

Creating Oneself – On Prayer, Repentance and Judgement

Drashat Rosh Hashana 5787 – Beit Knesset Lev Efrat

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On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כְּפוּר יִחְתַּמּוּן: כְּמָה יַעֲבִירוּ וְכָמָה יִבְרָאוּ, מִי יַחֲיֶה וּמִי יָמוּת, מִי בְּקָצוֹ וּמִי לֹא בְּקָצוֹ. מִי בְּמִים וּמִי בְּאֵשׁ. מִי בְּחֶרֶב וּמִי בַחֲזֶה. מִי בְּרָעַב וּמִי בְצָמָא. מִי בְרָעַשׁ וּמִי בַמַּגָּפָה. מִי בַחֲנִיקָה וּמִי בְּסָקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ. מִי יִשְׁקֹט וּמִי יִטְרָף. מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר. מִי יַעֲנִי וּמִי יַעֲשֶׂה. מִי יִשְׁפֹּל וּמִי יָרוּם:

But Repentance, Prayer and Charity

avert the severity of the decree.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה

מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.

How exactly is this going to work? We can't do teshuva – we're not allowed to say "al cheit" today, we're supposed to incriminate (lehaflil) ourselves. We can't really give tzedakah today – pledging (להתחייב) is not really giving. And that leaves us with prayer. But how exactly does prayer work – today, or any day?

Prayer

That is, while prayer is fundamental to religion – indeed, it is the performative aspect of Maimonides' fifth principle of faith and also his fifth positive commandment, as well as holding a place at the center of the today's haftara wherein Hanna prays for a child:

שְׂמוּאֵל אֶפְרָא פְסוּק י' וְהָיָא מֵרַת נֶפֶשׁ וְתַתְּפִלָּל עַל יְקוֹק וּבִכְה תְּבַכֶּה:

– prayer is also at the heart of a theological paradox.

For, on the one hand, R. Bleich explains:

“Ostensibly, prayer is an attempt on the part of man to effect a change in God’s conduct vis-à-vis man” (R. Bleich, *With Perfect Faith*, p. 238).

לכאורה, התפילה היא ניסיון מצד האדם לחולל שינוי בהתנהלותו של השם כלפי האדם.

On the other hand, the Rambam explains that “He does not change, for there is nothing that can cause Him to change” (Hil. Yesodei HaTorah 1:11).

רמב"ם הלכות יסודי התורה פרק א הלכה יא

... [שהקב"ה] אינו משתנה שאין לו דבר שיגרום לו שינוי ...

The paradox of prayer comes into relief when we consider that, on the one hand, the Gemara teaches that:

“from the beginning of the year it is determined what will be at its end” (RH 8a),

ראש השנה דף ת. - “מראשית השנה ועד אחרית שנה” - **מראשית השנה נידון מה יהא בסופה.**

while, on the other hand, the Gemara only a few pages later teaches:

“prayer (*tzāaka*) is beneficial both before and after the decree” (RH 16a).¹

ראש השנה טז. - דאמר רבי יצחק: יפה צעקה לאדם, בין קודם גזר דין בין לאחר גזר דין.

This paradox prayer can be resolved by realizing that prayer is not about changing God as much as it is about changing man.² This is evident in R. Soloveitchik’s articulation of the essence of prayer:

“In praying, we do not seek a response to a particular request as much as we desire a fellowship with God. Prayer is not a means for wheedling some benefit from God” (“Prayer as Dialogue” in *Reflections, Vol. 1*, p. 78).³

”בתפילה איננו מבקשים מענה לבקשה מסוימת, אלא משתוקקים לקרבת אלוקים. התפילה אינה אמצעי לסחוט מאלוהים איזו שהיא טובה.”

¹ Note that while this statement is under investigation in the Gemara, it is accepted as normative (see esp. Ritva, ad loc., s.v. *keman matzlinan*; Rambam, Hil. Tesh. 2:6).

² For other responses, see *Schottenstein Talmud*, Rosh Hashanah 16a, n. 20.

³ In a similar way Maimonides, who holds that man must aspire to connect to God, explains that prayer is a means to strengthen that bond (Guide 3:51; see also Bleich, *With Perfect Faith*, p. 239).

But kirvat Elohim (fellowship with God) can be attained only through allegiance to Him and His covenant (נאמנות לבריתו) – in the phrase of this holy day: to accept God as our King (see *ibid.*, p. 79), as indeed we do throughout the Rosh Hashanah liturgy (e.g., *Hashem Melech*) and as the Gemara teaches:

“so that you should proclaim Me King over you” (RH 16a).
תלמוד בבלי מסכת ראש השנה דף טז עמוד א כדי שתמליכוני עליכם

Nevertheless, kirvat Elohim comes not by merely accepting God as King but requires a “return” to God’s ways (teshuva), as the Rambam writes (Hil. Tesh. 7:6): Great is teshuva as it brings man close (*mekarevet*) to God.” And while we are not to do teshuva *per se* (as we do not recite “al chet”), the Rambam does say that the shofar is to awaken us to teshuva:

“Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent, remember your Creator” (Hil. Tesh. 3:4).

רמב"ם הלכות תשובה פרק ג הלכה ד - עורו ישנים משנתכם ונרדמים הקיצו מתרדמתכם וחקשו במעשיכם וחזרו בתשובה וזכרו בוראכם, ...

Now, though the Rambam exhorts (maftzir) us here to “repent” (*hizru beteshuva*), R. Soloveitchik understands the appeal (peniah) to mean “thoughts of repentance” (*birbur teshuva*). Accordingly, he explains that the commandment to hear the shofar includes:

Not only the obligation to hear its blasts, but the obligation to “experience the jarring awakening associated with *birbur teshuvah*. ... jolted with the sudden awareness of the grievous extent to which our actions have alienated us from God” (“The Message of the Shofar” in *Before Hashem*, p. 8).

[מצוות שמיעת השופר כולל] לא רק החובה לשמע באזנינו את קולות תקיעות השופר, אלא גם החובה “לחיות את ההתעוררות המטלטלת הכרוכה בהרהורי תשובה [...] ולהטלטל לנכח ההכרה הפתאומית והכואבת עד כמה מעשינו הרחיקו אותנו מהשם”.

This “thought of repentance” is not an ethereal notion (רעיון מופשט) without consequence but has very concrete implications (השלכות מעשיות ומוחשיות מאוד). The Rav explains that while verbal confession (*vidui*) is required to attain atonement (*kafara*), thoughtful repentance – consisting of abandoning the sin (*azivat hachet*) and regret (*charata*) alone – changes the *status* of the individual (*Halakbic Man*, p. 111). In his words:

The first principle of repentance is that the sinner be divested of his status as a *rasha*. This can only be attained if the sinner terminates his past identity and assumes a new identity for the future. It is a creative gesture which is responsible for the emergence of a new personality, a new self. ... The abandonment of sin and the regret over the past divest the sinner of his status as a *rasha*. They sever his spiritual continuity and transform his identity (and He who knows all secrets will bear witness to this act of creation) (*Halakbic Man*, p. 112).

הַעֲקָרוֹן הָרָאוּשׁוֹן שֶׁל הַתְּשׁוּבָה הוּא שְׁהֲחֻטָּא יִשְׁתַּחֲרֵר מִמַּעַמְדוֹ כְּרָשָׁע. הַדָּבָר אֲפָשָׁרִי רַק אִם הַחֻטָּא שֶׁם קָץ לְזָהוּתוֹ מִן הָעֶבֶר וּמֵאֲמִץ לְעַצְמוֹ זָהוּת חֲדָשָׁה לְעֵתִיד. זֶהוּ מַעֲשֵׂה יִצִּירָתִי, הַמְּבִיא לְהַתְּהוּוּת שֶׁל אִישִׁיּוֹת חֲדָשָׁה, עֲצָמִי חֲדָשׁ. [...] עֲזִיבַת הַחֻטָּא וְהַתְּרָטָה עַל הָעֶבֶר מִפְּקִיעוֹת מִן הַחֻטָּא אֶת מַעַמְדוֹ כְּרָשָׁע. הֵן קוֹטְעוֹת אֶת רְצִיפוֹתָיו הָרוֹחֲנִית וּמִשְׁנוֹת אֶת זָהוּתוֹ — וְיִודַע תְּעֻלּוֹמוֹת גָּעִיד עַל מַעֲשֵׂה יִצִּירָה זֶה לְאִישׁ הַהֶלֶכָה, עִמִּי 112).

Significantly, this act of self-creation is the result of self-judgement (מעשה היצירה העצמית) achieved through the medium of one's prayer, as the very word for prayer indicates. R. S. R. Hirsch (*Collected Writings*, Vol. II, p. 59; Gen. 20:7, p. 347) explains that the Hebrew word "to pray" – *lehitpalel* – is the reflexive form of the Hebrew word "to judge" – *palel*, thus indicating that prayer is an act of self-judgement. On this R. Bleich writes:

"Prayer becomes the occasion for man to bring himself to trial, to engage in self-examination with a view to determining whether his conduct conforms to the norms required of a true servant of God, and to reflect upon the ways in which his conduct may be improved and brought into conformity with these ideals" (Bleich, *With Perfect Faith*, p. 239 n.1).⁴

"הַתְּפִלָּה נַעֲשִׂית לְמַעַמְד שֶׁבוֹ הָאָדָם מַעֲמִיד אֶת עַצְמוֹ לְמִשְׁפָּט וְעוֹרֵךְ חֲשָׁבוֹן נֶפֶשׁ, כְּדִי לְבָרֵר אִם הַתְּנַהֲגוּתוֹ תּוֹאֲמָת אֶת הַנּוֹרְמוֹת הַנִּדְרָשׁוֹת מֵעוֹבֵד ה' אֱמִתִּי, וְלַתֵּת אֶת דַּעְתּוֹ עַל הַדְּרָכִים שֶׁבָּהֶן יוּכַל לְשַׁפֵּר אֶת הַתְּנַהֲגוּתוֹ וּלְהַתְּאִימָה לְאִידָאָלִים אֱלֹהִים."

How appropriate (*kama mat'ima*) that, on the day when humanity was created and judged (*notzar venishpat*), every individual engages in self-judgement and creates himself anew.

⁴ Prayer can, as will be shown through the example of Hanna, include petitions for many other needs; but these come only after the individual has first affirmed his alignment with God's will, thereby situating his requests within that broader context.

Through this act of self-reflection, the individual transforms his identity and thereby enables himself to be judged favorably on the Day of Judgement.

It is precisely this “creative” approach to prayer, repentance and judgement that resolves our paradox – i.e., if God has decreed an individual’s fate, how can prayer overturn that decree? For the capacity of the individual to reflect, judge and transform his identity through prayer is not limited to one day a year, but can be undertaken whenever one finds oneself “in a situation of sin”:

The desire to be another person, to be different than I am now, is the central motif of repentance... A person is creative; he was endowed with the power to create at his very inception. When he finds himself in situation of sin, he takes advantage of his creative capacity, returns to God, and becomes a creator and self-fashioner. Man, through repentance, creates himself, his own “I” (*Halakhic Man*, p. 113).

הַרְצוֹן לִהְיוֹת אָדָם אֲחֵר, לִהְיוֹת שׁוֹנָה מִכְּפִי שְׁאֲנִי כְּעֵת, הוּא הַמּוֹטִיב הַמְּרָכְזִי שֶׁל הַתְּשׁוּבָה...
הָאָדָם הוּא יִצְרָתִי; כּוֹחַ הַיִּצְרָה הַעֲנֹק לוֹ מַעֲצָם בְּרִיאָתוֹ. בְּאֶשֶׁר הוּא מוֹצֵא אֶת עַצְמוֹ בְּמַצָּב
שֶׁל חֲטָא, הוּא מְנַצֵּל אֶת יְכָלָתוֹ הַיִּצְרָתִית, שֶׁבְּאֵל אֱלֹהִים וְנַעֲשֶׂה לְיוֹצֵר וְלַמַּעֲצֵב שֶׁל עַצְמוֹ.
הָאָדָם, בְּאִמְצָעוֹת הַתְּשׁוּבָה, יוֹצֵר אֶת עַצְמוֹ, אֶת הַיִּצְרָתִי שֶׁלּוֹ.

How does this help the individual whose fate has been sealed on Rosh Hashanah? The answer is that he no longer exists! Through prayer – an act of self-reflection, self-judgement, and repentance (הַתְּשׁוּבָה, שִׁפּוּט עַצְמִי וְתְּשׁוּבָה) – he divests himself of his former, incriminated identity and creates a new “I.” In the words of Maimonides, the penitent can sincerely proclaim:

“I am another person and am not the same man who committed those deeds” (Hil. Tesh. 2:4).

רמב"ם הלכות תשובה פרק ב הלכה ד אני אחר ואיני אותו האיש שעשה אותן המעשים.

R. Yosef Albo also views repentance as changing a person to “another person, as it were, concerning whom no such decree was made (*Sefer Ikkarim* 4:18), (שֶׁעַל יְדֵי הַתְּשׁוּבָה הוּא כְּאִלּוּ), (נִהְיָ לְאִישׁ אֲחֵר שֶׁלֹּא נִגְזְרָה עָלָיו אוֹתָהּ גִּזְרָה) but with an important nuance. He clarifies the phenomenon in addressing the original paradox of prayer we noted at the outset – i.e., if God and His will are immutable (בְּלֹתֵי מַשְׁתַּנִּים), of what efficacy is prayer (מִהַּ הַתּוֹעֵלָה)? R. Albo explains that the divine will, expressed in a given decree for a given

individual, is dependent on the state of preparedness of that individual. To elucidate this, he offers the example of a farmer for whom God has decreed abundant crops. If, however, the farmer does not prepare his field by plowing and sowing, all the rain in the world will not bring about the good decree.

“Our idea therefore is that when a benefit is determined in favor of anyone, it is conditional upon a certain degree of right conduct. ... In the same way when a certain evil is determined upon someone, it is also conditional upon his being wicked in a certain degree or of being predisposed to it. And if the degree of wickedness or predisposition thereto changes, the pre-determined event or fate changes as well, necessarily, for the better or the worse.”

ולפי זה נאמר שכשנגזר על האדם טוב-מה, הנה הוא נגזר עליו במדרגה ידועה מכשרון המעשה [זאת אומרת: הטוב הנגזר תלוי במצב הרוחני שלו], ... וכן כשנגזר עליו רע-מה, הנה הוא נגזר בהיותו במדרגה ידועה מהרוע או בהכנה ידועה [זאת אומרת: הרע הנגזר תלוי במצב הרוחני שלו], וכשתשתנה המדרגה ההיא או ההכנה ההיא תשתנה הגזרה בהכרח לטוב או לרע.

Accordingly, it is not God's will that changes through man's prayer but man himself. Thus R. Albo writes:

“In this way, it is clear that prayer and right conduct help to prepare the person to receive the good influence or to nullify the evil that has been decreed concerning him, because he changes from the evil state in which he was.”

ועל זה הדרך, הוא מבואר שתועיל התפלה או כשרון המעשה אל שיוכן המתפלל לקבל שפע הטוב או לבטל ממנו הרע הנגזר עליו, להיותו משתנה ממדרגת הרוע שהיה {שיהיה} בה.

It is in this way that prayer is efficacious in changing a divine decree.⁵ God always wants to give us good, it is we who need to align with His will and, thus, with His abundant blessing. And in so changing ourselves we can pray to God to grant of our material needs through a good decree, as we read in the day's haftara when Hanna prays to God for a child. The verse says:

⁵ Our argument here also explains the Zohar: “Whoever prays with tears before the Almighty can procure the cancellation of any chastisement that has been decreed against him” (Vayehi 223a).

R. Mendel Hirsch, son of R. Shimshon Rafael Hirsch, explains that the term “hitpalel AL” is very unusual. The standard terminology would be “hipalel EL” – “prayed to God” – **וְתִתְפַּלֵּל אֶל יְקוֹק**. The phrase “hitpalel AL”:

“Stresses quite specifically the meaning of **התפלל** as self-judgement, to exercise the office of the judge on oneself before God.” (Haftoroth, p. 628).

הפסוק מדגיש באופן מפורש וממוקד את משמעותו של "התפלל" כשיפוט עצמי – למלא את תפקיד שיפוט עצמי לפני השם – "על יקוק".

Accordingly, though prayer is about judging ourselves (inyana hu shiput atzmi), changing ourselves, that does not mean that we cannot also ask of God what our newly created selves need to better serve Him.⁶

Conclusion

Today, we stand before the gezeira is made. Let us pray (lehitpalel), in self-judgement (shiput atzmi). Let us return with thoughts of return (**נחזור בתשובה בהירורי תשובה**). Let us recreate ourselves (litzor et atzmeinu mehadash), and thus be worthy of the closeness to God (kirvat Elokim) in which only good decrees are brought to fruition for us, and for all Israel (**רק גזירות טובות יתממשו לנו ולכל ישראל**). Amen.

⁶ It should be noted that there is a halachic dispute if one can make personal requests on Rosh Hashana. R. Yisrael Salanter allows for it because material needs are important to allow one to better serve God (see Kochvei Ohr p. 262; alluded to in Bet Yosef 584). Similarly, R. Shlomo Zalman Auerbach (Halichot Shlomo 1:15).

EXTRA: HALACHIC ADDENDUM

And that brings us to the siyum. The last Mishnah, as we noted, ends with the obligation to pray as individuals versus having the prayer obligation fulfilled by the *shaliach tzibbur*.

תלמוד בבלי מסכת ראש השנה דף לג עמוד ב

משנה כשם ששליח צבור חייב - כך כל יחיד ויחיד חייב. רבן גמליאל אומר: שליח צבור מוציא את הרבים ידי חובתן.

The Mishnah presents two opinions: that of the Rabbis (anonymously), according to which both the *shaliach tzibbur* and the individuals in the congregation capable of reciting the prayer themselves (*baki*)⁷ are obligated to say their own prayer (*shemonah esrei*); and that of Rabban Gamliel, who holds that no individual is obligated to recite his own prayer, since the *shaliach tzibbur* fulfills the prayer obligation for them all.

The Gemara proceeds to clarify the precise positions of the disputants and the operative halacha (for a comprehensive summary, see Ritva RH 34b, s.v., *matn' mi shebeirach*). Ultimately, the Rabbis concede that, in principle, the *shaliach tzibbur* does have the power to discharge the prayer obligation of everyone present in the synagogue; however, they maintain that if an individual is capable of saying his own prayer (*baki*), he must say it himself and, by rabbinic decree, his prayer obligation is not discharged by the *shaliach tzibbur*. The Gemara then distinguishes between the prayers during the year from those of Mussaf on Rosh Hashanah and Yom Kippur of Yovel, both of which have nine long special blessings, thus making their recital cumbersome (*avshay*) for the unfamiliar. In practice (*halacha le'maase*), the Gemara states that we follow the opinion of Rabban Gamliel on Rosh Hashanah and Yom Kippur of Yovel, and the opinion of the Rabbis for the rest of the year.

Now, given our understanding of the importance of the individual's prayer as a time for self-reflection and self-creation, how can it be that one's prayer is fulfilled by someone else – especially on Rosh Hashanah and Yom Kippur?! Perhaps the answer is that the listener fulfills his prayer only if he is attentive to every single word, concentrating his own personal

⁷ This nuance is brought out in the Gemara (34b).

thoughts on the words said by the *shaliach tzibbur*. This level of concentration is so intense that, today, it is held to be too difficult to achieve, and thus everyone recites their own prayer (see, e.g., Tur OH 591:1, s.v. *ve'achar she'igmor*).⁸ Alternatively, R. Yitzhak ibn Ge'at (cited *ibid.*) records an earlier Geonic practice whereby everyone, at the very least, recited the familiar seven-blessing Mussaf prayer and only then listened attentively to the *shaliach tzibbur*. Accordingly, every individual spent time in personal self-reflection.

The Gemara ends with one more distinction that Rabban Gamliel made regarding the power of the *shaliach tzibbur* to discharge the prayer obligations of the community:

תלמוד בבלי מסכת ראש השנה דף לה עמוד א

כי אתא רבין אמר רבי יעקב בר אידי אמר רבי שמעון חסידא: לא פטר רבן גמליאל אלא עם שבשדות, מאי טעמא - משום דאניסי במלאכה, אבל בעיר - לא.

Rabban Gamliel, ostensibly, holds that the *shaliach tzibbur* only discharges the prayer obligation of those working in the fields and, by extension, anyone who, under duress (*anus*), could not come to the synagogue (e.g., the elderly and infirm – Tur OH 591:1). The commentaries debate whether this condition is exclusive – exempting only those under duress (Yom Teruah, Chazon Ish) – or inclusive of Rabban Gamliel's previous condition, such that both those who come to the synagogue and listen attentively and those under duress are exempt (Rif, Rabbeinu Hannanel).⁹

⁸ **טור אורח חיים הלכות ראש השנה סימן תקצא** ואחר שיגמור התקיעות מיושב יתחיל ש"צ אשרי העם יודעי תרועה וגומר עד תרום קרנו ויאמר אשרי יושבי ביתך וגומר ומחזיר ס"ת למקומו ואומר קדיש ומתפללין הצבור בלחש תפלת מוסף אף על גב דקי"ל כר"ג דאמר ש"צ פוטרן דתנן כשם שש"צ חייב כך כל אחד ואחד חייב רבן גמליאל אומר ש"צ פוטר את הרבים ואסיקנא הלכה כרבן גמליאל דאמר בר"ה וי"ה ש"צ מוציא לכל מי שהוא בב"ה ושמעו ממנו התפלה מראש ועד סוף אפי' אם הוא בקי ויודע להתפלל ומי שהוא אנוס ואינו יכול לבא לבית הכנסת כגון עם שבשדות וזקן וחולה הוא פוטר אפילו לא בא לב"ה מ"מ מוטב שיתפללו יחידים כי מי שירצה לצאת בתפלת ש"צ צריך שיכוין לכל מה שאומר ש"צ ואם חסר אפלו מלה אחת שלא כיון לה לא יצא ואין כל אדם יכול לעמוד בזה וכ"ש לבעל העיטור שכתב שאין ש"צ פוטר אלא מי שאינו בקי אבל בקי אפילו אם הוא בב"ה אינו פוטר הלכך טוב הוא שיתפלל כל יחיד ויחיד וכן נוהגין. ובענין תפלת המוסף של צבור כתב הרי"ף גיאת שנהגו בב' ישיבות בבבל שאין הצבור מתפללין אלא שבע וש"צ יורד ומתפלל תשע.

⁹ See *Schottenstein Talmud*, RH 35a, n. 12. Notably, the Rambam (Hil. Tef. 8:9–10) does not mention the issue of *anus* at all. As the Beit Yosef (OH 591:1) explains, it is irrelevant: we follow Rabban Gamliel only regarding Rosh Hashanah and Yom Kippur of the Yovel, when anyone unable to prepare the special prayers properly may rely on the *shaliach tzibbur*, whether or not he is *anus*. No one, however, is exempt from attending the synagogue (see the following note).

Be that as it may, we are again confronted with the question of prayer as a transformative gesture. How can one's prayer be fulfilled by another, especially if one does not even hear the prayer being said?! The answer, I suggest, is that the fulfillment here is on the communal level.¹⁰ Prayer is a religious obligation instituted in lieu of one's obligation to participate in the communal sacrifices (Ber. 26b, Shul" A 98:4). It is in this sense, and this sense only, that the *shaliach tzibbur*, as representative of the individuals of the community, discharges the religious obligation (see Piskei Rid RH 35a).¹¹ The more fundamental aspect of personal transformation, on the other hand, can only be performed by the individual.¹²

¹⁰ Alternatively, the Beit Yosef (OH 591:1) explains the Rambam (Hil. Tef. 8:9) as holding that the dispensation granted for the "people in the fields" rests solely on their inability to prepare their own prayers and thus they may rely on the *shaliach tzibbur* – but only if they actually attend the synagogue, listen to his prayer, and answer amen after each blessing.

¹¹ **פסקי רי"ד מסכת ראש השנה דף לה עמוד א** ודווקא בתפילה פוטר שליח ציבור את עם שבשדות, אבל לא בשאר מצות כגון תקיעת שופר ומקרא מגילה והלל, וטע' דתפלה משום דתפילות כנגד תמידין ומוספין תיקנום, וכי היכי דקורבנות מיחייבי להביא כל ישראל למיעבדינהו, ועבדי כהנים ומשמרות ופטרי כל ישראל הם, הכי נמי בתפילת המוספין כיון דאניסי, מתפלל שליח ציבור תפילה יתירה כדי להוציאן ידי חובתן.

¹² One may benefit from being included in the atonement of the community, but not as an individual.