

Z'manim- Halakhic Times (Tuesday, March 6, 2018//19 Adar 5778)

Dawn (Alot Hashachar)	5:11 AM
Earliest Tallit and Tefillin (Misheyakir)	5:50 AM
Sunrise (Hanetz Hachamah)	6:42 AM
Latest Shema	9:31 AM
Latest Shacharit	10:29 AM
Midday (Chatzot Hayom)	12:24 PM
Earliest Mincha (Mincha Gedolah)	12:54 PM
Mincha Ketanah ("Small Mincha")	3:48 PM
Plag Hamincha ("Half of Mincha")	5:00 PM
Sunset (Shkiah)	6:08 PM
Nightfall (Tzeit Hakochovim)	6:37 PM
Midnight (Chatzot HaLailah)	12:24 AM
Shaah Zmanit (proportional hour)	57:50 min.

Sha'ah Zmanit: "Proportional hour"

Alot HaShachar: First-light of dawn.

Netz HaChamah: Sunrise.

Chatzot: Midday. This is six "hours" into the day, the halfway mark.

Minchah Gedolah: Half a sha'ah zmanit after chatzot; the earliest time one may say Mincha, the afternoon prayer.

Minchah K'tanah: Nine-and-a-half proportional hours after sunrise. Some maintain that this is the earliest time to pray Mincha.

Plag HaMinchah: The last eighth of the day, one-and-a-quarter sha'ot zmaniot before shkiah (sunset). This is the earliest one may bring in the Shabbat.

Shkiah HaChamah: Sunset. This is the latest time to say Mincha.

Bein HaShemashot: The time period between certain daytime and certain nighttime. In many halachot, it is considered a doubt whether it is considered day or night and has many practical ramifications. There is a major dispute how long this period is.

Tzeit HaKochavim: Nightfall ("starshine"). This is the earliest time to recite Ma'ariv, the evening service, according to Rabbi Judah's school.

Twilight Zone

There is a sixth dimension beyond that which is known to man. It is a dimension as vast as space, and as timeless as infinity. It is the middle ground between light and shadow, and it lies between the pit of man's fears, and the sunlight of his knowledge. This is the dimension of imagination. It is an area that might be called, *The Twilight Zone*.

Based on the teachings of the Lubavitcher Rebbe

The Zohar states that each and every day of time was created by God for a specific purpose; each possesses qualities and potentials uniquely its own. This is why the days of our lives do not simply begin where the previous day leaves off. Rather, there is a gap between them that must be bridged, a transition that must be effected. Hence the special quality and function of twilight—the period that possesses qualities of both days, and can thus bridge this gap and facilitate this transition.

This is especially true of the transition from Friday to Shabbat—a transition from work to rest, from achievement to repose, from flux to tranquility, a transition between two time periods which differ greatly in their function, nature and very essence.

Pirkei Avot 5:10

עשרה דברים נבראו בערב שבת בין השמשות, ואלו הן, פי הארץ, ופי הבאר, ופי האתון, והקשת, והמון, והמטה, והשמיר, והכתב, והמכתב, והלוחות. ויש אומרים, אף המזיקין, וקבורתו של משה, ואילו של אברהם אבינו. ויש אומרים, אף צבת בצבת עשויה:

Ten things were created on the eve of the [first] Shabbat at twilight. And these are they: The mouth of the earth [that swallowed Korach in Numbers 16:32]; and the mouth of the well [that accompanied the Israelites in the wilderness in Numbers 21:17]; and the mouth of the donkey [that spoke to Bilaam in Numbers 22:28–30]; and the rainbow [that served as a covenant after the flood in Genesis 9:13]; and the manna [that God provided the Israelites in the wilderness in Exodus 16:4–21]; and the staff [of Moshe]; and the *shamir* (the worm that helped build the Temple without metal tools); and the letters; and the writing; and the tablets [all of the latter three, of the Ten Commandments]. And some say, also the destructive spirits, and the burial place of Moshe, our teacher, and the ram of Abraham, our father. And some say, also the tongs that made tongs.

Yofef Ibn Aknin (13th C, Spain/Morocco)

Each of the things listed in our Mishna was created in the twilight of the day of its creation. For example, the rainbow, manna, tongs, mouth of the earth, stone tablets, burial place were created on the twilight of the first day of Creation. The mouth of the well was created on the twilight of the second day of Creation.

A Man in His Life by Yehuda Amichai

A man in his life doesn't have time to have
a time for everything.
He doesn't have enough seasons to have a season for
every purpose. Ecclesiastes didn't get it right when he
said that.

A man needs to love and hate in the same instant, to
laugh and cry with one and the same eyes, with one
and the same hands to throw stones, and with one and
the same hands to gather them, to make love in war
and war in love.

To hate and forgive, to remember and forget, to
arrange and confuse, to eat and digest what history
elongates over a great many years.

A man in his life doesn't have time.
The moment he lets go, he seeks.
The moment he finds, he forgets.
The moment he forgets, he loves.
The moment he loves, he begins to forget.

His soul is skilled,
his soul is very efficient.
Only his body remains an amateur
forever. It tries and errs,
it doesn't learn, it gets confused,
drunk and blind in its pleasures and its pains.

He will die as figs do, in autumn,
shriveled and full of himself and sweet,
leaves dessicating on the ground,
bare branches already pointing
to the place where there's time for everything.

אדם בחייו אין לו זמן שיהיה לו
זמן לכל.
ואין לו עת שתהיה לו עת
לכל חפץ. קהלת לא צדק כשאמר כך.

אדם צריך לשנא ולאהב בבת אחת
באותן עיניים לבכות ובאותן עיניים לצחוק
באותן ידיים לזרוק אבנים ובאותן ידיים לאסוף אותן,
לעשות אהבה במלחמה ומלחמה באהבה.

ולשנא ולסלוח ולזכור ולשכוח
ולסדר ולבלבל ולאכל ולעכל
את מה שהסטוריה ארכה
עושה בשנים רבות מאד.

אדם בחייו אין לו זמן.
כשהוא מאבד הוא מחפש
כשהוא מוצא הוא שוכח,
כשהוא שוכח הוא אוהב
וכשהוא אוהב הוא מתחיל לשכוח.

ונפשו למודה,
ונפשו מקצועית מאד
רק גופו נשאר חובב
תמיד. מנסה וטועה
לא לומד ומתבלבל
שכור ועור בתענוגיו ובמכאוביו.

מות תאנים ימות בסתו
מצמק ומלא בעצמו ומתוק,
העלים מתיבשים על האדמה,
והענפים הערומים כבר מצביעים
אל המקום שבו זמן לכל.

A Prayer for Twilight (Bein Hashmashot) by Devon Spier

We must not live only for birth.
Or death. Or the clarity of the fulfilled moment.

But the gasping almost.
The fearsome unexplained.
The change that grows in quiet.

And the fall and climb out of the breach
That break us and assemble us whole in the same breath.

The sun may set but the light still burns.
Our tradition teaches that we belong to both the night and the day.

What comes before the first star is just as precious as star shine.