

תּוֹשֵׁלִיךְ *Tashlich*

Tashlich is a ritual traditionally done on a Rosh Hashanah afternoon by throwing pieces or crumbs of bread into a river, stream, or any natural body of flowing water. There is no prescribed version of the ritual.

This version can be used by individuals or groups, and includes opportunities to include more of the prayers that would otherwise be said in the synagogue as well as the sounding of the shofar.

You may listen to some of the songs and chants to learn ahead of time or while you are doing the ritual, at tbanashua.org/tashlich

Opening *Kavvanah* (Intention) and Blessing

As you begin, you may recite this opening out loud or to yourself, individually or as a group.

Today, during this season of *teshuvah*, of renewal and returning and redirecting, I am called to a flowing body of water so that I can symbolically “cast away” my accumulated wrongs and bad habits of the past year.

“Throw away from on top of yourselves all the wrongs you have committed, and make for yourselves a new heart and a new spirit.” (Ezekiel 18:31)

הַשְּׁלִיכוּ מֵעֲלֵיכֶם אֶת-כָּל-פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם
וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה

Hash'lichu mei-aleichem et kol pis'eichem asher p'shatem bam, va'asu lachem lev chadash v'ruach chadasha.

I stand here ready to throw away certain things
my will guiding my own strong hand
my fingers opening up to let go
and the natural ease of this moving water -- flowing, from a deep source I cannot see
accepting and completing my intention

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם, שֶׁהָיִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch atah Adonai, Eloheinu Melech haolam, she-he-heyenu, v'kiy'manu, v'higi-anu laz'man hazeh.

We experience Your blessing, Adonai our God, power woven through all time and space -- that You have given us life and kept us alive and brought us to this very time.

Select one or more of these prayers to read slowly, to chant, or to hear chanted:

1.

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֻנוּ, אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Avinu Malkeinu, cho-neinu va'aneinu, Avinu Malkeinu, cho-neinu va'aneinu, ki ein banu ma'asim
Asei imanu tz'dakah va-chesed, aseu imanu tz'dakah va-chesed v'hoshi'einu*

Care for us like a just Ruler; love us like a calming parent.

We know we did nothing to deserve being born into this beautiful life, yet here we are.

We hope for justice, loving-kindness, and redemption for us and for the whole world.

-- translation by Eliana Light

2.

ה' ה' אל רחום וחנון. אָרְךָ אַפִּים וְרַב חֶסֶד וְאֵמֶת:
נִצָּר חֶסֶד לְאֱלֹפִים. נִשָּׂא עֹון וּפְשָׁע וְחַטָּאָה וְנִקְיָה:

*Adonai, Adonai, Eil rachum v'chanun, erech apa-yim v'rav chesed ve'emet.
Notzeir chesed l'alafim. Nosei avon va-fesha v'chata-ah v'nakei*

There are thirteen dimensions of forgiveness, and even Moshe, in his Sukkah of mountain rock atop Sinai, closer to God than anyone ever -- even Moshe could not understand them all. He could only hear them rush by, like a stream that carries off what we seek to throw away. So he made a prayer out of the stream, each whoosh a word, each word grabbing a different crumb:

“Adonai, Adonai, God, embracing and insightful, slow to anger and overflowing with loyalty and devotion, staying loyal for a thousand generations, carrying off our wrongs and our mistakes and our accidents, and cleansing.”

3.

הַיּוֹם תְּאַמְצֵנוּ. אָמֵן *Hayom t'amtzeinu, Amen*

הַיּוֹם תְּבָרְכֵנוּ. אָמֵן *Hayom t'var'cheinu, Amen*

הַיּוֹם תְּגַדְּלֵנוּ. אָמֵן *Hayom t'gad'leinu, Amen*

הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה. אָמֵן *Hayom tid'r'sheinu l'tovah, Amen*

הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים. אָמֵן *Hayom tivh't'veinu l'chayim tovim, Amen*

הַיּוֹם תְּקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ. אָמֵן *Hayom t'kabeil t'rachamim uv'ratzon et t'fila-teinu, Amen*

הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ. אָמֵן *Hayom tish'mah shav'ah'teinu, Amen*

הַיּוֹם תְּתַמְּכֵנוּ בְּיָמִין צְדָקָה. אָמֵן *Hayom tit'm'cheinu bimin tzid'kecha, Amen*

Today, give us strength.

Today, bless us.

Today, make us great.

Today, seek us out for good things.

Today, help us write the book of a good life.

Today, receive our prayer with compassion and acceptance.

Today, hear our deepest cry of yearning.

Today, hold us up with the strength of your righteousness.

Take some time to focus. You may know what you have come to throw away.

If not, reflect on any of these questions:

What did I do this past year that makes me the most proud?

What has someone thanked me for doing in this past year?

What one thing during this past year do I wish I could do over?

What is one conflict I am truly ready to let go of, one person I am truly ready to forgive?

Say out loud, or a leader of a group can say on behalf of everyone:

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

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

Let us cast away *stubbornness*, so that we will neither persist in foolish habits nor fail to realize our ability to change.

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

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

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

Let us cast away *contentiousness*, so that we argue with others only out of love and to stand up for the wellbeing of others.

Let us cast away *pride and arrogance*, so that can serve the Divine in humility and truth.

--adapted from Machzor Chadash

If you have a Shofar or the sound of a shofar you wish to listen to, say this blessing:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשָׁמֹעַ קוֹל שׁוֹפָר.

Baruch atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitz'votav v'tzivanu lish'mo'a kol shofar.

Praised are You, Adonai our God, power woven through all time and space

Who makes us sacred through Your mitzvot and commands us to hear the voice of the shofar.

T'kiah = long blast, Sh'varim=three medium blasts connected, T'ruah=at least 9 staccato blasts, T'kiah G'dolah=very long

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

T'kiah -- Sh'varim-T'ruah -- Te'iah

T'kiah -- Sh'varim -- T'kiah

T'kiah -- T'ruah -- T'kiah G'dolah

Take some pieces of bread, look at them, and focus on what specifically you want to throw away, to be carried off in the New Year. Some people throw as they sing the following and some throw first and then sing or recite:

אֶחַת שְׂאֵלְתִי מֵאַתָּה' אֹתָהּ אֲבַקֵּשׁ שְׁבִתִי בְּבֵית־ה' כָּל־יְמֵי חַיִּי

Achat sha'al'ti mei-eit Hashem, otah a-va-keish

Shiv'ti b'veit Hashem, kol y'mei cha-yai

One thing I've been asking from Adonai, this is what I'm seeking:

That I live in the House of Adonai all the days of my life!