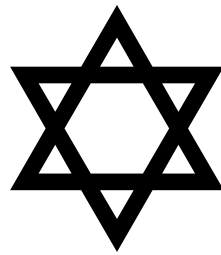


Beth El Synagogue

Tashlich Service



prepared by
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Tashlich - The Casting

The origins of this custom are uncertain; it does not appear in the Talmud and it seems to have begun in the Middle Ages. We call it TASHLICH, meaning "you shall cast". As we cast our sins into the water, we look at the water and try to remember the creation of the world by God, our Creator. We think about God and ask forgiveness for the things we have done wrong.

It is customary to go to a river or sea where there are fish, for as fish are suddenly caught in a net, so are we caught in the severe net of divine judgement; and gazing at the water, we contemplate *Teshuvah*. As we shake out our pockets, we symbolically transfer our wrongdoings to the fish! And, as our crumbs feed the fish in the sea, we remember that just as fish have no eyebrows and their eyes are always open, so may the eye of God always be open for our benefit. May God always watch over us and may we always be worthy of God's devotion.

The custom of going to a body of water on Rosh Hashanah is a symbolic allusion, for the waters which now seem to be at this place were not here before and will not remain afterward. So, if the sinner says to himself or herself: "I will not repeat my sin; my behavior will change", the sin, like the waters, will move on.

We read together from the Prophet Micah: *Who is like You, Adonai? You forgive iniquity and pass over transgressions in your people. You do not retain anger forever, for You delight in kindness. You will again show us mercy and subdue our iniquities; You will cast all our sins into the depths of the sea. You will show kindness to Jacob and mercy to Abraham, as You did promise our ancestors of old.*

Liṭṭē dḥiṭṭāy, il fwaḥ d'rōw, ipcē .iṭ, Liṣ` xw miTḥēn .zfl ēnō xiw
.ipēgē lēw zfaḥ

A Pilgrim Song. Out of the depths I call to You, O Lord. Hear my voice; let your ears be attentive to my supplicating voice. If you, O Lord, kept strict account of iniquities, who could live on? But with You there is forgiveness. I look for You. My whole being hopes; I wait for Your word. My soul waits for You, more eagerly than watchmen for the dawn. *O Israel, put your hope in the Lord for with the Lord there is kindness; with God there is great saving power. It is Adonai who will redeem Israel from all its iniquities.* (Psalm 130)

.mewḥ Epiḥi Wēg dāEWpō Liṭ ¥ iṭ Epaiwē

Ha-shiveynu Adonai aylecha v'na-shuva, chadeysh yameynu k'kedem.

Turn us back to You and we shall return.

Reflections: One

When we really begin a new year it is decided,
And when we actually repent it is determined:

Who shall be truly alive and who shall merely exist;

Who shall be happy and who shall be miserable;

*Who shall attain fulfillment in their days
And who shall not attain fulfillment in their days;*

Who shall be tormented by the fire of ambition
And who shall be overcome by the waters of failure;

*Who shall be pierced by the sharp sword of envy
And who shall be torn by the wild beast of resentment;*

Who shall hunger for companionship
And who shall thirst for approval;

*Who shall be shattered by the earthquake of social change
And who shall be plagued by the pressures of conformity;*

Who shall be strangled by insecurity
And who shall be stoned into submission;

*Who shall be content with their lot
And who shall wander in search of satisfaction;*

Who shall be serene and who shall be distraught;

Who shall be at ease and who shall be afflicted with anxiety;

Who shall be poor in their own eyes
And who shall be rich in tranquillity;

*Who shall be brought low with futility
And who shall be exalted through achievement.*

But repentance, prayer, and good deeds
have the power to change the character of our lives.

*Let us resolve to repent, to pray, and to do good deeds
so that we may begin a truly new year.*

Reflections: Two

We ask for a piece of sand
and God gives us a beach.

We ask for a drop of water
and God gives us an ocean.

We ask for time
and God gives us the bond of everlasting life.

And it is so easy for us
to fall in love with the gift
and forget the Giver.

After Edward Farrell

Reflections: Three

The goal of human life, our ancestors said,
is Tikkun haOlam,
the repairing of our seemingly fragmented world.
Fragmentation arises
when we fail to recognize ourselves
as unique but transient
expressions of God.
In our mad struggle for separateness,
permanence, and eternal life,
we imagine ourselves to be free
from the rest of rhythms of the universe
and spend the rest of our lives
frantically shoring up
this illusion in the face of a totally
indifferent reality.

It is as if we were given the task
of filling a bucket with sea water
only to discover that the bucket's bottom
is poked through with holes.

If we run swiftly enough
we can maintain the illusion of a filling bucket
by pouring water in at the top
faster than it is running out the bottom.

But should we rest even a moment,
the illusion is shattered
and our labors are in vain.

So we don't rest,
straining ourselves to the limit
in a mad struggle to turn the Universe inside out.
It can't be done, but we die trying,
heroes in a drama no one understands.

Yet we've really been dead all along:
maintaining a lie
at the expense of living the truth.
Tikkun in the restoration of truth,
of Unity;
the reclamation of shalom,
Peace.
Tikkun is the Wave awakening to the Ocean,
the Piece awakening to the Puzzle,
the Part awakening to the Whole
and Holiness.

Adapted from Rami Shapiro, *Restoration*

The Thirteen Attributes

.mitl t'l cag xvp .zn`c cag-axm|R© Kx` .EpgmEgx©l ¥ is is
.dYd` HgrWte ofr ` Vp

*Adonai, Adonai, Eyl rahum v'hanun,
ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim,
nosey avon va-fe-sha v'hata-a v'nakey.*

Adonai, Adonai,
Compassion and Tenderness,
Patience, Forbearance,
Kindness, Awareness,
Bearing love from age to age,
Lifting guilt and mistakes,
And making us free.

At the waters' edge

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

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 stubbornness, so that we will neither persists in foolish habits nor fail to acknowledge our will to change.

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 selfishness, which keeps us from enriching our lives through wider concerns and great 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 we can worship God and serve God's purpose in humility and truth.

.EpiWfde coge dWcV Epi r dWE .miUEn EpA oi Y iM EpeE EpMg ,EpMS r Epi a`

*Avinu mal-kaynu, cha-nay-nu va-aneynu,
ki eyn banu ma-asim.
Asey imanu tz'dakah va-hesed v'ho-shi-eynu.*

Avinu, malkaynu, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly save us.

.cgr-mB mig zAW mirP-dnE aFH-dn iD
Hiney ma tov u'ma-nayeem she-vet ah-cheem gam ya-chad!