



## GETTING REAL

Living in the Now: The Power of Reset at any Moment.

(Excerpts from "Reclaiming the Self: On the Path of Teshuvah")

### PART ONE:

Rosh Hashanah is Hischadshus in Time. New Light.

**Now** is the most important. The first available time.

(*Radbaz. (1470 - 1572) Teshuvahs HaRadbaz. Part 4. Teshuvah 87. See also: Chidah (1729 - 1806) Chedrei Beten All Ha'Torah. Shabbas Teshuvah. p. 369. Nemukei Orach Chayim. (Munkatch) Hilchos Megilah. 695:4.*)

R. Tzvi Ashkenazi - Chacham Tzvi (1660 - 1718) argues this point. *Teshuvahs Chacham Tzvi. Teshuvah. 106.* He says, better to wait and perform the Mitzvah with Hidur. *Beir Heitiv. Orach Chaim. Siman 90)*

#### KABBALAH OF TIME:

Time = 97. Mah/45 and Ban/52 = 97. (72, 63, 45- 52)  
Time is Tenuah /movement – Yesh.

Creation is a two way movement, creation, destruction. Exhale/ Chesed. Inhale/Gevurah – both Yesh. The Pause in between is the Ayin. The space that gives rise to Yesh.

Ha'Makom/The Place, inferring that being here/now provides the greatest potential for spiritual connection and growth.

Yud- Hei- Vav – Hei: *Haya*/it was, *Hoveh*/it is and *Yi'biya*/it will be, Past, Present and Future. Beyond and includes all TIME.

√The essential name can be read as yud, hoveh, the yud in the hoveh- The Eternal Now. Yud before a word transforms the word to a continues act. (*Rashi, Iyov. Chap 1:5. Tanya Shar Yichud V'emuna. Chap 4)* The Eternal Now.

Havayah is comprised of four Hebrew letters: yud which in numerical value is 10; hei, 5; vav, 6; and hei, 5, altogether totaling 26. The full value of havayah, as in 10 times 10, 5 times 5, 6 times 6, 5 times 5, equals 186. This is the same numeric value as *Ha'Makom/ The Place.*

The Medrash interprets the word *Ve'atabl* and now, as a reference to Teshuvah. (*Medrash Rabbah. Bereishis. Parsha 21. Chap. 6)*

Yesh of each Moment: Chanoch was in the "moment", the Yesh Moment.

**THIS IS THE DEEPER LEVEL OF THE MOMENT, THE AYIN:** From the perspective of Ayin, every moment is new, nothing is old, at any point, one can start all over again. Yet without the awareness of Yesh we would not take responsibility for our past actions. And why should we, when there is an absence of past.

Yesh introduces accountability; Ayin, the ability to transform. They complete and need each other.

There are two distinct forms of being in the now with a qualitative difference between the two. One is to live For the now; the other, to live In the now. One is to be limited to the now and for the now, without taking into consideration the source and the outcome of one's actions, to live without intentionality, openness, awareness and responsibility. The other is to behold the now as the eternal expansive present.