

Simanim & Tashlich – Serious Excitement

The anticipation of dipping apples in honey and walking to a river to recite *Tashlich* in the afternoon – these experiences evoke within us fond memories of the Rosh HaShanah festival. One should not think, however, that these customs are merely sentimental; as we shall soon learn, they are infused with great meaning. In this third Morasha class on Rosh HaShanah we will explore the relationship between these traditions and Rosh HaShanah, focusing on the reasons for their fulfillment and what we can take from them.

This class will address the following questions:

- ❧ Why do we eat symbolic foods known as *simanim* on Rosh HaShanah? Are we superstitious?
- ❧ What do we hope to achieve by eating the simanim?
- ❧ What is the custom of Tashlich (reciting special prayers for forgiveness while symbolically casting away our transgressions)? Who are we kidding when we “throw” our sins away?
- ❧ Why do we prefer to do Tashlich where there are fish?

Class Outline:

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SECTION I. THE SIMANIM ON THE FIRST NIGHT OF ROSH HASHANAH

On the first night of Rosh HaShanah it is customary to eat foods that are symbolic of our hope that the coming year be filled with blessings. We will explore the source of this custom, which is recorded in the Talmud, and discover the meaning behind it.

PART A. THE SOURCE OF THE CUSTOM

1. Talmud Bavli (Babylonian Talmud), Kritot 6a – Certain foods are eaten on Rosh HaShanah as “good omens” for the year to come.

Abaye said, “Now that you have determined that omens are significant, at the beginning of every year a person should accustom himself to eat gourds, fenugreek, leeks, beets, and dates ...”

אמר אביי השתא דאמרת סימנא מילתא היא יהא
רגיל איניש למיכל ריש שתא קרא ורוביא כרתי סילקא
ותמרי...

2. Abudraham, Seder Tefillot Rosh HaShanah – The custom developed not only to eat these foods but to recite prayers for good tidings over them.

In the Responsa of the Geonim it is written that the following was the custom of the Sages: On Rosh HaShanah they would bring to the table a basket containing gourds, dates, and other boiled vegetables. They would then place their hands on each one of them and extract symbolic meaning for the New Year from their names. On the gourd (*krah*) they would say: “Our bad decrees should be torn up” (*yikrah*); on the fenugreek (*rubya*) they would say: “Our merits should be numerous” (*yirbu*); on the leek (*karti*) they would say: “Our enemies should be cut off” (*yikratu*); on dates (*tamarim*) they would say: “Our sins should be removed” (*yitamu*). They would then add a pomegranate and say: “Our merits should increase like (the seeds of) a pomegranate.” Some would preface, “May it be Your will, Lord our God and God of our forefathers ...”

Some bring to the table the head of a lamb, fish, and sweet things corresponding to “You should be the head of something and not the tail.” And they brought fish because fish multiply rapidly ... The Rabbi of Rottenberg had the custom to eat the head of a ram as an allusion to the ram [that was offered in lieu] of Yitzchak (Isaac).

ובתשובת הגאונים כתוב וכן מנהג כל החכמים
שמקריבין לפניהן בראש השנה טנא שיש בו דלועין
ופול המצרי כרישין ושלקות ותמרים ומניחין ידיהן על
כל אחד מהן ומוציאין משמותם סימן טוב ואומרים
על דלעת קרא יקרע גזר דיננו. ועל הפול רוביא ירבו
זכיותנו ועל הכרתי יכרתו שונאינו. ועל התרדים סילקא
יסלקו עונותינו. ועל התמרים יתמו עונותינו. ומוסיפין
עוד רמון ואומרים עליו נרבה זכיות כרמון. ויש אומרה
בלשון יהי רצון מלפניך ה' אלקינו ואלקי ...

ויש נוהגין לאכול ראש כבש ודגים ומיני מתיקה ע"ש
והיית לראש ולא לזנב. ודגים לפרות ולרבות כדגים ...
וה"ר מרוטנברג היה רגיל לאכול ראש איל זכר לאילו
של יצחק:

Many of these customs are still in practice today and can be found in standard printings of the Rosh HaShanah Machzor. Judaism does not believe in omens or other superstitious practices. In fact, they are forbidden. What then is the purpose of eating symbolic food and making wishes for good tidings with them?

PART B. THE MEANING OF THE SIMANIM

i. Starting off the Year on the Right Foot

1. **Mishnah Berurah 583:5 – It doesn't stop at the simanim; all our behavior should be a good omen for the rest of the year.**

All of these practices are done as a good sign. Therefore, it is obvious that we do not get angry during these days in order that this too should be for a good sign. We should be happy and trust in God with our repentance and good deeds.

והנה כל אלו הענינים עושין הכל לסימן טוב, ולכן פשיטא שיזהר מאד שלא יכעוס בימים האלו מלבד גודל האיסור, כדי שיהיה לסימן טוב, רק יהיה שמח לבו ובטוח בד' עם התשובה ומעשים טובים.

ii. Arousing Awareness

1. **Rabbi Menachem Meiri, Chibur HaTeshuvah, pp. 265-266 – Simanim serve to focus us on the meaning of the day even during the meal.**

In order to arouse themselves to focus on God and to place the awe of Him in their consciousness without sinning, they developed the practice of placing gourd, fenugreek, leek, cabbage, and dates on the table. This was done corresponding to that which was cited in Tractate Horiyot and Tractate Kritot: "Now that you have determined that omens are significant, at the beginning of every year every person should ..."

And in order not to mistake this practice for sorcery, God forbid, they would pronounce upon these things words that highlighted forgiveness and awaken feelings of repentance. When they said that an omen is significant they meant that it could affect a person just by him being aware of the omens placed before him, even without explicitly reciting prayers over them. That is why at first they would simply look at them during the meal. However, because the Sages were concerned that people might become preoccupied with satisfying their appetites and become distracted from focusing on the spiritual importance of the day and the awe of judgment, therefore they began to recite special prayers over these foods in order to raise people's consciousness.

ועל צד הגדיל התעוררות לזכור השם בכל רגע ולשוות יראתו על פניהם לבלתי יחטאו היתה הכונה לשום בשולחן, קרא, רוביא, כרתי, סלקא, תמרי, על צד מה שאמרו במסכת כריתות ובמסכת הוריות "השתא דאמרת סימנא מילתא היא ליחזי איניש בריש שתא..."

על צד שלא יטעו, באמרם סימנא מילתא היא, שיהיה זה דרך נחש, חלילה לרבותינו מרשע, היתה ההסכמה לקרות עליהם דברים יורו על סליחה והערה על התשובה, ואמרם מילתא היא, רוצה בו שהערות התשובה גם מבלי קביעת תפלה רק דרך סימן ותורת עראי הם יעזרו על הכונה, ומפני זה צוו לראותם בעת האוכל, להעיר שעם היותם נמשכים אל הנאת הגוף לא ימשכו רק כפי הצורך ולא ישלחו אימת המשפט מעל פניהם, והוא שהם קוראים עליהם דברים יורו על זה,

They began to say on the gourd that our merits should be mentioned, on the fenugreek that our merits should increase, on the leek that our enemies should be cut off ... and also on the beet (*silka*) that our sins should be removed (*yistalku*), and on dates that our sins should be removed. The intent is, as we explained, that since engaging in eating makes one forget the meaning of the day, therefore one should see these foods and gain awareness by virtue of them. In that way the omens would strengthen a person's consciousness and be inspirational.

יאמרו על הקרא, יקראו זכויותינו, וברוביא ירבו זכויותינו, ובכרתי יכרתו שונאינו ... וכן יאמרו על הסלקא יסתלקו עונותינו, ועל התמרי יתמו חטאתנו, והכונה בזה כמו שבארנו מצד שהשבע משכח כונת היום ותקנו שיראה אותם האוכל ויזכור הדברים עליהם ויהיה הסימן ההוא מחזק התעוררותו.

How does reciting a prayer for the cutting down of our enemies fit the theme of Rosh HaShanah? According to Rabbi Menachem Meiri, it doesn't!

2. **Ibid. – The enemies we wish to be “cut off” are our own transgressions.**

The meaning behind the cutting off of our enemies is that it refers to foreign ideologies and heresies that cause people to transgress, for those are the enemies that cause the purest form of hatred. We are not praying at this point for the downfall of our enemies; we have enough to pray for on our own account.

והכונה בהכרתת השונאים, ר"ל על הדעות הכוזבות והכונות המחטיאות כי הם השונאים והמשניאים שנאה אמתית, לא שנתפלל עתה על אבדן האויבים, כי די לנו בהתפללנו על הצלת נפשותינו.

PART C. THE CUSTOM OF EATING APPLES AND HONEY

The tradition of eating apples dipped in honey on Rosh HaShanah has become an almost universal symbol and a favorite treat of both children and adults alike.

Honey is an obvious choice to use in a wish for a sweet New Year. But the curious observer of Jewish customs cannot help but wonder: what is so special about the apple?

i. Acceptance of the Torah

1. **Shir HaShirim (Song of Songs); Talmud Bavli, Shabbat 88a – The Jewish people are likened to an apple tree.**

As an apple tree among the trees of the forest, so is my beloved among the sons; in his shade I delighted and sat, and his fruit was sweet to my palate.

Shabbat 88a

Rabbi Chama, the son of Rabbi Chanina, said, “What is the meaning of the statement, ‘As an apple tree among the trees etc.’? Why are the Jewish people compared to an apple tree? To teach you that just as an apple tree starts to bear fruit before its leaves grow, so too did the Jewish people put ‘We will do’ before ‘We will hear.’”

כתפוח בעצי היער כן דודי בין הבנים בצלו חמדתי וישבתי ופריו מתוק לחכי:

אמר רבי חמא ברבי חנינא: מאי דכתיב כתפוח בעצי היער וגו' למה נמשלו ישראל לתפוח - לומר לך: מה תפוח זה פריו קודם לעליו, אף ישראל - הקדימו נעשה לנשמע.

The Jewish people are likened to an apple tree because of their unconditional acceptance of the Torah. Just like it would “make sense” for the apple tree’s leaf to grow before the fruit starts to bud, it would “make sense” for the Jewish people to understand the mitzvot before committing themselves to performing them. In recognition of our great love for His Torah, God praises the Jewish people by comparing them to the apple tree. As such, the apple is a symbol of our special relationship with God.

ii. The Source from a Biblical Blessing

The apple also hints to a significant episode in the Torah. Our forefather Yaakov (Jacob), pretending to be his own twin brother Esav (Esau), secured special blessings from his father, Yitzchak. In one of these blessings, Yitzchak makes an allusion to the scent of the apple orchard. On Rosh HaShanah, we too wish to partake of this blessing.

1. Bereishit (Genesis) 27:27; Talmud Bavli, Ta’anit 29b – Yitzchak blessed Yaakov for having the fragrance of an apple orchard.

And [Yaakov] came closer, and [Yitzchak] kissed him, and he smelled the fragrance of his garments, and he blessed him, and he said, “Behold, the aroma of my son is like the fragrance of a field, which the Lord has blessed!”

Ta’anit 29b

Rabbi Yehudah the son of Rabbi Shmuel bar Shilat said in the name of Rav: [this refers to the] the smell of an apple orchard.

ויגש וישק לו וירח את ריח בגדיו ויברכהו ויאמר ראה
ריח בני כריח שדה אשר ברכו יקוק:

אמר רב יהודה בריה דרב שמואל בר שילת משמיה
דרב: כריח שדה של תפוחים.

2. Rabbi Moshe Isserles, Darchei Moshe, Orach Chaim 583:3 – Eating apples on Rosh HaShanah reflects a desire to partake of Yitzchak’s blessing.

It is written in the Maharil that the reason we eat an apple on Rosh HaShanah is to remind ourselves of the apple fields referred to in the Torah when Yitzchak blessed Yaakov, “Behold, the smell of my son is like the smell of a field which the Lord has blessed” (Bereishit 27:27).

כתב במהרי"ל [מנהגים הל' ר"ה סימנים וז,]... וזו
שלוקחין תפוח כדי לרמוז על שדה תפוחים הידוע
הנרמז במקרא [בראשית כז: כז] ראה ריח בני כריח
שדה עכ"ל מהרי"ל.

3. Vilna Gaon, Biur HaGra, Orach Chaim 583:3 – We look to be blessed, just like Yaakov was blessed by Yitzchak on Rosh HaShanah.

[It is fitting to eat an apple] as it is written, “His fruit is sweet to my palate” (Shir HaShirim 2:3). Furthermore, it is written “Like the fragrance of a field ...” which is explained as the aroma of a field of apples. It is well known that these blessings were given on Rosh HaShanah.

ע"ש ופריו מתוק לחכי וכמ"ש כריח שדה ומתרגמינן
חקל תפוחים והיה בר"ה כידוע:

4. [Rabbi Mordechai Kornfeld, Apples and Honey, dafyomi.shemayisrael.co.il](https://dafyomi.shemayisrael.co.il) – The apple expresses the purity of our essence.

The Talmud (Sanhedrin 37a) tells us that instead of translating the verse, “Yitzchak smelled the scent of Yaakov’s ‘garments’ (*b’gadav*),” we should read, “Yitzchak smelled the scent of Yaakov’s ‘rebellious children’ (*bog’dav*).” Even the rebellious children of Yaakov let off a scent as sweet as that of the apple orchard. The context of this teaching is one of repentance. Although he may have transgressed terribly, a Jew’s repentance is always imminent.

When Yitzchak smelled the scent of an apple orchard, he realized that Yaakov’s children were truly worthy of blessing. He saw in the sweet scent of apples an omen that even when Yaakov’s children become entrenched in sin, they have the ability to swiftly extract themselves from their plight. Love of God was so much a part of Yaakov that he passed that love along to his children as an almost hereditary trait. This ability to love God and return to Him from any distance is represented by the scent of an apple orchard.

Similarly, we remind ourselves by dipping an apple on Rosh Hashanah eve, that no matter how much we sin, we have the “scent of the apple orchard” about us. We can quickly redeem ourselves if we but wake up our inner longing for God. Then we will be worthy of the blessings of God!

KEY THEMES OF SECTION I:

- ⌘ The Talmud records the custom of bringing certain symbolic foods to the table on Rosh HaShanah as good omens. Shortly thereafter, in the period of the Geonim, the practice arose to recite specific benedictions over these foods in the form of play on words that wish for good tidings.
- ⌘ These symbolic foods are a way of starting off the year on a positive note and they serve the purpose of focusing our attention on the meaning of Rosh HaShanah even during the meal.
- ⌘ The specific custom of eating apples and honey on Rosh HaShanah, besides being an omen for a sweet New Year, also alludes to the receiving of the Torah at Sinai and the blessing Yitzchak gave to Yaakov on Rosh HaShanah.

SECTION II. THE CUSTOM OF TASHLICH

In the afternoon of the first day of Rosh HaShanah it is customary to walk to a body of water (preferably containing fish) and recite the Tashlich prayer service.

PART A. CASTING AWAY TRANSGRESSIONS

The text of the Tashlich prayer begins with the last three verses from the prophet Michah. From these verses themselves we learn that the meaning of this custom is a symbolic casting away of our transgressions.

1. **Michah 7:19 with Metzudos David – We ask God to ignore our sins as if we had cast them to the depths of the sea.**

He will again be merciful unto us; He will suppress our iniquities; And cast into the depths of the sea all their sins.

Metzudos David

“And cast” – This means to say that [God] should not recall [our sins] in order to punish us on account of them, as if we threw them into the depths of the sea where they will never be seen again.

ישוב ירחמנו יכבש עונותינו ותשליך במצלות ים כל
חטאתם:

ותשליך וגו' - ר"ל לא תזכור לענוש עליהם כאלו
השלתם בעומק הים שאינם נראים:

2. **Tashlich Prayer, Machzor Rosh HaShanah: Michah 7: 18-20 – Tashlich symbolizes our hope that God will overlook our transgressions.**

Who is like You, God, Who removes iniquity and overlooks transgression for the remainder of His inheritance? He does not remain angry forever because He desires kindness. He will once again be merciful to us, and He will suppress our iniquities; and You will cast all of their iniquities into the depths of the sea.

Give truth to Yaakov, kindness to Avraham (Abraham), as You swore to our ancestors from ancient times.

מי אל כמוך נושא עון ועובר על פשע לשארית נחלתו
לא תחזיק לעד אפו כי חפץ חסד הוא:
ישוב ירחמנו יכבש עונותינו:
ותשליך במצלות ים כל חטאתם:

תתן אמת ליַעקב חסד לאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ
לאבותינו מימי קדם:

In asking God to overlook our sins we are not just asking for special treatment. Rather, Tashlich is a statement about who we are and how we relate to the fact that we sin.

3. **Rabbi Osher Chaim Levene, Yom Kippur, Seir HaMishtaleach, Torah.org – Which transgressions can be symbolically cast away at Tashlich?**

The sins of the Jewish people are, in truth, extraneous to their being. Iniquity is not deeply entrenched within the Jew; when he errs, these are only minor lapses that can easily be rectified. Our misdemeanors can be brushed off. They can be cast away [represented by the Tashlich ritual casting away of our sins into the sea] because they are foreign.

4. **Rabbi Dovid Orlofsky, The Secret of Tashlich, www.ohr.edu – Tashlich shows that we view our sins as external to our intrinsic nature.**

A number of years ago I was spending Rosh HaShanah in the yeshivah where I was teaching, and we went in search of Tashlich. We followed the natives to a local park where there was a large yellow metal box. Inside, we were told, was a well. I emptied my pockets and began reciting the verses when one of my students came over to me. Sadly, he had never seen Tashlich. “What exactly are we doing here, Rabbi?” he asked innocently. “We are casting our sins into the water,” I responded. He looked at me in disbelief. “You’re kidding, right? I mean, won’t they just bounce off the box?” That made me stop, and together we stared at the box.

I guess when there is an actual river there, it's a little easier to imagine you're throwing your sins into the water. But does that make any more sense? How can we just throw away our sins? Don't we have to repent? Don't we have to resolve to change, to become better people? Does this mean I don't have to go to synagogue anymore and listen to the cantor?

When a person goes into the High Holidays, it's really easy to feel a strong sense of despair. The odds are that you are not going to change into the perfect person over the next ten days. Some will even express it in Miltonian terms – "I'm going to burn anyway, I might as well have a good time before I go." As long as people see themselves as bad, there is no hope that they will ever change. But if instead we view our sins as something external, something that's not us, but rather a terrible burden that we are carrying through our lives, then we can think of ways to rid ourselves of them. To undo the wrong that we've done, to break unhealthy habits and to focus on how to become the people we really are.

That, I believe, is the secret of Tashlich. On the first night of Rosh HaShanah we don't just say: "Have a sweet year," we *taste* a sweet year. We eat challah and a sweet apple dripping with honey. We want a sensory experience of sweetness to help us focus. Likewise, on the first day of Rosh HaShanah we go through the motions of casting off our sins.

We have to understand that our sins are not us, but a burden we carry. And we're tired of them. And just as we can cast off our sins symbolically, we can cast them off in reality – if we want to.

PART B. THE AKEIDAH CONNECTION

Tashlich is another way of focusing on the *Akeidah* (Binding of Isaac) and inspiring ourselves to emulate the determination and self-sacrifice of our greatest ancestors.

1. Midrash Tanchuma, Parshat Vayera 22 – Not even a raging river could keep Avraham from performing the Akeidah.

[When Avraham went to take his son Yitzchak to the Akeidah] the Satan appeared in the form of a river in order to prevent the performance of the mitzvah. Avraham entered the river up to his knees and told Yitzchak to follow him. He had reached halfway through the river when the water reached his neck and he cried out, "Save me, God, for the waters have reached my soul" (Tehillim/Psalms 69:2).

"If Yitzchak or I were to drown who would perpetuate Your teachings?" God replied, "Through you I will establish My name in the world," whereupon the river ran dry and they stood on land.

הלך ונעשה לפניו נהר גדול מיד ירד אברהם לתוך המים והגיעו עד ברכיו אמר לנעריו בואו אחרי ירדו אחריו כיון שהגיעו עד חצי הנהר הגיעו המים עד צוארו באותה שעה תלה אברהם עיניו לשמים אמר לפניו רבש"ע... ועכשיו באו מים עד נפש.

אם אני או יצחק בני טובע מי יקים מאמריך על מי יתיחד שמך א"ל הקב"ה חייך שעל ירך יתיחד שמי בעולם... ויבש הנהר ועמדו ביבשה.

2. Rabbi Moshe Isserles, Darchei Moshe, Orach Chaim 583:2 – We pray that God show us mercy on Rosh HaShanah as He did to Avraham on his way to the Akeidah.

It is written in the Maharil that we are accustomed to walk to a river [on Rosh HaShanah afternoon] and recite "He will again be

כתב מהרי"ל [מנהגים הל' ר"ה ס' ט] שנהגים לילך אל הנהר ולומר "תשוב תרחמנו" וגו' משום דאיתא

merciful to us” (Michah 7:18) since it is written in the Midrash [Tanchuma] that it reminds us of the Akeidah. When Avraham was on his way to sacrifice Yitzchak, he crossed a river whose waters came up to his neck. He prayed, “Save me, for the water has reached my soul.”

במדרש [תנחומא וירא כב] זכר לעקידה שעבר אברהם במים עד צווארו ואמר "הושיעה ה' כי באו מים עד נפש" עכ"ל.

PART C. THE PRESENCE OF FISH

The Tashlich service should preferably be performed next to a body of water containing fish. Relating to fish as a metaphor for blessing has Biblical roots.

1. Bereishit 48:16 with Rashi – Yaakov blessed Yosef’s children that they should multiply like fish.

May the angel that redeems me from all evil bless the lads, and may my name be declared upon them – and the names of my forefathers Avraham and Yitzchak – and may they proliferate abundantly like fish within the land.

Rashi

Like those kind of fish that multiply rapidly and the evil eye has no dominion over them.

המלאך הגאל אתי מכל רע יברך את הנערים ויקרא בהם שמי ושם אבתי אברהם ויצחק וידגו לרב בקרב הארץ:

רש"י:

כדגים הללו שפרים ורבים ואין עין [הרע] שולטת בהם:

2. Rabbi Moshe Isserles, Darchei Moshe, Orach Chaim 583:2 – The analogy of fish and the Jewish people.

The idea (above) is also cited in [Ta’amei] HaMinhagim, but there it adds that one should be able to see the fish. Perhaps this is a sign that the Evil Eye does not rule over us and that we should be fruitful and multiply like fish.

וכ"ה במנהגים [מהר"א טירנא, ר"ה ד"ה ושי"צ] אלא שהוסיף שרואין דגים חיים ואפשר שהוא לסימן שלא תשלוט בנו עין הרע ונפרה ונרבה כדגים.

The presence of fish can also inspire us to engage in *teshuvah* (introspection and repentance).

3. Rabbi Avraham Yitzchak Sperling, Ta’amei HaMinhagim 724 – The lesson of fish should arouse us to repent.

There should be fish [in the water where Tashlich is performed]. Man is compared to fish: just as fish can suddenly be caught in a fisherman’s net, so too can man be suddenly caught in the “traps” of death and judgment. Therefore, he should engage in *teshuvah* more frequently.

וצריך שיהיה בו דגים, לזכור שבני אדם משולים לדגים שנאחזים במצודה פתאום כך בני אדם נאחזים במצודות המות והדין, ומתוך כך יהרהר יותר בתשובה (מהר"ם יפה)

KEY THEMES OF SECTION II:

- ∞ The Tashlich prayer service performed next to a body of water is a symbolic act of casting our sins away. As such, it is also a statement to God that we are essentially good, that our sins are merely external trappings.
- ∞ Tashlich is yet another Rosh HaShanah custom that focuses us on the Akeidah.
- ∞ The preference to have fish in the water expresses our hopes for a blessed year and can serve to inspire us to do teshuvah.

CLASS SUMMARY:

WHY DO WE EAT SYMBOLIC FOODS KNOWN AS SIMANIM ON ROSH HASHANAH? ARE WE SUPERSTITIOUS?

- ∞ We do not eat these foods out of superstition. We serve these symbolic foods during the meal to focus our attention on the meaning of the holiday even while not actively engaged in prayer or study.

WHAT DO WE HOPE TO ACHIEVE BY EATING THE SIMANIM?

- ∞ We view the simanim as an aid to starting out the year on the right foot with positive thoughts and high hopes.

WHAT IS THE CUSTOM OF TASHLICH? WHO ARE WE KIDDING WHEN WE “THROW” OUR SINS AWAY?

- ∞ We obviously do not believe that changing our ways is as easy as throwing a piece of bread into a body of water. Nevertheless, this symbolic act serves to make the statement that we view sins as external to who we really are, as if they are mere crumbs in our pockets.
- ∞ Tashlich also relates to the Akeidah; we pray that God show us mercy on Rosh HaShanah as He did to Avraham on his way to the Akeidah when he was impeded by water.

WHY DO WE PREFER TO DO TASHLICH WHERE THERE ARE FISH?

- ∞ Performing the service at a site where there are fish expresses our desire to partake of the blessings of our forefathers – we should be fruitful and multiply like fish.
- ∞ The fish can also inspire us to do teshuvah when we contemplate getting caught in a “net of judgment.”