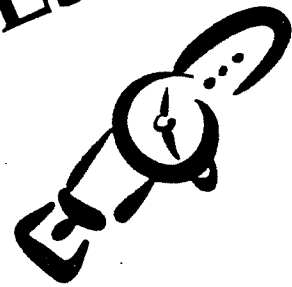


Time is of the Essence



Source Materials
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①
JERUSALEM
TALMUD
(CHAGIGA 1:7)

Judaism stresses action far more than faith. The Talmud attributes, to God a declaration which is probably unique among religious writings: "Better that they [the Jews] abandon Me, but follow My laws" (for, the Talmud adds, by practicing Judaism's laws, the Jews will return to God, Jerusalem Talmud Haggigah 1:7).

② GENESIS (1:32)

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-
בְּרָא אֱלֹהִים לַעֲשׂוֹת:

¹Thus the heaven and the earth were finished, and all their array. ²By the seventh day God completed His work which He had done, and He abstained on the seventh day from all His work which He had done. ³God blessed the seventh day and sanctified it because on it He abstained from all His work which God created to make.

makom. Without the idea of place consciousness, the state of *k'dusha*, sanctity, can never be acquired or held. For the approach to God is only through the application of place consciousness. When one implants himself in the cultural sphere of the Torah and merges with its intrinsic trends, he may claim that he has found God. Without the all-enveloping and all-inclusive space intuition, the ideation of divinity is almost impossible. Even the atheist experiences, at times, the mysterious feeling of the pantheist, of being enveloped by God.

בשר בשדה טרפה לא תאכלו [Exodus 22:30]. The definition of *t'reifa* was given by the Sages as any object that transcends its own boundaries. Such a one is a torn body, a soul bereft of place. The Jewish attitude denies self-transcendence of *k'dusha*. It requires of holiness to be space- and boundary-conscious. Place consciousness is a basic condition for the realization of the *k'dusha* ideal.

3. Time Consciousness

The other dimension or principle of *k'dusha* is *z'man*, "time consciousness." Bergson's tremendous influence upon modern philosophy is partly due to the fact that he formulated a new interpretation of time, the so-called pure "durée," duration. He contrasted this concept of time with that of the physicist, which is pure chronometry, time quantified and frozen in geometric space, time associated with space in motion and, in modern physics, with the time-space continuum.

Thus, Bergson speaks of fleeting time, living and immeasurable, beyond the scientist's mesh. No clock can be applied to this qualitative time, which is transient, intangible, and evanescent, and, on the other hand, creative, dynamic, and self-emerging. In this "time" there are no milestones separating past, present, and future. It is not unidimensional,

as is physical time, but multidimensional, compenetrating and overlapping past, present, and future.

With this qualitative time, Bergson contrasts quantitative time. This is time measured by the clock, by the rotation of the Earth on its axis, and by its revolution about the sun. This "time" is uniform, empty and noncreative.

While Bergson limited himself to a philosophical and metaphysical analysis of time, we may proceed further and posit this dualistic time concept as the prime norm of human life that carries with it practical implications and ethical aspects. Man encounters the alternative of molding time in a quantitative or qualitative pattern.

There are some people who live in quantitative, dead time. They measure time by the clock and by the calendar. For them there is no merger of the past and the future. The present itself is a lost moment. A year is endless. How much more so centuries and tens of centuries! These people are deprived of an historical consciousness; for history is the living experience of time.

The man, however, who lives in qualitative time has a different criterion of the experience of time than the quantitative experience. He measures time not by length-extension but by pure quality, creativity, and accomplishment. While for the man with a quantitative apprehension all fractions of time are equal because all represent physical "t's", for the man of qualitative apprehension, there is no equality among temporal fractions of time. Moments are heterogeneous. One may live an entire lifespan quantitatively, not having lived even a moment qualitatively. And, contrariwise, one may have lived a moment quantitatively and have lived through an eternity qualitatively. The alternative is up to man himself. The time norm is the highest criterion by which man, life, and actions should be judged.

④ SIDDUK

ועל הנסים, ועל הפרקון, ועל הגבורות, ועל ההשועות, ועל
 המלחמות, שעשית לאבותינו בימים ההם בזמן הזה.

... and for the salvation, and for the mighty deeds, and
 and for the battles which You performed for our forefathers
 ... time.*

⑤ ECCLESIASTES

לכל זמן ועת לכל-חפץ תחת השמים:

ועת למוט	ועת להרוג
ועת לעקור נטוע:	ועת לפרוץ
ועת לרפוא	ועת לבכות
ועת לבנות:	ועת ספור
ועת לשחוק	ועת להשליך אבנים
ועת רקוד:	ועת לחבוק
ועת כנוס אבנים	ועת לבקש
ועת לרחק מחבק:	ועת לשמור
ועת לאבד	ועת לקרוע
ועת להשליך:	ועת לחשות
ועת לתפור	ועת לאהב
ועת לדבר:	ועת מלחמה
ועת לשנא	
ועת שלום:	

- Everything has its season, and there is a time for everything under the heaven:
- ² A time to be born and a time to die;*
 - a time to plant and a time to uproot the planted.
 - ³ A time to kill* and a time to heal;
 - a time to wreck and a time to build.
 - ⁴ A time to weep and a time to laugh;
 - a time to wail and a time to dance.
 - ⁵ A time to scatter stones; and a time to gather stones;
 - a time to embrace and a time to shun embraces.
 - ⁶ A time to seek and a time to lose;
 - a time to keep and a time to discard.
 - ⁷ A time to rend and a time to mend;*
 - a time to be silent and a time to speak.
 - ⁸ A time to love and a time to hate;
 - a time for war and a time for peace.

Around the Jewish Year

1. Nissan

- Passover (12th -22nd)

2. Iyar

- Yom Ha'Atzmaut (5th)
- Lag Ba'Omer (18th)
- Yom Yerushalayim (22nd)

3. Sivan

- Shavuot (6th -7th)

4. Tamuz

- Fast day, beginning of 3 weeks (17th)

5. Av

- Tisha B'av (9th)
- Tu B'av (15th)

6. Elul

7. Tishrei

- Rosh Hashana (1st-2nd)
- Fast of Gedalya (3rd)
- Yom Kippur (10th)
- Sukkot (15th-23rd)

8. Cheshvan

9. Kislev

- Chanukah (24th -1st of Teveis)

10. Teveis

- Chanukah (1st)
- Fast (10th)

11. Shevat

- Tu B'Shevat (15th)

12. Adar

- Fast of Esther (13th)
- Purim (14th)
- Shushan Purim (15th)