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SECOND (S'fardim say Tashlich on first day even if it is Shabbat.)								
First day of Rosh HaShana								

2 Tishrei 5767 • Sunday, September 24th, '06

What it isn't & what it is

Tashlich is NOT a hocus-pocus magical method for ridding oneself of sins. It's just not that simple. One must do sincere T'shuva, pray to HaShem, say Vidui, and if interpersonal sins are involved (which they inevitably are), one must appease those he/she has wronged and receive their forgiveness before T'shuva can succeed. One cannot go to the waterside, say some p'sukim, throw some crumbs into the water (a practice which poskim frown upon, by the way), and walk away with a clean slate - without some hard, real Repentance. In fact, there have been rabbanim in previous generations who have banned Tashlich in their communities so that people should not slacken off from the major challenges of the Yamim Nora'im - T'shuva, Prayer, and Tzedaka. harken

There are other authorities who did not mention the custom of Tashlich in their writings at all, since it does not appear in the Talmud or other early sources. For example, the Vilna Gaon's practice was/is not to do Tashlich.

Yet Tashlich is a wide-spread minhag in most Jewish communities around the world.

If it is difficult to go to Tashlich on Rosh HaShana, or for some reason one wasn't able to do so, it may be said during Aseret Y'mei T'shuva, or afterwards until (and including) Hoshana Rabba.

The lead passage of Tashlich gives us the origin of its name, and probably the main origin of the custom itself. The second pasuk (Micha 7:19) speaks of G-d, in His mercy, "casting our sins into the depths of the sea". This is our T'shuva goal - to repent so sincerely, that G-d will erase our sins completely.

Kings of Israel were anointed by the riverside. Water is the symbol of life, of Torah, and of continuity. On Rosh HaShana, when we celebrate the coronation of the King of Kings, we go to the river (or other body of water) as a reminder of this theme of the day.

The Midrash tells us that the Satan received G-d's permission to try to dissuade Avraham Avinu from going to Har HaMoriah to sacrifice Yitzchak. He placed a river in Avraham's way, but Avraham was so determined to carry out G-d's command, that he walked right into the water. Nothing would stop Avraham. The river became a symbol of dedication to G-d. On Rosh HaShana, the anniversary of the Akeida, we go to the riverside and "remind" G-d (so to speak), and ourselves, of the dedication of our forefather Avraham, and to rededicate ourselves to Torah and mitzvot with that high level of dedication.

There is a kabbalistic analogy drawn between the opening, main p'sukim of Tashlich, and the Thirteen Divine Attributes. This idea adds to the significance of the Tashlich

תהלים קל שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרָאתֶיךָ ה': אֲדַנִּי שְׁמַעָה
 בְּקוֹלִי תִהְיֶינָה אֲזַנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי: אִם עֲוֹנוֹת תִּשְׁמַר
 יְהוָה, אֲדַנִּי מִי יַעֲמֶד: כִּי עִמָּךְ הִסְלִיחָה לְמַעַן תִּוָּרָא: קוֹיִתִי ה'
 קוֹתָה נִפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִי: נִפְשִׁי לֹא דַנִּי מִשְׁמָרִים לְבַקֵּר
 שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֵל ה' כִּי עַם ה' הַחֲסֵד וְהַרְבֵּה עֲמוֹ
 פְּדוֹת: וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

תהלים קכא שִׁיר לְמַעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֵא עֲזָרִי:
 עֲזָרִי מֵעַם ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֵל־יִתֵּן לְמוֹט רַגְלֶךָ אֶל־יָנוּם
 שְׁמֶרְךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: ה' שְׁמֶרְךָ ה' צִלְךָ
 עַל־יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכַּכָּה וַיְרַח בְּלִילָהּ: ה' יִשְׁמֶרְךָ
 מִכָּל־רָע יִשְׁמַר אֶת־נַפְשֶׁךָ: ה' יִשְׁמַר־צִאֲתֶךָ וּבֹאֶךָ מֵעַתָּה
 וְעַד־עוֹלָם:

תהלים קיט:פט לעולם ה' דברך נצב בשמים. Say this 7 times.

יהי רצון מלפניך שׁעל ידי הארת תקוננים עתקא קדישא דעתיקין בזעיר שבאריך יכבשו
 רחמיה את כעסך ויגולו רחמיה על מדותיה ותתנהג עמנו במדת הרחמים. ותתן לנו חיים
 ארוכים וטובים בעסקי תורתך וקיום מצותיך לעשות רצונך אמן כן יהי רצון.

recitation, because of the power of invoking the Yud-Gimel Midot. They are an essential element in the Slichot and T'shuva process, and are integrally bound to the Biblical events of the Elul - Rosh HaShana - Yom Kippur period.

The text for Tashlich varies from machzor to machzor. In this 4-pager, you will find a bit more text than some, and less than others. It is appropriate to supplement the regular Tashlich texts with your own prayers. On Rosh HaShana, when we spend a significant amount of time in shul davening, we don't say "enough is enough". After a festive lunch, we go out of our homes to pray between prayers. But we don't go to the Beit Knesset. Instead, we go to a body of water, into nature, where G-d's Presence should also be strongly felt, and we revel in His majesty and recommit ourselves to His service.

Tashlich starts on the last page (which becomes the front page as soon as you turn this folded sheet over). It might sound funny, but "use Tashlich wisely". Make it a meaningful part of your Rosh HaShana, and let some of the ideas presented here enrich the experience. In some communities, Tashlich is a big social event. While not a bad thing per se, people must "be on their best RH behavior", so to speak.

ישעיה נא:ט

לֹא יָרְעוּ וְלֹא יִשְׁחִיתוּ בְּכֹל הָרַקְדָּשִׁי כִּי מִלְאָה הָאָרֶץ דַּעָה אֶת
ה' כַּמַּיִם לַיָּם מְכַסִּים:

תהלים פרק כד

לְדוֹד מְזִמּוֹר, לֵה' הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָהּ: כִּי הוּא עַל
יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶנָּה: מִי יַעֲלֶה בְּהַר ה', וּמִי יִקּוּם
בְּמִקּוֹם קָדְשׁוֹ: נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לְשׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרָכָה מֵאֵת ה', וַצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פִנְיֶךָ יַעֲקֹב סֵלָה: שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהִנֵּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ
הַכְּבוֹד, ה' עֲזוּז וְגִבּוֹר ה' גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
ה' צ' בָּאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

From the Musaf of the Shalosh Regalim

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמְטִיב
הַדָּרֵשׁ לָנוּ, שׁוֹבֵה אֱלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ, בְּגִלְל אֲבוֹת שְׁעָשׂוּ
רְצוֹנְךָ, בָּנָה בֵיתְךָ כְּבִתְחִלָּה, וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנּוֹ, וְהִרְאָנוּ
בְּבִנְיָנוּ וּשְׂמִיחָנוּ בְּתַקּוּנּוֹ, וְהִשָּׁב כַּהֲנִים לְעַבּוֹדָתְךָ, וְלוֹיִם לְשִׁירֵם
וְלִזְמֹרֵם, וְהִשָּׁב יִשְׂרָאֵל לְנוֹיָהֶם... וּמִלְאָה הָאָרֶץ דַּעָה, לִירְאָה אֶת
שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אָמֵן כֵּן יְהִי רְצוֹן, אָמֵן וְאָמֵן.

ישעיה נד:ז

כָּל כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל לָשׁוֹן תִּקּוּם אֶתְךָ לְמִשְׁפָּט
תְּרִשִׁיעֵי זֹאת נַחֲלַת עַבְדֶּי ה' וַצְדָקָתְךָ מֵאֵתִי נָאִם ה':

ישעיה נא:ט

לֹא יָרְעוּ וְלֹא יִשְׁחִיתוּ בְּכֹל הָרַקְדָּשִׁי כִּי מִלְאָה הָאָרֶץ דַּעָה
אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים:

