



# *A Journey of the Heart*

## **HIGH HOLY DAYS 5781**

### **TASHLICH AT HOME**

*Tashlich is a physical representation of the casting away of our wrongdoings to begin the New Year with a clean slate. We encourage you to gather with your household, wear face coverings, and ensure you maintain social distance from others as you perform this ritual for the New Year. It is appropriate to perform this ritual anytime during the Ten Days of Repentance.*

To perform the Tashlich ritual you will need:

- A natural body of water that you can access easily. *Tashlich* requires that you cast your sins into a body of water like the ocean or river, spring, lake, pond, or well. Most people prefer natural, flowing bodies of water because it gives the effect of your sins being swept away by the current.
  - If you don't live near a natural body of water or can't manage to get to one, you can use running water from a hose or faucet.
  - It's acceptable to perform *Tashlich* even if you can see the water only from a distance.
- Small rocks, birdseed, fish food, or breadcrumbs. These items are the symbols that we use release our sins. Use what you can find and consider your environment and what will have the smallest impact on the living things there. We have provided you with water soluble paper that will dissolve in water!
- Congregation Kol Ami has a Spotify playlist of High Holy Day music. There is a link to it on our Temple website <https://kol-ami.org> or just go to the Spotify app and look up Congregation Kol Ami to utilize music to assist you as you perform this ritual.

*There is no fixed liturgy for the Tashlich ritual. The liturgy here can be a guide, however, feel free add family intentions for the New Year and private meditation time. The Hebrew passages here are from the Bible and are some of source texts for*

*this ritual, feel free to read them in English.*



During this season of repentance, we are called upon to do *t'shuvah*, to return to God in sincerity and in truth. Through prayer and study, reflection and ritual, we strive to begin the New Year in a spirit of humility, self-scrutiny, and spiritual renewal.

In our prayers we use thoughts and words to prepare ourselves. Here and now, in the holy space of nature, we use our bodies and minds to do the same.

Today we come to this body of water to perform the *Tashlich* ceremony, seeking symbolically to "cast away" our accumulated sins and transgressions, to send away our unworthy thoughts, so that we may purify our hearts and our souls, as the New Year begins.

הַשְׁלִיכוּ מֵעַלְיֶיכֶם אֶת-כָּל-פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם וַעֲשׂוּ לָכֶם לֵב חֲדָשׁ וְרוּחַ חֲדָשָׁה

*Hashlichu m'aleichem et kol pishachem asher p'shatem bam v'asu lachem lev chadash v'ruach chadasha.*

Cast away from yourselves all of your transgressions and create within yourselves a new heart and a new spirit. -*Ezekiel 18:31*



Let us cast away the sin of deception, so that we will mislead no one in word or deed, nor pretend to be what we are not.

Let us cast away the sin of vain ambition which prompts us to strive for goals which bring neither true fulfillment nor genuine contentment.

Let us cast away the sin of envy, so that we will neither be consumed by desire for what we lack, nor grow unmindful of the blessings which are already ours.

Let us cast away the sin of stubbornness, so that we will neither persist in foolish habits nor fail to acknowledge our will to change.

Let us cast away the sin of selfishness, which keeps us from enriching our lives through wider concerns, greater sharing, and from reaching out in love to other human beings.

Let us cast away the sin of indifference, so that we may be sensitive to the sufferings of others and responsive to the needs of people everywhere.

Let us cast away the sin of pride and arrogance, so that with humility our worship serves God's purposes.

כְּקֶדֶם: יְמֵינוּ חֲדָשׁ וְנִשְׁוֶבָה אֵלֶיךָ יְהוָה הַשְׁיִבֵנוּ

*Hashiveinu Adonai Eleicha v'nashuva chadeish yameinu k'kedem.*

Take us back, Adonai, to yourself, and let us come back. Renew our days as of old.



*All move to the water's edge, think about the sins you are casting away this year and cast a handful of crumbs, birdseed, pebbles, or fish food away symbolizing those wrongdoings, grudges, and areas for improvement.*



MEDITATION:

From places deepest down I have called You, Adonai. God, listen as my voice ascends! Let Your ears incline to the voice of my petition! If You, Yah, were to stand sentry over crooked acts, Adonai, who would endure? For with You pardon dwells, that you may be revered. I hoped, Adonai—my whole being hoped, for God's word have I been waiting. My being years for Adonai more than sentries yearn for the morning—sentries for the morning! Let Israel wait for Adonai for with Adonai is covenantal love, with God is abundant redemption—and the Holy One will redeem Israel from all its wrongdoings. – Psalm 130 translation by Rabbi Richard N. Levy



Micah 7:8-20

Who is a God like You, forgiving iniquity and pardoning the transgression of the remnant of Your people? You do not maintain anger forever but You delight in loving-kindness. You will again have compassion upon us, subduing our sins, casting all our sins into the depths of the sea. You will show faithfulness to Jacob and enduring love to Abraham, as You promised our ancestors from days of old

Psalm 130

Out of the depths I call to You; Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could endure, Adonai, if You kept count of every sin? But forgiveness is Yours: therefore we revere You. I wait for the Lord; my soul yearns. Hopefully I await God's word. I wait for Adonai more eagerly than watchmen wait for dawn. Put your hope in the Lord, for the Lord is generous with mercy. Abundant is God's power to redeem; May God redeem the people Israel from all sin.