



Some info what to say & do in the Temple

Newcomers may be a little confused in the synagogue. When do I say "Amen"? When do I stand or bow? Here are some basic things to do. Not all of them are easy to spot the first time. But it's easy to catch on.

Saying "Amen"

Generally, you reply "amen" whenever someone else concludes a blessing . It's sort of the Hebrew equivalent of saying "ditto": when you say "amen," it's as if you said the blessing yourself." The "amen" most likely be found at the end of a current sentence, or at the end of a current paragraph. Keep in mind that you only say "amen" when someone else concludes a blessing. After all, it would be silly to say "ditto" after something you yourself said! (One exceptions during the after blessing)

When the cantor says "v'imru amen" (let's say "amen"), you join in on the word "amen," so watch for the word "v'imru." This comes up several times in the Kaddish prayer. There is also an additional "amen" within Kaddish: right at the beginning, after "sh'mei rabbah."

Saying "kayn y'hee ratzon"

During the repetition of the Shemoneh Esrei, when the leader recites the three-part priestly blessing (May the Lord bless you and safeguard you... May the Lord illuminate His countenance for you and be gracious to you... May the Lord turn His countenance to you and establish peace for you...), the congregation replies kayn y'hee ratzon (so be it) after each of the three blessings.

Saying "Barukh Ado... ha-m'vorakh l'olam va-ed"

When someone recites "Borkhu et Ado... ha-m'vorakh" (Bless the Lord, the Blessed One) the congregation responds "Barukh ha-m'vorakh l'olam VA-Ed" (Blessed is the Lord, the Blessed One, forever and ever). There are two times when this happens: in the transition from P'sukei d'Zimra to the blessings over the Shema, and as each person blesses the Torah reading called [Aliyah](#). [The Ado... is the first part of one of Gods holy names, which can only be said during real prayer]

Standing

- 1) When the Ark is open.
- 2) When the Torah is being carried around the room.
- 3) During the *Shemoneh Esrei* - The Amidah.
- 4) *Kedushah* during the reader's repetition (*Kedushah* is the part that includes the "Kadosh, Kadosh, Kadosh" (Holy, Holy, Holy) blessing).
- 5) During the *Aleinu* prayer, near the end of any service.

There are a few other prayers that require standing, but these are the most notable.

In addition, in some synagogues, it is customary for everyone to stand when *Kaddish* is recited, except for

the *Mourner's Kaddish*, where only the mourners stand. The prayer is usually rather clearly marked as *Kaddish*, and begins "*Yitgadal v'yitkadash Sh'mei Rabbah*" (May his great name grow exalted and sanctified).

Bowing

Judaism has a special procedure for bowing during prayer: first you bend the knees a bit in, then you bend forward while straightening the knees, then you stand up.

During the Aleinu prayer, when we say "*v'anakhnu korim u'mishtachavim u'modim*" (which quite literally means, "so we bend knee and bow and give thanks").

Four times during the Shemoneh Esrei

- 1) at "Blessed art Thou, Lord" in the beginning of the first blessing;
- 2) at "Blessed art Thou, Lord" at the end of the first blessing;
- 3) at "We gratefully thank You" at the beginning of the *Modim* blessing and at "Blessed art Thou, Lord" at the end of the *Modim* blessing).
- 4) There is also a special bow during the *Oseh Shalom* blessing: at "He who makes peace in his heights," bow to the left; at "may he make peace," bow to the right; at "upon us and upon all Israel" bow forward.

After P'sukei d'Zimra but before the *Shema's* blessings, the leader recites the *Borchu* blessing, during which he bows. The congregation responds with "*Barukh Adoshem hamevorakh I'olam VA-Ed*" and bows.

During Torah readings, when a person recites a blessing over the Torah, this same *Borchu* and its congregational response are recited, with the same bowing. Often, the bow here is less obvious: seated congregates just sort of lean forward out of their chairs.