

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

וּבְנַחֲהָ יֹאמֵר: שׁוּבָה יְהוָה רַבּוֹת אֶלְפֵי יִשְׂרָאֵל.  
קוּמָה יְהוָה לְמִנוּחֶתָּה, אֶתָּה וְאֶרְוֹן עֵזְךָ.  
כַּהֲנִיף יִלְבָּשׁוּ צֶדֶק, וְחִסְדֶּיךָ יִרְנְנוּ.  
בְּעִבּוֹר דָּוִד עֲבַדְךָ, אֵל תָּשֵׁב פָּנָי מִשִּׁיחֶךָ.  
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ.  
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיָהּ מֵאֲשֶׁר.  
דְּרָכֶיהָ דְרָכֵי נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.  
הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

### חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמֵּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־

[on Shabbat Shuvah we substitute:

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמִּירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.]

WHENEVER THE ARK WAS SET DOWN יֹאמֵר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10 and Proverbs 4:2) can also serve to refer to our own inner journey: we are accompanied now by Torah.

Only the first and last verse are recited in all rites; the others were added in many communities in the late Middle Ages.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. Proverbs 3:18. The Torah handles are called *atzei hayim*, “trees of life,” and this verse is the source of the custom of holding on to them as we recite the *b'rakhot* over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally “grasp” the tree of life.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְרָכֵי נֶעֱם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. In their context, these

two verses from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ. Significantly, this final verse is taken from Lamentations (5:21), the book of mourning for the destruction of Jerusalem. We end the Torah service with a prayer for the reconciliation of God and Israel.