



תשליך

מי אל כְּמוֹךָ, נִשְׂא עֵוֹן וְעֵבֵר עַל פְּשָׁע, לְשָׂאֲרִית, נִחַלְתָּנוּ: לֹא הִחַזִּיק לְעַד אַפּוֹ,
כִּי חִפֵּץ חַסֵּד הוּא

Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy.

יָשׁוּב יִרְחַמֵּנוּ, יִכַּבֵּשׁ עֲוֹנֵינוּ; וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם, כָּל חַטָּאוֹתֵם

You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.

[Micah 7.18, 19]

If, implies Micah if we toss aside our practices of injustice: If we do not covet what belongs to others, if we do not pervert the law to serve our selfish purposes, and if we forgo hypocrisy disguised as religiosity.

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם

Hashiveinu adonai eleikha venashuvah, hadesh yameinu kegedem

[Lamentations 5.21]

During this season of correction, we are called upon to look beneath the surface of our doings. Through prayer, study, and determination, we strive to begin anew in a spirit of humility and thanksgiving.

My God, my God

May these things never end

The sand and the sea

The rush of the waters

The crash of the heavens

The prayer of the soul

אֱלֹהֵי אֱלֹהֵי

שֶׁלֹא יִגְמַר לְעוֹלָם

הַחֹל וְהַיָּם

רֶשֶׁרֶשׁ שֶׁל הַמַּיִם

בְּרַק הַשָּׁמַיִם

תְּפִלַּת הָאָדָם

[Hannah Szenes]

And so, we have come into the presence of this water to symbolize our casting away our errors and our longing for refreshment.

The Lord is my shepherd / and keeps me from wanting / what I can't have

Lush green grass is set / around me and crystal water / to graze by

There I revive with my soul / find the way that love makes / for his name

[David Rosenberg]

יְהוָה רֹעִי, לֹא אֶחָסֵר

בְּנֵאוֹת דָּשָׁא, יִרְבִּיצֵנִי; עַל-מֵי מְנַחֹת יִנְהַלֵּנִי

נַפְשִׁי יִשׁוּבֵב; יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק, לְמַעַן שְׁמוֹ

[Psalm 123.1-3]

We ask for a piece of sand
and our gift is a beach.

We ask for a drop of water
and our gift is an ocean.

We ask for time
and our gift is the bond of everlasting hope.

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

[After Edward Farrell]

[Meditative Moment]

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

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

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

Let us cast away our error of selfishness, which keeps us from enriching our lives through wider concerns and great sharing and from reaching out in love to others.

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

[Casting Away]

The goal of human life, our ancestors said,
is *tikkun olam*,
the repairing of our seemingly fragmented world.
Fragmentation arises
when we fail to recognize ourselves
as unique by transient
expressions of God.
In our mad struggle for separateness,
permanence, and eternal life,
we image 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 is 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*]

אָבִינוּ מַלְכֵנוּ חָנְנוּ וְעָנְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Avinu malkeinu haneinu va'aneinu ki ein banu ma'asim
aseh imanu tzedakah vahasid vehoshi'einu*

Background¹

The custom developed around the 13th century and became widespread despite objections from rabbis who feared superstitious people would believe that *tashlikh*, rather than the concerted effort repentance had the power to change their lives. Religious leaders were particularly opposed to the practice of tossing bread crumbs, representing sins, into the water, and even shaking one's garments to loosen any evil clinging to them was discouraged.

To make the practice symbolic rather than superstitious, the rabbis gave it ethical meaning. They imaginatively connected the water with the the binding of Isaac as follows: When Abraham was on his way to sacrifice Isaac, Satan (which could be understood as the voice inside Abraham telling him not to kill his beloved son) tried to stop him. When Abraham refused to heed his voice, Satan became a raging river blocking Abraham's way. Abraham proceeded nevertheless. When the water reached his neck and he called out for God's help, the waters immediately subsided.

Although the rabbis preferred that *tashlikh* be done at a body of water containing fish (man cannot escape God's judgment any more than fish can escape being caught in a net; we are just as likely to be ensnared and trapped at any moment as is a fish), since this is, after all, a symbolic ceremony, any body of water will do, even water running out of a hose or a faucet.

¹ <https://www.myjewishlearning.com/article/tashlikh/>

The Bakery²

For ordinary sins: White bread

For complex sins: Multigrain

For twisted sins: Pretzels

For sins of indecision: Waffles

For sins committed in haste: Matzah

For sins ofchutzpah: Fresh bread

For substance abuse: Stoned wheat

For use of heavy drugs: Poppy seed

For committing auto theft: Caraway

For tasteless sins: Rice cakes

For ill-temperedness: Sourdough

For silliness and eccentricity: Nut bread

For not giving full value: Shortbread

For excessive irony: Rye bread

For particularly dark sins: Pumpernickel

For dressing immodestly: Tarts

For causing injury to others: Tortes

For being holier than thou: Bagels

For dropping in without notice: Popovers

For overeating: Stuffing

For raising your voice too often: Challah

For pride and egotism: Puff pastry

For sycophancy: Brownies

For laziness: Any long loaf

For trashing the environment: Dumplings

For telling bad jokes/puns: Corn bread

For being culturally confused: Croissants & Tortilla chips

² <http://www.yoyenta.com/crummy-tashlich-humor/>