

Prayers of Renewal

Biblical Inspirations in the Liturgy of Yamim Noraim

Cass #2 Selichot and Nechemia's Rosh Hashana

adinablaustein@gmail.com

Rosh Hashana

Leviticus 23:23-25

(23) ה' spoke to Moses, saying: (24) Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. (25) You shall not work at your occupations; and you shall bring an offering by fire to ה'.

ויקרא כ"ג:כ"ג-כ"ה

(כג) וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: (כד)
 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ
 הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן
 זְכָרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ: (כה)
 כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם
 אֹשֶׁה לַה': {ס}

Rosh Hashana

Numbers 29:1-9

(1) In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. **a day when the horn is sounded Or “a day of festivity.”* (2) You shall present a burnt offering of pleasing odor to ה': one bull of the herd, one ram, and seven yearling lambs, without blemish. (3) The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, (4) and one-tenth for each of the seven lambs. (5) And there shall be one goat for a sin offering, to make expiation in your behalf— (6) in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to God

במדבר כ"ט:א'-ט'

(א) וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא-קֳדָשׁ יִהְיֶה לָכֶם כָּל-מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם: (ב) וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַה' פֶּרֶךְ-בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם: (ג) וּמִנְחֹתָם סֵלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר שְׁנֵי עֶשְׂרֹנִים לְאֵיל: (ד) וַעֲשִׂרוֹן אֶחָד לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: (ה) וְשְׁעִיר-עֲזִים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם: (ו) מִלֶּבֶד עֹלֹת הַחֹדֶשׁ וּמִנְחֹתָהּ וְעֹלֹת הַתָּמִיד וּמִנְחֹתָהּ וְנֹסְפֵיהֶם כַּמִּשְׁפָּט לְרִיחַ נִיחֹחַ אֲנִישָׁה לַה':

{ס}

Foundational texts for Selichot #1

<p>Hashem passed before him and proclaimed: “Hashem Hashem a God compassionate and gracious, slow to anger, abounding in kindness faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and the iniquity of parents upon children and children’s children, upon the third and fourth generations.”</p>	<p>שמות לד (ה) ! יְרַד יְהוָה בְּעַנְן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה: (ו) ! יַעֲבֹר יְהוָה אֶל-עַל-פְּנֵי וַיִּקְרָא יְהוָה אֶל יְהוָה אֵל נִשָּׂא עֵינָיו וַפְּשַׁע וַחֲטָאָה וְנִקְּהָ לֹא יִנְקְהָ פִקֵּד אֶל עֵינֵי אָבוֹת עַל- בָּנִים וְעַל-בְּנֵי בָנִים עַל-שְׁלֵשִׁים וְעַל-רִבְעִים:</p>
--	---

Foundational texts for Selichot #2

Daniel Chapter 9

O Lord, as befits Your abundant benevolence, let Your wrathful fury turn back from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a mockery among all who are around us. “O our God, hear now the prayer of Your servant and his plea, and show Your favor to Your desolate sanctuary, for the Lord’s sake. Incline Your ear, O my God, and hear; open Your eyes and see our desolation and the city to which Your name is attached. Not because of any merit of ours do we lay our plea before You but because of Your abundant mercies.

דניאל ט:יח

(טז) אֲדֹנָי כְּכֹל־צְדָקוֹתֶיךָ יֵשׁב־גַּא אַפְּךָ וְחַמְתָּךְ מֵעִירֶךָ יְרוּשָׁלַם
 הַר־קְדוֹשְׁךָ כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ
 לְחַרְפָּה לְכֹל־סְבִיבֹתֵינוּ: (יז) וְעַתָּה | שְׁמַע אֱלֹהֵינוּ אֶל־תַּפְּלוֹת
 עַבְדֶּךָ וְאֶל־תַּחֲנוּנָיו וְהֵאֵר פְּנֵיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמַם לְמַעַן
 אֲדֹנָי: (יח) הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע פִּקְחָה [פְּקוּחָה] עֵינֶיךָ
 וְרָאֵה שְׁמַמְתֵּינוּ וְהִעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ כִּי לֹא עַל
 צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ
 הִרְבִּים.

Text of Selichot

הקהל אומרים:

The Congregation says:

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְדַבַּרְךָ:

“And Adonoy said, I have pardoned [them] as you have asked.”

ה

ט ה אלהי אֶזְנֶךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ כִּי לֹא עַל צְדָקֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעְנָה, אֲדֹנָי

Incline Your ear, my God, and hear, open Your eyes and behold our desolate places, and the city which is called by Your Name; for it is not on account of our righteousness that we let fall our supplication before You, but because of Your great mercy. My Master, hear! My Master, pardon! My Master, listen and take action, do not delay! For Your sake, my God, because Your Name is proclaimed over Your city and over Your people.

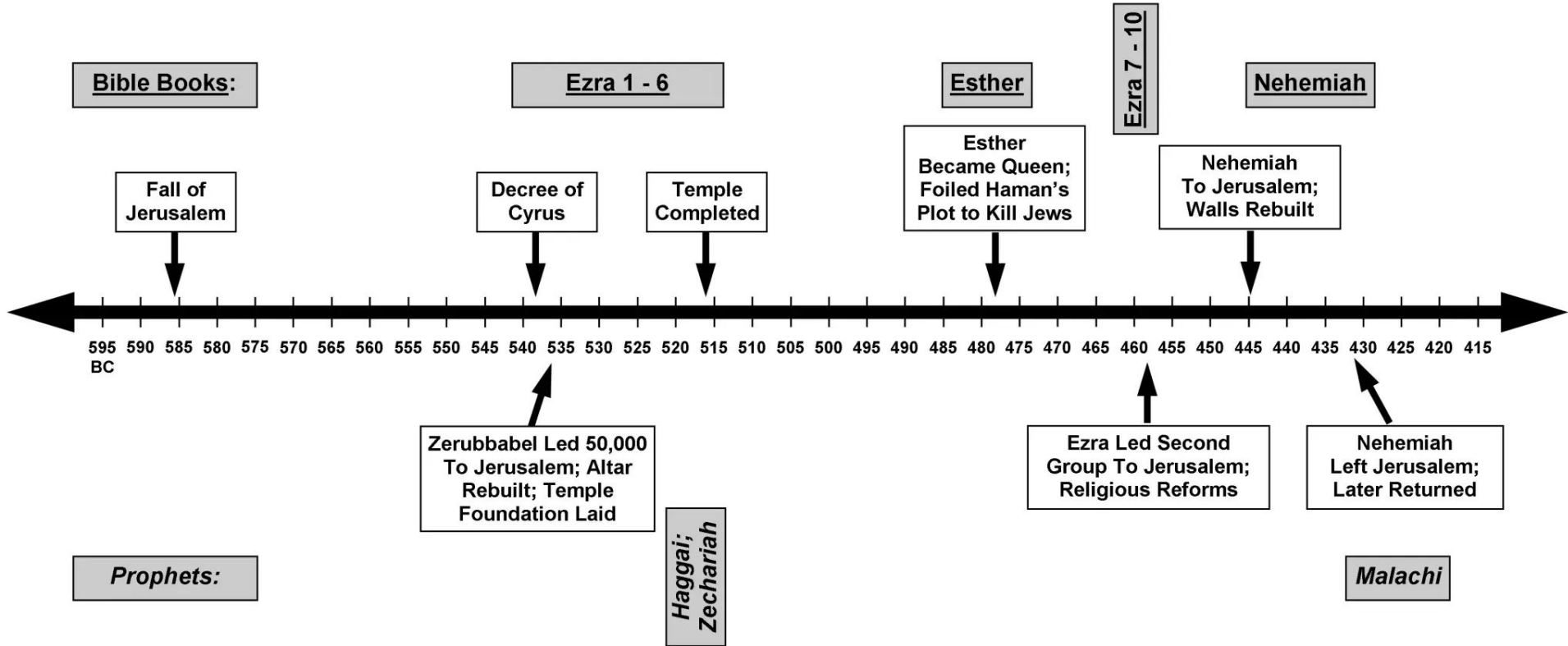
סֶלַח לָנוּ אֱבִינוּ כִּי חָטְאֵנוּ. מַחֵל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב חַסֵּד לְכֹל קוֹרְאֶיךָ:
אֵל

תָּבֹא בְּמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַק לְפָנֶיךָ כָּל חַי: תָּבֹא לְפָנֶיךָ תִּפְלִיתָנוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנִיתָנוּ: תָּבוֹא לְפָנֶיךָ אֲנִקֶּת אֲסִיר כְּגֹדֶךָ
Pardon us our Father, for we have sinned, forgive us our King, for we have transgressed. “For You, my Master, are good and forgiving, and abounding in kindness to all who call upon You.”

כְּרַחֵם אֲבֵ עַל

בְּנִים כִּן תִּרְחַם יְהוָה עָלֵינוּ: לִיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרַכְתֶּךָ סֶלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה: יְהוָה צַ
Do not enter into judgment with us, for no living soul will be justified before You. Let our prayer come before You and be not concealed from our supplication. Let come before You, the groans of the prisoners, according to Your great might release those doomed to die. My Master, hear our voice. Let Your ears be attentive to the voice of our supplication. Let Your ears be attentive and let Your eyes be open—to the plight of Your people Israel.

Timeline of Ezra, Nehemiah, and Esther



Ezra 1

(1) In the first year of King Cyrus of Persia, when the word of the LORD spoken by Jeremiah was fulfilled, *aCf. Jer. 29.10*. the LORD roused the spirit of King Cyrus of Persia to issue a proclamation throughout his realm by word of mouth and in writing as follows: (2) “Thus said King Cyrus of Persia: The LORD God of Heaven has given me all the kingdoms of the earth and has charged me with building Him a house in Jerusalem, which is in Judah.

(א) ובשנת אחת לכורש מלך פרס לכלות
 דבר-ה' מפני ירמיה הנביא ה' את-רוח כרש
 מלך-פרס ויעבר-קול בכל-מלכותו וגם-
 במכתב לאמר: (ב) כה אמר כרש מלך
 פרס כל ממלכות הארץ נתן לי ה' אלקי
 השמים והוא פקד עלי לבנות-לו בית
 בירושלם אשר ביהודה:



Ex[alted Marduk, Enlil-of-the-Go]ds, relented. He changed his mind about all the settlements whose sanctuaries were in ruins,

1. and the population of the land of **Sumer** and **Akkad** who had become like corpses, and took pity on them. He inspected and checked all the countries,
2. seeking for the upright king of his choice. He took the hand of Cyrus, king of the city of Anshan, and called him by his name, proclaiming him aloud for the kingship over all of everything

I am Cyrus, king of the universe, the great king, the powerful king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world,

. I collected together all of their people and returned them to their settlements,

(1) The narrative of Nehemiah son of Hacaliah:

In the month of Kislev of the twentieth year, *a.l.e., of King Artaxerxes; cf. 2.1.* when I was in the fortress of Shushan, (2) Hanani, one of my brothers, together with some men of Judah, arrived, and I asked them about the Jews, the remnant who had survived the captivity, and about Jerusalem. (3) They replied, “The survivors who have survived the captivity there in the province are in dire trouble and disgrace; Jerusalem’s wall is full of breaches, and its gates have been destroyed by fire.” (4) When I heard that, I sat and wept, and was in mourning for days, fasting and praying to the God of Heaven. (5) I said, “O LORD, God of Heaven, great and awesome God, who stays faithful to His covenant with those who love Him and keep His commandments! **(6) Let Your ear be attentive and Your eyes open to receive the prayer of Your servant that I am praying to You now, day and night, on behalf of the Israelites, Your servants, confessing the sins that we Israelites have committed against You, sins that I and my father’s house have committed.** (7) We have offended You by not keeping the commandments, the laws, and the rules that You gave to Your servant Moses. **(8) Be mindful of the promise You gave to Your servant Moses: ‘If you are unfaithful, I will scatter you among the peoples;**

נחמיה א' א'-ח'

(א) דברי נחמיה בן-חכליה ויהי בחדש-כסלו שנת עשרים ואני הניתי בשושן הבירה: (ב) ויבא חנני אחד מאתי הוא ואנשים מיהודה ואשאלם על-היהודים הפליטה אשר-נשארו מן-השבי ועל-ירושלם: (ג) ויאמרו לי הנשארים אשר-נשארו מן-השבי שם במדינה ברעה גדלה ובחרפה וחומת ירושלם מפוצת ושעריה נצתו באש: (ד) ויהי כשמעני את-הדברים האלה ישבתי ואבכה ואתאבלה ימים ואתי צם ומתפלל לפני אלקי השמים: (ה) ואמר אגא ה' אלקי השמים האל הגדול והנורא שמר הברית וחסד לאהבו ולשמרי מצותיו: (ו) תהי נא אזנה-קשבת ועיניך פתוחות לשמע אל-תפלת עבדך אשר אנכי מתפלל לפניך היום יומם ולילה על-בני ישראל עבדיך ומתודה על-חטאות בני-ישראל אשר חטאנו לך ואני ובית-אבי חטאנו: (ז) תבל תבלנו לך ולא-שמרנו את-המצות ואת-החקים ואת-המשפטים אשר צוית את-משה עבדך: (ח) זכר-נא את-הדבר אשר צוית את-משה עבדך לאמר אתם תמעלו אני אפיץ אתכם בעמים:

Nehemiah Chapter 2

In the month of Nisan, in the twentieth year of King Artaxerxes, wine was set before him; I took the wine and gave it to the king—I had never been out of sorts in his presence.

The king said to me, “How is it that you look bad, though you are not ill? It must be bad thoughts.” I was very frightened,

וַיְהִי | בְּחֹדֶשׁ נִסָּן שְׁנַת עֶשְׂרִים לְאַרְתַּחְשַׁשְׁטָא
הַמֶּלֶךְ יָיִן לְפָנָיו וְאַשָּׁא אֶת־הַיַּיִן וְאַתְּנָהּ לְמֶלֶךְ
וְלֹא־הָיִתִי רַע לְפָנָיו:
וַיֹּאמֶר לִי הַמֶּלֶךְ מִדּוֹעַ | פָּנָי רָעִים וְאַתָּה אֵינְךָ
חוֹלָה אֵין זֶה כִּי־אִם רַע לֵב וְאַיֶּרָא הַרְבֵּה מְאֹד:

Nehemiah 4

נחמיה ד'

(1) When Sanballat and Tobiah, and the Arabs, the Ammonites, and the Ashdodites heard that healing had come to the walls of Jerusalem, that the breached parts had begun to be filled, it angered them very much, (2) and they all conspired together to come and fight against Jerusalem and to throw it into confusion. .. (10) From that day on, half my servants did work and half held lances and shields, bows and armor. And the officers stood behind the whole house of Judah (11) who were rebuilding the wall. The basket-carriers were burdened, doing work with one hand while the other held a weapon. (12) As for the builders, each had his sword girded at his side as he was building. The trumpeter stood beside me. (13) I said to the nobles, the prefects, and the rest of the people, “There is much work and it is spread out; we are scattered over the wall, far from one another. (14) When you hear a trumpet call, gather yourselves to me at that place; our God will fight for us!”

(א) ויהי כאשר שמע סנבלט וטוביה והערבים והעמנים והאשדודים כִּי־עֲלְתָה אַרְוֹכָה לַחֲמוֹת יְרוּשָׁלַם כִּי־הִתְּלוּ הַפְּרָצִים לְהַסְתֵּם וַיַּחַר לָהֶם מְאֹד:
 (ב) וַיִּקְשְׁרוּ כָלֶם יַחְדָּו לְבוֹא לְהִלָּחֵם בִּירוּשָׁלַם וּלְעֲשׂוֹת לוֹ תוֹעָה: ... (י) וַיְהִי ׀ מִן־הַיּוֹם הַהוּא חָצִי נֹעֲרֵי עֲשִׂים בְּמִלְאָכָה וְחָצִים מַחֲזִיקִים וְהָרַמָּתִים הַמְּגִנִים וְהַקְּשָׁתוֹת וְהַשְּׂרִיגִים וְהַשְּׂרִים אַחֲרֵי כָל־בַּיִת יְהוּדָה: (יא) הַבּוֹנִים בַּחוּמָה וְהַנְּשָׂאִים בְּסֹכֶל עִמְשִׂים בְּאַחַת יָדוֹ עֹשֶׂה בְּמִלְאָכָה וְאַחַת מִתְּזַקֶּת הַשְּׁלַח: (יב) וְהַבּוֹנִים אִישׁ חֶרֶב וְאִסוּרִים עַל־מִתְּנִיּוֹ וּבּוֹנִים וְהַתּוֹקֵעַ בַּשּׁוֹפָר אֶצְלִי: (יג) וְאֹמֵר אֶל־הַחֲרִים וְאֶל־הַסְּגָנִים וְאֶל־יֵתֵר הָעָם הַמְּלָאכָה הַרְבֵּה וּרְחֻבָה וְאַנְחֵנוּ נִפְרָדִים עַל־הַחוּמָה רְחוּקִים אִישׁ מֵאַחֵיו: (יד) בְּמִקּוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת־קוֹל הַשּׁוֹפָר שָׁמָּה תִקְבְּצוּ אֵלַיִנוּ אֶלְקֵינוּ יִלָּחֵם לָנוּ:

Nehemiah 8

(1) the entire people assembled as one man in the square before the Water Gate, and they asked Ezra the scribe to bring the scroll of the Teaching of Moses with which the LORD had charged Israel. (2) On the first day of the seventh month, Ezra the priest brought the Teaching before the congregation, men and women and all who could listen with understanding. (3) He read from it, facing the square before the Water Gate, from the first light until midday, to the men and the women and those who could understand; the ears of all the people were given to the scroll of the Teaching. (8) They read from the scroll of the Teaching of God, translating it and giving the sense; so they understood the reading. (9) Nehemiah the Tirshatha, Ezra the priest and scribe, and the Levites who were explaining to the people said to all the people, "This day is holy to the LORD your God: you must not mourn or weep," for all the people were weeping as they listened to the words of the Teaching. (10) He further said to them, "Go, eat choice foods and drink sweet drinks and send portions to whoever has nothing prepared, for the day is holy to our Lord. Do not be sad, for your rejoicing in the LORD is the source of your strength." (11) The Levites were quieting the people, saying, "Hush, for the day is holy; do not be sad." (12) Then all the people went to eat and drink and send portions and make great merriment, for they understood the things they were told....

(א) וַיֵּאסְפוּ כָּל־הָעָם כְּאִישׁ אֶחָד אֶל־הַרְחֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם וַיֹּאמְרוּ לְעֹזְרָא הַסֹּפֵר לְהָבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוְּתָהּ ה' אֶת־יִשְׂרָאֵל: (ב) וַיָּבִיא עֹזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקְּהָל מֵאִישׁ וְעַד־אִשָּׁה וְכָל מִבִּין לְשִׁמְעַע בְּיוֹם אֶחָד לַחֲדָשׁ הַשְּׁבִיעִי: (ג) וַיִּקְרָא־בוֹ לִפְנֵי הַרְחֹב אֲשֶׁר וּלְפְנֵי שַׁעַר־הַמַּיִם מִן־הָאוֹר עַד־מַחֲצִית הַיּוֹם גִּגַּד הָאֲנָשִׁים וְהַנְּשִׁים וְהַמְּבִינִים וְאֲזַנֵּי כָּל־הָעָם אֶל־סֵפֶר הַתּוֹרָה: ... (ח) וַיִּקְרָאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מִפָּרֶשׁ וְשׁוֹם שִׁכָּל וַיְבִינּוּ בַמִּקְרָא: {פ}

(ט) וַיֹּאמֶר נְחֻמְיָה הוּא הַתְּרַשְׁתָּא וְעֹזְרָא הַכֹּהֵן וּלְפָנָיו הַסֹּפֵר וְהַלְוִיִּם הַמְּבִינִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קֹדֶשׁ־הוּא לַה' אֱלֹהֵיכֶם אֲלֵ־תִתְּאָבְלוּ וְאֲלֵ־תִבְכוּ כִּי בּוֹכִים כָּל־הָעָם כְּשָׁמְעִם אֶת־דְּבַרֵי הַתּוֹרָה: (י) וַיֹּאמֶר לָהֶם לְכוּ אֲכָלוּ מִשְׂמְנַיִם וּשְׂתוּ מִמַּתְּקִים וּשְׁלַחוּ מְנוּחַ לְאִין נָכוֹן לוֹ כִּי־קִדּוֹשׁ הַיּוֹם לְאֲדַגְּבוּ וְאֲלֵ־תַעֲצְבוּ כִּי־חֲדַנְתָּ ה' תִּיא מְעַזְבֶּם: (יא) וְהַלְוִיִּם מַחֲשִׁים לְכָל־הָעָם לֵאמֹר הִסּוּ כִּי הַיּוֹם קֹדֶשׁ וְאֲלֵ־תַעֲצְבוּ: (יב) וַיִּלְכוּ כָּל־הָעָם לֶאֱכֹל וּלְשִׁתּוֹת וּלְשַׁלַּח מְנוּחַ וּלְעֲשׂוֹת שְׂמֵחָה גְדוּלָה כִּי הִבִּינוּ בְּדַבְרֵי אֲשֶׁר הוֹדִיעוּ לָהֶם: {פ} ...

Nehemiah 9

(1) On the twenty-fourth day of this month, the Israelites assembled, fasting, in sackcloth, and with earth upon them. (2) Those of the stock of Israel separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers. ... (9) You took note of our fathers' affliction in Egypt, and heard their cry at the Sea of Reeds. (10) You performed signs and wonders against Pharaoh, all his servants, and all the people of his land, for You knew that they acted presumptuously toward them. You made a name for Yourself that endures to this day. (11) You split the sea before them; they passed through the sea on dry land, but You threw their pursuers into the depths, like a stone into the raging waters. (12) "You led them by day with a pillar of cloud, and by night with a pillar of fire, to give them light in the way they were to go. (13) You came down on Mount Sinai and spoke to them from heaven; You gave them right rules and true teachings, good laws and commandments. (14) You made known to them Your holy sabbath, and You ordained for them laws, commandments and Teaching, through Moses Your servant. (15) You gave them bread from heaven when they were hungry, and produced water from a rock when they were thirsty. You told them to go and possess the land that You swore to give them. (16) But they—our fathers—acted presumptuously; they stiffened their necks and did not obey Your commandments. (17) Refusing to obey, unmindful of Your wonders that You did for them, they stiffened their necks, and in their defiance resolved to return to their slavery. But You, being a forgiving God, gracious and compassionate, long-suffering and abounding in faithfulness, did not abandon them

(א) וביום עשרים וארבעה לחודש הזה נאספו בני־ישראל בצום ובשקים ואדמה עליהם: (ב) ויבדלו יִשְׂרָאֵל מִכָּל גֵּי נֹכַר ויעמדו ויתודו על־חטאתיהם ועונות אבותיהם: ... (ט) ואת־עני אבותינו במצרים ואת־זעקתם שמעת על־ים־סוף: (י) ואתָן אלה ומפתים בפרעה ובכל־עבדיו ובכל־עם ארצו כי ידעת כי הזידו עליהם ותעש־לָהֶם שם כהיום הזה: (יא) והים בקעת לפנייהם ויעברו בתוך־הים ביבשה ואת־רדפיהם השלכת במצולת פ־מוֹ־אָבֹן בַּיָּם עַיִם: (יב) ובעמוד עָנָן הִנַּחֲתָם יוֹמָם ובעמוד אֵשׁ לַיְלָה לְהַאֲרִיר לָהֶם אֶת־הַדָּרָךְ אֲשֶׁר יִלְכוּ־בָהּ: (יג) ועל ה־ר־סיני ירדת ודבר עמהם משמים ואתָן ואתָן להם משפטים ישרים ותורות אמת חקים ומצות טובים: (יד) ואת־שֶׁבֶת קִדְשָׁךְ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקִּים וְתוֹרָה צִוִּיתָ לָהֶם בְּיַד מֹשֶׁה עַבְדְּךָ: (טו) וְלָחֶם מִשָּׁמַיִם נָתַתָּה לָהֶם לְרַעֲבָם וּמַיִם מִסֶּלַע הוֹצֵאתָ לָהֶם לְצִמְאָם וְתַאֲמַר לָהֶם לְבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁאַתָּ אֶת־יְדֹךָ לָתֵת לָהֶם: (טז) וְהֵם וְאֲבֹתֵינוּ הִזְיָדוּ וַיִּקְשׁוּ אֶת־עַרְפָּם וְלֹא שָׁמְעוּ אֶל־מְצֻוֹתֶיךָ: (יז) וַיִּמְאַנּוּ לִשְׁמֹעַ וְלֹא־זָכְרוּ נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׁוּ אֶת־עַרְפָּם וַיִּתְנַוּ־רָאשׁ לְשׁוֹב לְעַבְדְּתָם בַּמַּרִּים וְאַתָּה אֱלֹהֵינוּ סְלִיחוֹת חַנּוּן וְרַחוּם אֲרַב־אֲפִים וְרַב־חַסֵּד [חַסֵּד] וְלֹא עֲזַבְתָּם:)

(18) Even though they made themselves a molten calf and said, ‘This is your God who brought you out of Egypt,’ thus committing great impieties, (19) You, in Your abundant compassion, did not abandon them in the wilderness. The pillar of cloud did not depart from them to lead them on the way by day, nor the pillar of fire by night to give them light in the way they were to go. (20) You endowed them with Your good spirit to instruct them. You did not withhold Your manna from their mouth; You gave them water when they were thirsty. (21) Forty years You sustained them in the wilderness so that they lacked nothing; their clothes did not wear out, and their feet did not swell..... (25) They captured fortified cities and rich lands; they took possession of houses filled with every good thing, of hewn cisterns, vineyards, olive trees, and fruit trees in abundance. They ate, they were filled, they grew fat; they luxuriated in Your great bounty. (26) Then, defying You, they rebelled; they cast Your Teaching behind their back. They killed Your prophets who admonished them to turn them back to You; they committed great impieties. (27) “You delivered them into the power of their adversaries who oppressed them. In their time of trouble they cried to You; You in heaven heard them, and in Your abundant compassion gave them saviors who saved them from the power of their adversaries.30) You bore with them for many years, admonished them by Your spirit through Your prophets, but they would not give ear, so You delivered them into the power of the peoples of the lands. (31) Still, in Your great compassion You did not make an end of them or abandon them, for You are a gracious and compassionate God. (32) “And now, our God, great, mighty, and awesome God, who stays faithful to His covenant, do not treat lightly all the suffering that has overtaken us—our kings, our officers, our priests, our prophets, our fathers, and all Your people—from the time of the Assyrian kings to this day. (33) Surely You are in the right with respect to all that has come upon us, for You have acted

(יח) אף כִּי־עָשׂוּ לָהֶם עֵגֶל מִסֹּכָה וַיֹּאמְרוּ זֶה אֱלֹהֵינוּ אֲשֶׁר הֵעֲלָה מִמִּצְרַיִם וַיַּעֲשׂוּ נֹאצִּוֹת גְּדוּלוֹת: (יט) וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּיִּים לֹא עֲזַבְתָּם בְּמִדְבָּר אֶת־עַמּוּד הָעָנָן לֹא־סָר מֵעֲלֵיהֶם כִּי־וָמָם לְהַנְחִילָם בְּהַדְרָה וְאֶת־עַמּוּד הָאֵשׁ בְּלַיְלָה לְהָאִיר לָהֶם וְאֶת־הַדְּרָה אֲשֶׁר יִלְכוּ־בָהּ: (כ) וְרוּחַךָ הַטּוֹבָה נָתַתָּ לְהַשְׁפִּילָם וּמַנָּה לֹא־מִנְעַת מִפִּיהֶם וּמִים נָתַתָּה לָהֶם לְצִמְאָם: (כא) וְאֶרְבָּעִים שָׁנָה כָּל־כַּלְתָּם בְּמִדְבָּר לֹא חִסְרוּ שְׁלֹמֹתֵיהֶם לֹא בָלוּ וְרַגְלֵיהֶם לֹא כָצְקוּ: ... (כה) וַיִּלְכְּדוּ עָרִים בְּצוּרוֹת וְאֲדָמָה שְׂמֹנֶה וַיִּירָשׁוּ בָתַיִם מְלֵאִים־כֶּלִּי־טוֹב בָּרוֹת חֲצוּבֵיכֶם כְּרָמִים וְזִיתִים וְעֵץ מְאָכֵל לְרֹב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְנוּ וַיִּתְעַדְנוּ בְּטוֹבְכָה הַגְּדוֹל: (כו) וַיִּמְרוּ וַיִּמְרְדוּ בָּךְ וַיִּשְׁלַכְנוּ אֶת־תּוֹרַתְךָ אַחֲרֵי גֵזֶם וְאֶת־נְבִיאֶיךָ הִרְגוּ אֲשֶׁר־הִעִידוּ בָּם לְהַשִּׁיבָם אֵלֶיךָ וַיַּעֲשׂוּ נֹאצִּוֹת גְּדוּלוֹת: (כז) וְתַתְּנֵם בְּיַד צָרִיחֶם וַיֵּצְאוּ לָהֶם וּבִעַת צָרְתָם יֵצְעֻקוּ אֵלֶיךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וּכְרַחֲמֶיךָ הַרְבִּיִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיּוֹשִׁיעוּם מִיַּד צָרֵיהֶם: ... (ל) וְתַמְשֵׁף עֲלֵיהֶם שָׁנִים רַבּוֹת וְתַעַד בָּם בְּרוּחַךָ בְּיַד־נְבִיאֶיךָ וְלֹא תַעֲזֹבוּנוּ וְתַתְּנֵם בְּיַד עַמֵּי הָאָרֶץ: (לא) וּכְרַחֲמֶיךָ הַרְבִּיִּים לֹא־עֲשִׂיתָם כָּלָה וְלֹא עֲזַבְתָּם כִּי אֶל־חַנּוּן וְרַחוּם אַתָּה: (לב) וְעַתָּה אֲלֹקֵינוּ הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְהַחֹסֵד אֶל־יָמֵעֹט לְפָנֶיךָ אֵת כָּל־הַתְּלָאָה אֲשֶׁר־מְצַאתָנוּ לְמַלְכֵינוּ לְשָׂרֵינוּ וּלְכַהֲנֵינוּ וּלְנְבִיאֵינוּ וּלְאֲבֹתֵינוּ וּלְכָל־עַמְּךָ מִיְמֵי מַלְכֵי אֲשׁוּר עַד הַיּוֹם הַזֶּה: (לג) וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ כִּי־אַמַּת עֲשִׂיתָ וְאַנְחָנוּ הַרְשַׁעְנוּ: ...

Peninei Halakhah, Days of Awe 3:4:8

Nevertheless, in the times of the Ge'onim and Rishonim there were pious and wise people who fasted on Rosh Ha-shana. It stands to reason that given the tribulations of exile, they felt the need to identify with the pain of the *Shekhina*. How could they joyfully eat on the day of judgment while the *Shekhina* was in exile? They wished to facilitate a more profound repentance by indulging in certain ascetic practices in the hopes of neutralizing evil. In practice, though, the accepted *halakha* is that even during the bitter days of exile, there is a mitzva to have festive meals on Rosh Ha-shana, and it is certainly forbidden to fast.