears that he is studying the verses. Ramah: The custom that an individual recite the Kedushah in the Bracha of Yotzair has already spread to most communities. An individual may recite this Kedushah. In the presence of ten men, when the congregation answers in this Kedushah, the congregation should answer in a loud voice.

The Vilna Gaon agreed with the last opinion, that an individual may recite the Kedushah that is within the Bracha of Yotzair. Although one should not deviate from the custom that has been established, one can conduct himself in a superior way by reciting the words with the tune of Torah reading like someone studying Torah. So wrote the Pri Migadim in the name of the Levush that it is better if one conducted himself in the superior way.

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1. By the mentioning that the Talmud does not rule on this issue but that the Zohar did, the could do so only because he believed that the Zohar was written at the same time that the Talmud was written. Would the have kept the same opinion if he knew that the Zohar was written in the centuries just before his lifetime?