



עמנואל  
emanuel synagogue  
Enriching Jewish life

# Shana Tovah u' Metukah

שָׁנָה טוֹבָה וּמְתוּקָה



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# SHANA TOVA!

With the current COVID restrictions in Greater Sydney, for the safety of our community, we will be unable to gather together in person again this year for the Yamim Nora'im. But as we did last year, we will have a variety of online services where we can connect and be together in community for these most sacred of days. We will be able to pray the words, hear the music and be elevated by the power of the festivals.

To help prepare for these days and to create a holy and spiritual experience at home, we have created this booklet. We hope that it will provide inspiration through learning, points for discussion and opportunities to shape your home celebrations. The sources contained here are designed to appeal to a wide range of interests and approaches. You should feel free to use them on your own or in conjunction with others in your home. You can study them or use them as a launching point for a discussion. You can follow along with the prayer explanations while watching the live-streaming services, or while you pray on your own.

We would also direct you to our special High Holyday website which will be continually updated with new and exciting ways to further enrich this season with recipes, craft and activities for children, meditations, learning, art, music and so much more. Journey with us to these High holydays: a time we pray will be filled with meaning, blessings and community.

May we all be inscribed in the Book of Life,

Emanuel Synagogue Clergy, Staff and Board.



# IDEAS FOR HOME

1. Set aside a space for prayer, perhaps with an entry as you would in the synagogue, moving into a sacred space
2. If you are watching on a screen, try and make a beautiful, comfortable space to watch and engage in the services.
3. Have comfortable seating, chairs, cushions or carpets
4. Maybe decorate your space with white, just as the synagogue and Torah scrolls are dressed in white
5. Add some flowers or other decorations to make the space feel special
6. Dress in your synagogue clothes to bring a sense of the occasion to your home
7. Invite others to join you on zoom or facetime so you can experience the service together
8. Have special foods to enjoy after Rosh Hashana services, a sweet treat perhaps for the new year
9. At your gathering, or alone, spend some time thinking about the year that has passed and consider the year ahead, what changes you may wish to make
10. During the day of Rosh Hashana or Yom Kippur, take some time to go outside into the garden, on your balcony, even to a park, and connect with nature. On Rosh Hashana we celebrate the creation of the world, of all life, plant and animal as well as human. Take a moment just to sit within the beauty of the world and take notice of the sounds, the scents, the sights
11. Enjoy a guided meditation from Rabbi Triguboff
12. Read some of the poetry and consider the themes, or the questions for contemplation which accompany them
13. Spend some time reflecting on the learning opportunities in the pack, musings from our clergy about the prayers, themes of the season and much more
14. Create a gratitude/blessing box and place notes inside with all the things for which you are grateful or feel blessed. If you choose not to write during the chag, spend some days before writing and adding to your box and then read them during the chag
15. Have a gratitude/blessing place for your household, family or friends, it could be in person if you are in physical proximity, or on line if you are not seeing each other in person, and write messages or words of gratitude to one another. Express why you are grateful for the other people, or qualities within them you admire. Then, on Rosh Hashana or Yom Kippur, read them, and feel the blessing of appreciation and love

# BLESSINGS OVER APPLE AND HONEY

Pick up a slice of apple, dip it in honey, and say:

Then add:

בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ.  
הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

TRANSLATION

Baruch atah Adonai, Eloheinu  
melech ha-olam, borei p'ri ha-eitz.

TRANSLATION

We praise You, Eternal God,  
Sovereign of the Universe, Creator of  
the fruit of the tree.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱ-לֹהֵינוּ  
וְאֵלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ  
עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה

TRANSLATION

Y'hi ratzon milfanecha, Adonai  
Eloheinu v'Elohei  
avoteinu v'imoteinu, shetchadesh  
aleinu shanah tovah um'tukah.

TRANSLATION

May it be Your will, Eternal our God,  
that this be a good and sweet year  
for us.  
Eat the apple dipped in honey.

Your family may also want to enjoy challah dipped in honey. Some families include a pomegranate as a treat before the meal. It is said that the number of seeds in the pomegranate reflects the number of good deeds that you will do in the coming year.

Enjoy your sweet meal!

# ROSH HASHANA SEDER

Sephardi communities have a special seder with ritual foods and blessings which are recited at Rosh Hashana. The custom is thought to have begun in Talmudic times when Rabbi Abaye suggested that at the beginning of the new year, people should eat pumpkin, rubia, leeks, beets and dates which grow in abundance, in the hope that our year will also be filled with abundance. From this beginning, the ritual expanded to include a range of foods, each with their own blessing, containing a hope or wish for the new year. The blessings often involve clever Hebrew word plays which link the food with the wish for the year ahead. And others connect the qualities of the foods, for example the sweetness of apple and honey, for a sweet year. A number of the prayers call for the destruction of enemies which may be uncomfortable for us today, so in this booklet, we have kept the traditional Hebrew, transliteration and a direct translation as well as another wish you may prefer, which gives a more positive slant. There are also suggestions for discussion questions with each food. We hope you will consider adding this tradition to your Rosh Hashana celebrations this year.

## FOODS

The foods for the seder can be as simply or elaborately presented as you wish. For example the spinach can be eaten as is or baked in a pie, or in a salad with pumpkin, another of the traditional foods.  
Be creative and have fun!

## SHOPPING LIST

- Wine
- Challah
- Dates
- Honey
- Apple
- Pomegranate
- Green beans
- Pumpkin or gourd
- Beetroot leaves or spinach
- Leeks, spring onions or chives
- Fish head (or head of lettuce for vegetarians or those who don't want a fish watching you eat dinner)

## THE SEDER ORDER AND BLESSINGS

The following section will have the food, its connection to the prayer, the prayer in Hebrew, transliteration and English with an alternate English blessing for some, and a suggested discussion topic.

The seder begins with a piyut written by Abraham Hazzan Girondi. We have added just the last line in our seder.

Tahel Shana u'virchoteha

Let the year begin with all its blessings!

Each participant could offer their wish/blessing for the year ahead

## KIDDUSH

*Va-yhi-erev, va-yhi-voker — yom hashishi.*

*Vay'chulu hashamayim v'haaretz*

*v'chol-tz'vaam.*

*Vay'chal Elohim bayom hashvi-i*

*m'lachto asher asah.*

*Vayishbot bayom hashvi-i*

*mikol-m'lachto asher asah.*

*Vay'varech Elohim et-yom hashvi-i*

*vay'kadesh oto,*

*ki vo shavat mikol-m'lachto*

*asher-bara Elohim laasot.*

Thus there was evening and there was morning — the sixth day.  
Completed now were the heavens and the earth and their whole array.  
And on the seventh day God completed the work that had been done.  
And God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and called it holy —  
for on it God ceased from all the work of creating that God had done.

*On All Days:*

*Baruch atah, Adonai, Eloheinu melech haolam, בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.*

*Baruch atah, Adonai, Eloheinu melech haolam, בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּחַר-בָּנוּ מִכָּל עַם,*

Source of blessing, Eternal our God,  
Your majestic power creates the fruit of the vine.

Source of blessing, Eternal our God, in Your majestic power  
You chose us to make known Your aspirations among all the many peoples,

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי.  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ,  
כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ  
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

*v'rom'manu mikol lashon,*

*v'kid-shanu b'mitzvotav.*

*Vatiten-lanu, Adonai Eloheinu, b'ahavah et*

*[Yom haShabbat hazeh v'et]*

*Yom HaZikaron hazeh:*

*yom [zichron] t'ruah [b'ahavah],*

*mikra-kodesh,*

*zeicher litziat Mitzrayim.*

*Ki vanu vacharta,*

*v'otanu kidashta mikol haamim;*

*u-d'var-cha emet v'kayam laad.*

*Baruch atah, Adonai, melech al kol haaretz,*

*m'kadeish [haShabbat v'] Yisrael*

*v'Yom HaZikaron.*

with a language distinct from others,  
making our lives holy through Your commandments.  
In Your love, Eternal our God,  
You have given us [this Shabbat and] this Day of Remembrance:  
a day for the shofar's joyful sound  
[remembered and cherished in our hearts];  
a day of sacred assembly;  
a day to be mindful of our people's going-out from Egypt.  
A unique place among nations You have chosen for us —  
and Your word is true; it endures forever.  
Blessed are You, Eternal Sovereign over all the earth,  
who sanctifies [Shabbat,] Israel and the Day of Remembrance.

*Baruch atah, Adonai,*

*Eloheinu melech haolam,*

*shehecheyanu v'kiy'manu v'higianu*

*lazman hazeh.*

Source of blessing, Eternal our God,  
You fill the universe with majestic might —

וְרוּמָמְנוּ מִכָּל לָשׁוֹן,  
וְקִדְשָׁנוּ בְּמִצְוֹתָיו.  
וַתִּתֵּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת  
[יוֹם הַשְּׁבֹת הַזֶּה וְאֶת]  
יוֹם הַזִּכְרוֹן הַזֶּה,  
יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה],  
מִקְרָא קֹדֶשׁ,  
זָכַר לִיצִיאַת מִצְרַיִם.  
כִּי בָנוּ בְּחַרְתָּ,  
וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים,  
וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד.  
בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
מְקַדֵּשׁ [הַשְּׁבֹת וְ] יִשְׂרָאֵל  
וְיוֹם הַזִּכְרוֹן.

בָּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֵחַיְנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ  
לְזַמְנוֹ הַזֶּה.

## DATES

The Hebrew word for date, tamar, is similar to the Hebrew word, yitamu, meaning “end.” Dates are also sweet and were the source of honey in the ancient world. It is also one of the seven species of Israel.

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיתמו אויבינו ושונאינו וכל מבקשי רעתנו.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she-yitamu oyveinu v'soneinu ve'kol mevakshei ra'ateinu.**

May it be Your will God, that enmity end. (blessing for fruit)

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ.

**Baruch Ata Adonai, Eloheinu Melech Ha'olam borei peri ha'etz.**

Blessed are You Adonai, Ruler of the universe, who has created the fruit of the tree

## POMEGRANATE

The pomegranate, according to the rabbis, has 613 seeds, the same as the number of commandments in the Torah. It also is one of the 7 species of Israel and is a symbol of abundance.

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה מלאים מצות כרמון.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she'nihiyeh m'lei'im mitzvot ka'rimon.**

May it be Your will Adonai our God and God of our ancestors that we be as full of good deeds

(mitzvot) as the pomegranate is full of seeds.

What would you like to have in abundance?

## APPLES DIPPED IN HONEY

Sweet apples and honey for a sweet new year.

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתחדש עלינו שנה טובה ומתוקה כדבש.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she't'chadesh aleinu shana tova umetuka ka-d'vash, mereishit hashana ve-ad acharit hashana.**

May it be Your will God to renew us for a good and sweet year, like honey, from beginning to end.

What brings sweetness to your life?

## GREEN BEANS OR RUBIA

The word for “increase” yirbu , sounds like rubia

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיגברו זכותינו.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she-yirbu zechuyoteinu.**

May it be Your will God, that our merits increase.

ברוך אתה ה' אלהינו מלך העולם בורא פרי האדמה.

**Baruch Ata Adonai Eloheinu Melech ha'olam borei p'ri ha'adama.**

Blessed are You, God who has created the fruit of the earth.

## PUMPKIN OR GOURD

K'ra the Hebrew word for pumpkin sounds like the word kara which means “proclaimed” and spelled differently, “tear.”

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתקרע רוע גזר דיננו, ויקראו לפניך זכיותינו.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she-tikra ro'ah g'zera dineinu, ve-yikar u'lefanecha zachiyoteinu.**

May it be Your will God, to tear away all evil decrees against us and proclaim our merits before you (or May it be Your will God that our merits will be proclaimed through our deeds and our words)

Share something for which you are grateful

## BETROOT LEAVES OR SPINACH

Selek, the word for beetroot, is similar to the word for retreat yistalku and in the English with the beetroot, a play on the word beat/ beet

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיתמו אויבינו ושונאינו וכל מבקשי רעתנו.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she-yistalku oyveinu v'soneinu vechol m'vakshei ra'ateinu.**

May it be Your will God, that all the enemies who may beat us will beat a retreat and we will beat a path to freedom

(or May we beat all our doubts and fears with courage and strength)

We can be beaten by our fears. If you knew you could not fail, what would you do?

## LEEKs, SPRING ONIONS, CHIVES

Karti, the word for leek, sounds like yikartu, meaning “cut off”

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיכרתו אויבינו ושונאינו וכל מבקשי רעתנו.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she'yikartu oyveinu v'soneinu vechol mevakshei ra'ateinu.**

May it be Your will God that all our enemies will be cut off.

(or May we have the blessing of friendship and enmity be banished and cut from our lives)

Rosh Hashana is a time to invite guests and friends to share this time with us. If you could invite anyone, living or dead, real or fictional, to join your celebration, who would you invite?

## HEAD OF FISH OR LETTUCE

Traditionally this was the head of a sheep but today most people substitute with the fish head, or for vegetarians, a head of lettuce. Some Jews do not use the fish because its name dag, is similar to dagah, which means worry .

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה לראש ולא לזנב.

**Yehi ratzon mil'fanecha Adonai Eloheinu ve'elohei avoteinu she-nihiyeh le rosh ve lo le zonav.**

May it be Your will Adonai our God that we be the head and not the tail, leaders and not followers

Share the names of some leaders you admire and speak about why and their qualities.

## HAND WASHING

ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו  
במצוותיו, וצננו על נטילת ידים.

**Baruch Ata Adonai, Eloheinu Melech  
ha'olam, asher kidshanu bemitzvotav  
vetzivanu al netilat yadayim.**

Blessed are You, Adonai our God, Ruler of  
the universe, who commands us to wash our  
hands.

## CHALLAH

ברוך אתה ה' אלהינו מלך העולם המוציא לחם מן  
הארץ.

**Baruch Ata Adonai, Eloheinu Melech  
ha'olam, hamotzi lechem min ha'arets.**

Blessed are You, Adonai our God, who brings  
forth bread from the earth.

# TESHUVA

### Mishneh Torah, Repentance 2:1

(1) What is complete repentance? He who once more had in it in his power to repeat a violation, but separated himself therefrom, and did not do it because of repentance, not out of fear or lack of strength. For example? One who knew a woman sinfully, and after a process of time he met her again privately, and he still loving her as theretofore, and he being in a state of potency, and the meeting is in the same land where the sin was first committed, if he parted without sinning, he has attained complete repentance. Of such Solomon said: "Remember then thy Creator in the days of thy youth" (Ecc. 12.1). Even if he made no reparation save in his old age, at a time when it was already impossible for him to repeat his misdeeds, although it is not the best repentance, it still is of help to him and he is considered a penitent. Moreover, though he continued a life of sin but did repent on his dying day, and did die a penitent, all of his sins are forgiven, even as it is said: "While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain" (Ibid. 12.2), yea, that is the day of death. Deduct herefrom that if he remembered his Creator and did repent ere he died, he was forgiven.<sup>1</sup>

### Mishneh Torah, Repentance 2:5

(5) The penitent who confesses publicly is praiseworthy, and it is commendable for him to let the public know his iniquities, and to reveal the sins between

### משנה תורה, הלכות תשובה ב'א'

(א) אי זו היא תשובה גמורה. זה שקבא לידו דבר שעבר בו ואפשר בידו לעשותו ופרש ולא עשה מפני התשובה. לא מיראה ולא מפשלון כח. פי' ד. הרי שקבא על אשה בעברה ולאחר זמן נתחדד עמה והוא עומד באהבתו בה ובכח גופו ובמדינה שעבר בה ופרש ולא עבר זהו בעל תשובה גמורה. הוא ששלמה אמר (קהלת יב א) "וזכר את בוראך בימי בחורתיך". ואם לא שב אלא בימי זקנותו ובעת שאי אפשר לו לעשות מה שהיה עושה אף על פי שאינה תשובה מעלה מעלת היא לו ובעל תשובה הוא. אפלו עבר כל ימיו ועשה תשובה ביום מיתתו ומת בתשובתו כל עונותיו נמחלין שנאמר (קהלת יב ב) "עד אשר לא תחשך השמש והאור והירח והכוכבים ושב העבים אחר הגשם" שהיא יום המיתה. מקלל שאם זכר בוראו ושב קדם שימות נקלח לו:

### משנה תורה, הלכות תשובה ב'ה'

(ה) ושבח גדול לשב שיחודה ברבים וידוע פשעיו להם ומגלה עברות שבינו לבין חברו לאחריים ואומר להם אמנם

himself and his neighbor to others, saying to them: "Truly, I have sinned against that man, and I have wronged him thus and such, but, behold me this day, I repent and am remorseful". But he, who is arrogant and reveals not but covers up his sins, is not a wholehearted penitent, of whom it is said: "He that covereth his sins shall not prosper" (Prov. 28.13). But that is saying solely concerning sins between man and man, but sins between man and God, the penitent need not make public, on the contrary it would be impudent of him to reveal them. He, however, should repent before God, blessed is he! and before Him he should detail his sins; and then make public confession upon them by simply saying: "I have sinned". Such procedure is, indeed, for his own good, even as it is said: "Blessed is he whose transgression is forgiven, whose sin is covered (Ps. 32.1).<sup>6</sup>

**Mishnah Yoma 8:9**

(9) One who says: I shall sin and repent, sin and repent, they do not afford him the opportunity to repent. [If one says]: I shall sin and Yom HaKippurim will atone for me, Yom HaKippurim does not effect atonement. For transgressions between man and God Yom HaKippurim effects atonement, but for transgressions between man and his fellow Yom HaKippurim does not effect atonement, until he has pacified his fellow. This was expounded by Rabbi Elazar b. Azariah: "From all your sins before the Lord you shall be clean" (Leviticus 16:30) for transgressions between man and God Yom HaKippurim effects atonement, but for transgressions between man and his fellow Yom HaKippurim does not effect atonement, until he has pacified his fellow.. Rabbi Akiva said: Happy are you, Israel! Who is it before whom you become pure? And who is it that purifies you? Your Father who is in heaven, as it is said: "And I will sprinkle clean water upon you and you shall be clean"

חטאתי לפלוגי ועשיתי לו כד וכד והריני היום שוב ומתנחם. וכל המתנחם ואינו מודיע אלא מכסה פשעיו אין תשובתו גמורה שנגאמר (משלי כח יג) "מכסה פשעיו לא יצליח". במה דברים אמורים בעברות שבין אדם לחברו אבל בעברות שבין אדם למקום אינו צריך לפרסם עצמו ועזות פנים היא לו אם גלם. אלא שוב לפני האל ברוד הוא ופורט חטאיו לפניו ומתודה עליהם לפני רבים סתם. וטובה היא לו שלא נתגלה עונו שנגאמר (תהילים לב א) "אשרי גשוי פשע כסוי חטאיה":

**משנה יומא ח' ט'**

(ט) האומר, אהטא ואשוב, אהטא ואשוב, אין מקפיקין בידו לעשות תשובה. אהטא יום הכפורים מכפר, אין יום הכפורים מכפר. עברות שבין אדם למקום, יום הכפורים מכפר. עברות שבין אדם לחברו, אין יום הכפורים מכפר, עד שירצה את חברו. את זו דרש רבי אלעזר בן עזריה, מכל חטאתיכם לפני ?? תטהרו (ויקרא טז), עברות שבין אדם למקום, יום הכפורים מכפר. עברות שבין אדם לחברו, אין יום הכפורים מכפר, עד שירצה את חברו. אמר רבי עקיבא, אשריכם ישראל, לפני מי אתם מטהרין, ומי מטהר אתכם, אביכם שבשמים, שנגאמר (יחזקאל לו), ונרקתי עליכם מים טהורים וטהרתם. ואומר (ירמיה יז), מקנה ישראל ?? מה מקנה מטהר את הטמאים, אף הקדוש ברוד הוא מטהר את ישראל:

(Ezekiel 36:25). And it further says: "O hope (mikveh) of Israel, O Lord" (Jeremiah 17:1--just as a mikveh purifies the unclean, so too does he Holy One, blessed be He, purify Israel.

**Shabbat 153a**

We learned there in a mishna that **Rabbi Eliezer says: Repent one day before your death. Rabbi Eliezer's students asked him: But does a person know the day on which he will die? He said to them: All the more so this is a good piece of advice, and one should repent today lest he die tomorrow; and by following this advice one will spend his entire life in a state of repentance. And King Solomon also said in his wisdom: "At all times your clothes should be white, and oil shall not be absent from upon your head"** (Ecclesiastes 9:8), meaning that a person always needs to be prepared.

**שבת קנ"ג א**

תנו היום, רבי אליעזר אומר: שוב יום אחד לפני מיתתך. שאלו תלמידיו את רבי אליעזר: וכי אדם יודע איזה יום ימות? אמר להן: וכל שכן, ישוב היום, שמה ימות למחר, ונמצא כל ימיו בתשובה. ואף שלמה אמר בתקומתו: "בכל עת יהיו בגדיך לבנים ושמן על ראשך אל יחסר".

Rabbi Jonah Gerondi, thirteenth century: The repentant sinner should strive to do good with the same faculties with which he sinned.... With whatever part of the body he sinned, he should now engage in good deeds. If his feet had run to sin, let them now run to the performance of the good. If his mouth had spoken falsehood, let it now be opened in wisdom. Violent hands should now open in charity.... The troublemaker should now become a peacemaker. English

Rabbi Judah ben Asher, fourteenth century: It is told that once there was a wicked man who committed all kinds of sins. One day he asked a wise man to teach him an easy way to repent, and the latter said to him: 'Refrain from telling lies.' He went forth happily, thinking that he could follow the wise man's advice, and still go on as before. When he decided to steal, as had been his custom, he reflected: 'What will I do in case somebody asks me, "Where are you going?" If I tell the truth, "To steal," I shall be arrested. If I tell a lie, I shall be violating the command of this wise man.' In the same manner he reflected on all other sins, until he repented with a perfect repentance

# STAR OF DAVID TESHUVAH REFLECTION PRACTICE

## What is Teshuvah-Atonement?

There are so many ways of looking at teshuvah. For this practice, we make some time to reflect on the year that has passed - what went well and what didn't go that well. We connect with our hopes for the year ahead and consider what concrete action plans we can put in place.

## 6 aspects of your life

To help organise your teshuvah plan, we will use the Magen David symbol. Each point of the star represents an aspect of your life. Here are suggested categories for each of the 6 points:

1. Health and wellbeing
2. Family
3. Friends
4. Work and study
5. Community and the environment
6. Finances and home

You might wish to change some of these, that is fine.

## How to do the Practice

Either do this teshuvah as a reflection or as a journaling practice where you write over the Magen David. If you are writing - you could include key words, draw pictures and use colours.

Write one section name at each point of the star.

With each point of the star and each section, ask yourself:

What went well over the last year for this aspect of my life?

What could be improved?

What are my hopes and goals for the year to come?

What is something practical I can do to move towards what I hope for?

Repeat this for each of the 6 sections of the star.

In terms of the action plan for the year ahead, you might include help from others - friends or professionals.

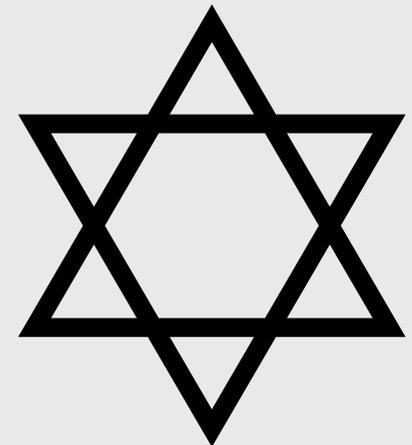
At the very centre of the Magen David write a few key words that encapsulate your vision and intent for the year ahead.

Sometimes teshuvah practice brings up emotional issues and that is natural. Please remember there are professionals to help with this and reach out if you feel it will help you.

Also, remember that teshuvah is a practice that includes a celebration of your successes and the positives in your life. Overall, see if you can make this an uplifting experience where the goals and practical actions are doable. Let this practice give you a sense of hope and light for the future.

Blessings for a balanced and joyous year ahead,

Rabbi Dr. Orna Triguboff



# POEM AND REFLECTION

## Ten Words

What ten words rule you?	than sky,
Which move you?	more filled
Bring you forward	than stars
and return you?	and time?
What ten words	And yet those words,
bow you	those ten,
and bend you	they carry you -
and fill you full?	From all that
Which serve you,	you know;
or demand that	Ten words lift you
you serve?	into a boundless unknown.
Which call you	bring you to self;
to your journey,	bring you to God.
to dive inward,	For Shavuot
move outward,	based, in part, on Exodus 34:27,
and carry you to distant	in honor of "Aseret ha'd'brot" -
trackless shores -	the Ten Words
a barren wilderness	
that is more vast	

This poem was written by Stacey Zisook Robinson for Shavuot but its words have much to inspire us during these Yamim Nora'im where we reflect upon the year that has passed. As we think about what motivates, lifts and drives us, what excites us, what brings us joy and what deflates and suppresses us, the poem challenges us to reflect upon our own personal ten words. If we chose ten words by which we would like to live our lives, ten words which would be central to who we want to be and the life we want to live, what would those words be? What are the ten words that rule and move us? Perhaps spend some moments with Stacey's poem and then take a journey to find your ten words.

# CREATIVE CONFESSION

Rabbi Avi Weiss, the founding rabbi of the Hebrew Institute of Riverdale New York suggested a new practice for Yom Kippur. He was inspired by the teaching of Rabbi Avraham Yitzhak Kook, the first Ashkenazi Chief Rabbi of Israel who wrote: "just as there is a confession for the bad, there should be a confession for the good"

Rabbi Weiss writes: "a person should also be joyous concerning the good he or she has done. It follows just as there is great benefit to self-improvement through confessing one's sins, so is there great benefit to confessing one's good deeds."

Here is Rabbi Weiss confessional of good deeds. Maybe spend some time with its words this Yom Kippur along with our confession of sins.

אֶהְבֵנוּ, בֵרַכְנוּ, גְדַלְנוּ, דְבַרְנוּ יָמֵי	We have been spiritual activists, we have been just, we have longed for Israel,
We have loved, we have blessed, we have grown, we have spoken positively.	רַחֲמֵנוּ, שְׂקַדְנוּ
הָעֲלִינוּ, וְחִסְנוּ, זָרְזָנוּ	We have been merciful, we have given full effort,
We have raised up, we have shown compassion, we have acted enthusiastically,	תִמְכְנוּ, תִרְמְנוּ, תִקְנוּ
הִמְלָנוּ, טִפַּחְנוּ אֶמֶת	We have supported, we have contributed, we have repaired.
We have been empathetic, we have cultivated truth,	(from Andrew Silow-Carroll article, "This Yom Kippur, try confessing the good things you've done" October 11th, 2016)
נְעַצְנוּ טוֹב, כִּבְדְנוּ, לְמַדְנוּ, מְחַלְנוּ	We have given good advice, we have respected, we have learned, we have forgiven,
נִחַמְנוּ, סָלַלְנוּ, עוֹרְרְנוּ	We have comforted, we have been creative, we have stirred,
פָעַלְנוּ, צָדַקְנוּ, קוִיְנוּ לְאֶרֶץ	

# D'VAR T'FILAH - SHOFAR SERVICE

Interwoven in what we refer to as the Torah service on Rosh HaShanah, we find the "Service Of Blowing The Shofar". There are some traditions that commence the service with Psalm 47, chosen because it contains the verse; "God ascends midst acclamation; Adonai, to the blasts of the horn" (47:6).

The person responsible for blowing the shofar recites two blessings. The first contains the commandment for us to hear the sound of the shofar, and the second is the Shehecheyanu prayer, which we recite when experiencing something new or celebrating a festival or special occasion, and is a way of showing gratitude to God.

Even though it is the shofar blower who recites the blessing for the sounding of the shofar, the commandment for all of us is to hear the shofar being blown. We stand during this part of the service and we maintain silence so that we can pay attention to the shofar blasts and fulfil the mitzvah of hearing the shofar being blown.

The blowing of the shofar follows a prescribed pattern made up of three types of notes -

- Teki'ah (one long blast),
- Shevarim (three broken blasts), and
- Teru'ah (nine staccato or short blasts).

It always concludes with a Teki'ah Gedolah (one great blast).

Following the sounding of the shofar, we conclude with a verse from Psalm 89; "Happy is the people who know the joyful shout; Adonai, they walk in the light of Your presence" (89:16). In Hebrew the first word of this excerpt is "Ashrei", and it is fitting that immediately following the singing of this verse, we continue with Psalm 145, more commonly known as "The Ashrei", where we return the Sifrei Torah to the ark and conclude the morning service.

In more traditional services the shofar will be sounded again during the Musaf (additional) service.

As with many other holiday rituals that are not undertaken on Shabbat (such as Lulav and Etrog), due to the concern that this could result in carrying in the public domain on Shabbat, the shofar is not sounded on Shabbat.

# U-N'TANEH TOKEF (LET US PROCLAIM THE SACRED POWER OF THIS DAY)

"On Rosh Hashanah it is written, on Yom Kippur it is sealed...who will live and who will die." Perhaps there is nothing so direct and confronting over the ten days between Rosh Hashanah and Yom Kippur than this prayer, its musical motif adding to the haunting nature of the words. Themes central to these ten days of awe resound through this prayer: Rosh Hashanah is Judgement Day: "You are the Judge and Prosecutor, Expert and Witness, completing the indictment, bringing the case, and enumerating the counts. You recall all that is forgotten, and will open the book of remembrance, which speaks for itself, for our own hands have signed the page." This is the time to recall our deeds, and not just our greatest achievements, but our flaws and failures as well. They are part of who we are, and if we are to strive for self and relational improvement, this is the time our tradition gives to focus and rebalance. This is the time for self-reflection, honest judgement and accounting. This is sacred and daunting work. Rosh Hashanah is the time of enthronement of God as Sovereign. As one Jewish educator has taught, an insight of Judaism is that the singular position of God, the ultimate power no matter how one imagines it, has been taken. The job, so to speak is taken. None of us is God, none of us is ultimate. This season is an invitation to humility, to accepting that we are not the centre of the world, even if we may be the centre of our own personal world. This prayer invites us to put our lives, to put life, into perspective. This last year we have experienced how precarious our lives and livelihood are. Our vulnerabilities come to the fore in this prayer, and the sacred power of this day is that we can gain true perception.

Rosh Hashanah through Yom Kippur are the ten days of repentance. This prayer teaches that while our lives are unpredictable and so much beyond our control, we can stay focused on our values. Our death is inevitable; how we live our lives is what remains in our hands. We do not know who shall live and who shall die this year, but we know we all shall die one year. The sacred power of these days is that

“teshuvah, tefillah, and tzedakah mitigate the ultimate reality”. In this fragile life, we still have the power in our hands, not the imagined beyond, to change and grow, to be reflective, and to know the power of generosity. We do not know what tomorrow will bring, but we know that today we actually can make a difference, for ourselves and for others. This is the sacred power of the day - opening our hearts, our minds, our hands.

## KABBALAH OF YOM KIPPUR – 3 TEACHINGS

As we prepare for Rosh ha-Shana and Yom Kipur, some of the mystical teachings around Yom Kipur can deepen our experience and help us to connect more meaningfully to the process of teshuvah-repentance. Here are 3 teachings from the Kabbalists:

### 1. Entering a Spiritual Ocean of Forgiveness

From the first day of the Hebrew month of Elul we focus on making amends, reflecting on our lives and on forgiving ourselves and others. By Yom Kipur, it will have been 40 days of teshuvah! As you might know, Hebrew vowels are written as dots and lines above or below the letters (consonants). This makes commentaries very playful linguistically, because words from Torah are written with no vowels and leaves a lot to interpretation. Yom ha-Kipurim - the Day of Atonement (also translated as “the Day of Forgiveness”), can also be written Yam ha-Kipurim, the Ocean of Forgiveness. The vowel of the word “day” - yom, is changed to make it “ocean” - yam. On this day, it is as if our psyche enters an oceanic space of consciousness, bathing in feelings of forgiveness. Forgiveness for others, forgiveness for ourselves and forgiveness for the Divine.

### 2. Connecting with the principle of Binah, Understanding

The “cosmic ocean” in kabbalistic terms, is also known as the Divine quality of Understanding and the Universal Mother. Understanding, binah in Hebrew, is considered one of the most powerful divine qualities that we strive to connect with. In the Book of Genesis, the statement that humans were created in the image of the divine, means that we all have the divine qualities within us - such as Understanding, binah. It is part of our work in this world, to connect with these qualities and fulfil our potential in this way. And since Yom Kipur is a day of forgiveness, there is a spiritual gateway on this day, to connect with our ability to understand and empathise with others and with the broken parts of ourselves.

### 3. Yom Ke-Purim - A day like Purim

Yes, there is a link between the festivals of Yom ha-Kipurim and Purim! The word kipurim can also be understood as ke-purim - ke meaning “like” and Purim. So Yom ha-Kipurim can mean “A Day like Purim”.

Here is how it's explained:

Each person has two sides to themselves: a spiritual side called the nefesh elohi - the “divine soul” and a more material, practical side, the nefesh chaya - “vital soul”.

Some days our spiritual side is expressed more and sometimes our material side. Often there is a bit of each.

On Purim it is all about reaching the heights of festivity through materiality - eating, drinking, partying. However the aim is that through this festivity, we reach the heights of divine connection and get to a level above and beyond good and evil - where we rise above the Haman (bad guy) /Mordechai (good guy) level of thinking. On Yom ha-Kipurim - the day like Purim - we aim to reach a level beyond good and evil, to a level of feeling that is all about harmony and inner peace. We do it in the opposite way to Purim, we do it by fasting, praying, searching for inner silence and reflecting. It is a day where we rest in our nefesh elohi, our divine soul and reach the heights of Binah, Understanding and Empathy.

# 13 ATTRIBUTES

During the season of the High Holy Days we chant the sh'losh esrei middot, the Thirteen Divine Attributes of Mercy, at almost every service. The Thirteen Attributes of Mercy are found in the book of Exodus. In the Talmud (Rosh Hashanah 17b) we find that Moses, so disheartened by the sin of the Golden Calf, thought intercession of behalf of Israel was pointless. However, at this point Moses is commanded to carve two tablets of stone like the first and to be ready to ascend Mount Sinai the following morning to 'present yourself there to Me, on the top of the mountain' (Exodus 34:2). It was at this point that God appeared to Moses and taught him the Thirteen Attributes. In the same sugya (Talmudic passage) God told Moses that whenever the Children of Israel sin they should recite the Thirteen Attributes. If they recite it with kavanah, deep spiritual focus and intention, they will be forgiven.

The Torah teaches us 'The Lord! the Lord! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression and sin' (Exodus 34:6). Exodus 34:7 continues, '[Y]et He does not remit all punishment, but visits the iniquity of parents upon children and children's children, upon the third and fourth generations.' The Hebrew phrase v'nakeh lo y'nakeh (who cleanses but does not cleanse) is a Biblical grammatical form that uses repetition to emphasise an action. In the Rabbinic rendition of the Thirteen Attributes of Mercy canonised in our prayer services, the word nakeh (who cleanses) is included but not the second part of the phrase that describes a God who reserves the right to punish a person's offspring up to the fourth generation for their sin.

It's a very clever grammatical move by the Rabbis that entirely changes the meaning of the verse.

Recitation of the Thirteen Attributes may or may not be important as a statement of faith and fidelity to a God-out-there. However, I feel that the important reason for chanting these attributes is to set them as a standard in our own lives, to practise them in the world, so internalising and embodying them in our relationships with others. Just as God is Compassionate and Gracious, so should we

strive to attain these qualities; just as God is Slow to Anger, so should we endeavor to moderate our responses.

Practice: From the first day of Elul all the way through to Shemini A'tzeret and Simhat Torah, find the time each day to sit and recite each one of the Thirteen Attributes as you breathe in and out:

1. Adonai—Source of Life: In breath
  2. Adonai—Source of Life: Out breath
  3. El—God: In breath
  4. Rahum—Compassionate: Out breath
  5. V'Hanun—Gracious: In breath
  6. Erech Apayim—Ever-patient: Out breath
  7. V'Rav Hesed—Full of Lovingkindness: In breath
  8. V'Emet—And Truth: Out breath
  9. Notzer Hesed L'Alafim—Full of Kindness: In breath
  10. Noseh Avon—Forgiving Iniquity: Out breath
  11. V'Feshah—Forgiving Transgression: In breath
  12. V'Hata'ah—Forgiving Sin: Out breath
  13. V'Nakeh—And Pardoning: In breath
- and breathe out a long, cleansing breath.

# D'VAR T'FILAH - NE'ILAH

Ne'ilah (closing of the gates or the closing hour) is the final service of Yom Kippur. It presents a final opportunity for the community to join as one as we beseech God to forgive our sins. The phraseology used since the beginning of Rosh HaShanah, where we ask God to inscribe us in the Book of Life, now changes to an appeal for God to seal us in the Book of Life.

Moreover, the special piyyutim (liturgical poems) written for this service support the idea that Ne'ilah focuses on the spirituality of the closing of the gates of Heaven, giving us one last opportunity to pour out our hearts to help secure a favourable outcome. These piyyutim create a sense of urgency, just as the image of closing gates helps us to connect with the theme of the service.

Even though we've been fasting for close on 24 hours by this stage, we find the spiritual and physical strength to help us push through, we know the finish line is not far away.

At the conclusion of the service we recite three biblical verses, reaffirming ourselves to some of the core teachings and principles of Judaism (this section is often moved to after Havdallah, to keep us engaged and to allow all of us to end the fast and service together).

The first verse is; "Shema yisra'el Adonai Eloheinu Adonai echad" (Hear, O Israel Adonai is our God, Adonai is One), an affirmation of our faith. This is recited once. We then recite; "Baruch shem k'vod malchuto l'olam va'ed" (Praised be the name of the One whose glorious sovereignty is forever and ever). This verse declares the threefold pronouncement that God is, was, and will always be Sovereign. And finally we recite; "Adonai hu ha'Elohim" (Adonai is God), seven times. This verse rejects all forms of idolatry and reaffirms that God is the One and Only.

After these declarations, the shofar is sounded (with a Teki'ah Gedolah - a great blast), recalling the ancient practice of sounding the shofar to proclaim the start of the Jubilee (50th) year.

# KI HINEI KA'HOMER

The word which came to Jeremiah from God: "Go down to the house of a potter, and there I will impart My words to you." So I went down to the house of a potter, and found him working at the wheel. And if the vessel he was making was spoiled, as happens to clay in the potter's hands, he would make it into another vessel, such as the potter saw fit to make.

Then the word of God came to me:

O House of Israel, can I not deal with you like this potter?—says God. Just like clay in the hands of the potter, so are you in My hands, O House of Israel! (Jeremiah 18:1-6)

The idea of a piyut is to expand the normal liturgy from the normal everyday words to attempt to accommodate the grandeur of the day, and to give multiple expressions of the themes of the day. There would have been hundreds of them written over the centuries, and in some communities, new collections were composed each year to reflect the mood of the congregants. Sadly, many of the majestic soaring poems have been lost to history.

This beautiful piyot, and one of my favourites, Ki Hinei Ka'Homer, as with many that have survived, was written by an unknown author. It is based on the verse from Jeremiah (see above) as well as a verse from Psalms (74:20), reminding God to remember the covenant.

In this piyut, God is compared to various different artisans working with a variety of different materials, forming each, and having the potential to be creative with each of the mediums, rather than destructive. Each material reflects the wide range of characteristics and personalities that each of us may experience. The author pleads with God to remember the covenant, despite our shortcomings, and not to heed the yezter.

But what exactly is the yetzer in this context? There are 2 alternatives: one is the accuser, the one who brings the case against us to God in the heavenly court, as referenced in the Book of Job. The other is our own internal impulses, the desires that left unchecked lead us to sin. The author is either pleading with God to ignore the charges against us, or for us to heed the commitment we've made to ourselves and others and to overcome the base desires we have that lead us astray.

As you are singing this piyut, think of each of the materials, what they could represent about you and your year that has passed? How will you find ways to tame the yetzer and bring yourself closer to living covenant with yourself and your community?

## TASHLIKH

### *The Sea*

Throwing bread into the water and reciting the biblical passage mentioning “the deep” is a reminder of the deep out of which the days of creation were formed. Thus, by going to the sea on Rosh Hashanah, we celebrate creation and are led to think of our own place in God’s scheme of creation. When we contemplate these matters and repent from our sins, then they are truly thrown away, into the water, and we feel renewed on this Day of Judgment.

—MOSES ISSERLES

*Before the bread is cast into the water, the following may be recited:*

Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old. Micah 7:18-20

*The following may be added:*

In my trouble I called to ADONAI, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple? The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God ADONAI! When my life was ebbing away, I called ADONAI to mind; and my prayer came before You, into Your holy Temple. Jonah 2:3-8

*After the bread is cast into the water, one of the following may be recited:*

✕

None shall hurt or destroy in all My holy mountain, for the love of ADONAI shall fill the earth as the waters fill the sea.

Isaiah 11:9

כ

For this is like the waters of Noah to Me; for just as I have sworn that the waters of Noah should no more flood the earth; so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may move and the hills shake; but My kindness shall not depart from you, nor shall my covenant of peace be taken away—says ADONAI, who has taken you back in love. Isaiah 54:9–10

# תשליך

**INTRODUCTION.** Tashlikh is a ceremony performed near a body of water, preferably one that flows into a larger body of water. It takes place on the first day of Rosh Hashanah, except when the first day falls on Shabbat, in which case it takes place on the second day. The origin of Tashlikh is shrouded in mystery. The first direct mention can be found in the halakhic work of Rabbi Jacob Moellin (Maharil, 15th century), who approved of

*Before the bread is cast into the water, the following may be recited:*

מִי־אֵל כְּמוֹךְ נִשְׂא עֵוֹן וְעֵבֶר עַל־פְּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ,  
לֹא הֶחְזִיק לְעַד אָפוּ כִּי חִפֵּץ חֶסֶד הוּא. יָשׁוּב יִרְחַמְנוּ  
יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם. תִּתֵּן  
אֲמַת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם  
מִיָּמֵי קֶדֶם. מִי־הָיָה ז' יח-כ

*The following may be added:*

קָרָאתִי מִצְרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבְּטֶן שְׂאוֹל שְׁוַעְתִּי  
שָׁמַעְתָּ קוֹלִי. וְתִשְׁלִיכֵנִי מִצְלוֹהַ בְּלִבֵּב יָמִים וְנָהָר  
יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיךְ וְגִלְיָךְ עָלַי עֲבְרוּ. וְאַנִּי אֲמַרְתִּי  
נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קִדְשֶׁךָ.  
אֲפֹפוּנֵי מַיִם עַד־נִפְשׁ תְּהוּם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֵאשִׁי.  
לְקַצְבֵי הַרִים יִרְדְּתִי הָאֶרֶץ בְּרַחֲמֶיךָ בְּעֵדֵי לְעוֹלָם וְתַעַל  
מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי. בְּהִתְעַטֵּף עָלַי נִפְשִׁי אֶת־יְהוָה  
זָכַרְתִּי וְתָבוֹא אֵלַיךְ תִּפְלְתִי אֶל־הֵיכַל קִדְשֶׁךָ. יוֹנָה ב ג-ה

*After the bread is cast into the water, one of the following may be recited:*

**א**  
לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכֹל־הָרַק קִדְשֵׁי פִי־מִלְאָה הָאֶרֶץ  
דַּעַה אֶת־יְהוָה כְּמַיִם לַיָּם מְכֻסִּים. יִשְׁעִיהָ יֵא ט

**ב**  
כִּי־מֵי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֵבֶר מִי־נָח עוֹד עַל־  
הָאֶרֶץ כִּן נִשְׁבַּעְתִּי מִקִּצְפֵי עֲלִיךָ וּמִגְעַר־כָּף. כִּי הָהָרִים  
יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטְיֵנָה וְחִסְדֵי מֵאֲתָךְ לֹא־יִמּוּשׁ  
וּבְרִית שְׁלוֹמִי לֹא תִמּוּט אֲמַר מִרְחֻמְךָ יְהוָה. יִשְׁעִיהָ נד ט-י

the custom of going to the water to recite particular biblical verses and prayers on Rosh Hashanah, but specified that it is inappropriate to throw bread in the water to represent the sins that are being cast away. Clearly, both the custom and the bread-throwing preceded him; but we do not know when this tradition began.

The ceremony of Tashlikh survived and grew in popularity, despite significant rabbinic opposition. Some rabbis opposed Tashlikh because it makes the complex process of separating sin from our lives seem too facile, as if it is simply a matter of casting bread from our hands. But Tashlikh survived because it fulfilled a popular need. Most of what we do on Rosh Hashanah depends on verbal expression or on listening. Tashlikh, the symbolic casting away of our sins, constitutes one of the few active rituals of the day.

Tashlikh has been understood in a variety of ways. Throwing bread into the water can be understood as a symbolic casting away of our sins, marking the purification that takes

place on these days. Moreover, just as fish eat our bread and what is cast away becomes nourishment, so we pray that even our sins will eventually be turned to good effect in the world. Lastly, just as the waters of the sea go around the world, so too can we, at this moment, become conscious of how we are connected to all that is around us.