

Days of Awe: Into the Abyss

By

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On Rosh Hashanah we change the world by changing time. We renew the lease on YHWH's dominion over creation which causes a change in each of us. This change requires us to go deep within ourselves and facilitate change.

- *“Out of the depths, I call you, O YHWH.” Tehillim 130:1*

The word “depths” is plural in this verse. The implication is that there is a higher depth within ourselves: a depth within a depth. Just as Rosh Hashanah is renewal within renewal and man can reach a depth within a depth. Man descends into the depths of his being and yet he can always go deeper until he reaches the Source root of his being, the point of the beginning of his history that is there in the depths. I call unto YHWH by searching for Him within the depths of my own being.

Rosh Hashanah is a beginning and also a renewal. It calls for an abolition of the past. How can I change my past and cause something that exists not to exist? We arrive at a point where there is no past, present, or future. They are devoid of any meaning on Rosh Hashanah. This is re-creation or rebirth. I can experience being reborn as a new person. Just as the End of Days and the World to Come is announced by a shofar, at Rosh Hashanah a new world is created by the sound of the shofar. We try to get out of the Matrix of our life and enter a new heaven and a new earth.

A new earth is not locate in some hypothetical future construct, as it is in most views of eschatologies, but rather can be found by traveling back to mankind's most distant past. We travel into the abyss or depths of our soul to find the point which I draw my source from Elohim. So the primary theme of Rosh Hashanah is a new birth. It is the start of the time of teshuvah “return” which is done by meditation, contrition, and introspection. It is a true turning backward towards Elohim. We spend the ten days returning to our Source, the root of our soul.

YHWH does not punish mankind. The act of sin or wickedness itself is like swallowing poison, and death is merely the natural consequence of our wrongdoing. If our behavior was only governed by causality, we should have died a thousand times due to our actions and thoughts. We continue to live because we can escape the bounds of causality and enter into a world that is above and beyond natural causality. It is a world no longer

governed by cause and effect and where sin does not automatically result in death. We can be granted a new year of life!

This can only be accomplished by going beyond time. It is time that causes causality, law, and judgment. But beyond time is pure love or pure Will. Teshuvah is the consuming of the soul and places us outside time and this world. It connecting to the Supreme Will that preceded time At Rosh Hashanah we can enter this World that is beyond good and evil. We can refill our bottle of water for FREE at the ever-flowing fountain that flows from the Supreme Will.

The past is not eliminated, only the guilt is destroyed, and that destruction serves as a foundation for our reconstruction. We have a chance to do things a different way. Shanah (year) is close to the word for change “SNH” and “YaShaN” old, “LiSHoN” to sleep, and “SheNi” the second. Repetition implies change. YHWH does not renew our lives so we can repeat the past mistakes. He renews us so we can change.

This is a time of rebirth, humility, return, and the crowning of YHWG as the undisputed King of the Universe. Then everything may begin anew.