

Tashlich Service

Tashlich - The Casting (Leader)

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 G-d, our Creator. We think about G-d 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 judgment; 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 G-d always be open for our benefit. May G-d always watch over us and may we always be worthy of G-d'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.

Mayim (Reader 1)

There are two great bodies of water, according to our tradition: the lower waters – mayim – which include the oceans, rivers and lakes; and the upper waters which are the waters found in the heavens – shamayim. Today, standing at the edge of the lower waters, we will release our sins into the waters above. May they depart far from us, vanishing from our midst, so that renewed and restored, we may face the year ahead with dignity, with courage, and with faith.

We read from the Prophet Micah: (Reader 2) 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.

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הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

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

Turn us back to You and we shall return.

Hashiveinu Adonai

Cause us to learn

Eilecha v'nashuva

Renew and return

Chadeish yameinu k'kedem

Just as in days long ago

[repeat above]

Hashiveinu Adonai

Help us and guide us

Eilecha v'nashuva

Inspire and provide us

Chadeish yameinu k'kedem

With the wisdom Your Torah can show

Reflections: One (Reader 3 /Reader 4)

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;*

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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 charity 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 (Reader 5)

We ask for a piece of sand and G-d gives us a beach.

We ask for a drop of water and G-d gives us an ocean.

We ask for time and G-d 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

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Reflections: Three (Reader 6/ Reader 7)

Let us ask ourselves hard questions. For this is the time for truth.

How much time did we waste In the year that is now gone?

Was there real companionship within our family? Or was there a living together and a growing apart?

How was it with our friends: Were we there when they needed us or not?

The kind deed: did we perform it or postpone it?

The unnecessary word - did we say it, or did we hold it back?

Did we live by false values?

Did we deceive another? Did we deceive ourselves?

Did we acquire only possessions? Or did we acquire new insights as well?

Did we mind only our own business? Or did we feel the heartbreak of others?

Did we live fully? And if not, then have we learned, and will we change?

TURN TURN TURN

**To everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose,
Under heaven**

**A time to be born, a time to die.
A time to plant, a time to reap
A time to kill, a time to heal
A time to laugh, a time to weep**

**To everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose,
Under Heaven**

**A time to gain, a time to lose
A time to rend, a time to sew
A time for love, a time for hate
A time for peace, I swear it's not too late**

**To everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose,
Under heaven**

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To Everything There is a Season (Reader 7 /Reader 8)

To everything there is a season

And there is an appointed time for every
purpose under heaven.

Now is the time for turning.

The leaves are beginning to turn

From green to red and orange.

The birds are beginning to turn.

And are heading once more towards the
South.

The animals are beginning to turn.

To storing their food for the winter.

For leaves, birds and animals, Turning
comes instinctively.

But for us turning does not come so easily.

It takes an act of will

For us to make a turn.

It means breaking with old habits.

*It means admitting that we have been
wrong;*

And this is never easy.

It means losing face;

It means starting all over again;

And this is always painful.

It means saying: "I am sorry.

*It means admitting that we have the ability
to change;*

And this is always embarrassing.

These things are terribly hard to do.

But unless we turn, we will be trapped
forever

In yesterday's ways.

Lord, help us to turn- From

callousness to sensitivity,

From pettiness to purpose,

From envy to contentment, From

carelessness to discipline, From

fear to faith.

*Turn us around, O Lord, and bring us back
toward You.*

Revive our lives, as at the beginning. And

turn us towards each other, Lord, For in

isolation there is no life.

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At The Waters' Edge (Leader, Reader 9-> Reader 15)

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 persist 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.

We cast our sins upon the waters...

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אָבִינוּ מַלְכֵנוּ, חֲנִינוּ וְעַנּוּנוּ, (2x)

Avinu Malkeinu, choneinu va-a-nei-nu (2x)

כִּי אֵין בָּנוּ מַעֲשִׂים,

Ki ein ba-nu ma-a-sim

עֲשֵׂה עִמָּנוּ, צְדָקָה וְחֶסֶד

Asei i-ma-nu tz'dakah va-che-sed

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

Asei imanu tz'dakah vachesed v'hoshi-einu

Avinu, malkaynu, graciously answer us, although
we are without merits;

Deal with us charitably and lovingly save us.

הִנֵּה מַה טוֹב וְמַה נְעִים

שֶׁבֶת אַחִים גַּם יַחַד

Hiney ma tov u'ma-nayeem she-vet ah-cheem gam ya-chad!

Behold how good and how pleasant it is for all of us to dwell together in unity.(Psalm 133.1)

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אֱלֹהִים, אֱלֹהִים

Ei-li, Ei-li, shelo yigameir l'olam. Hachol v'hayam rishrush shel hamayim b'rak hashamayim t'filat ha'adam.

אֱלֹהִים, אֱלֹהִים שְׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם רִישְׁרֹשׁ הַמַּיִם
בְּרַק הַשָּׁמַיִם
תְּפִלַּת הָאָדָם

Eli, Eli I pray that these things never end
The sand and the sea
The rush of the waters
The crash of the heavens
The prayer of the heart