

[Purim](purim.html) Katan - פורים קטן

By Rabbi Dr. Hillel ben David (Greg Killian)



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In this [study](study.html) I would like to examine the minor [holiday](festival.html) of [Purim](purim.html) Katan - פּוּרִים קָטָן. [*Purim*](purim.html)*[[1]](#footnote-1) Katan* means *little, or minor,* [*Purim*](purim.html).[[2]](#footnote-2)

[Purim](purim.html) Katan will occur on the following dates:

* [Jewish](gen-jew.html) Year 5774: sunset February 13, 2014 - nightfall February 14, 2014
* [Jewish](gen-jew.html) Year 5776: sunset February 22, 2016 - nightfall February 23, 2016
* [Jewish](gen-jew.html) Year 5779: sunset February 18, 2019 - nightfall February 19, 2019
* [Jewish](gen-jew.html) Year 5782: sunset February 14, 2022 - nightfall February 15, 2022

Shushan [Purim](purim.html) Katan is the day after [Purim](purim.html) katan.

In a leap year[[3]](#footnote-3) when, according to the [Jewish](gen-jew.html) [calendar](calendar.html), there are [two](two.html) months of [Adar](feasts.html), [Adar](feasts.html) Rishon (I [Adar](feasts.html)) and [one](one.html) in [Adar](feasts.html) [Sheni](sheni.html) (II [Adar](feasts.html))[[4]](#footnote-4); we celebrate [Purim](purim.html) Katan in the [first](one.html) [Adar](feasts.html), [Adar](feasts.html) Rishon. The fact that [Purim](purim.html) Katan is in [Adar](feasts.html) Rishon indicates that this year is a leap year, the idea of which is to *reconcile the difference between the solar and lunar years*[[5]](#footnote-5) *in the* [*Jewish*](gen-jew.html)*, or Biblical* [*calendar*](calendar.html). *[[6]](#footnote-6)*

When the [Jewish](gen-jew.html) [calendar](calendar.html) has 13 months instead of the usual 12 it is [known](daat.html) as a “pregnant year”. It is as if the year is pregnant and carrying an additional month in its belly. Thus, the additional month, called [Adar](feasts.html) rishon, which is actually the 12th month (not the 13th as [one](one.html) might think), is called the “month of pregnancy”. The 13th month is then called [Adar](feasts.html) [sheni](sheni.html).

“[Purim](purim.html) Katan” is also called the “[fourteenth](fourteen.html) of the [first](one.html) [Adar](feasts.html)“ in the [Gemara](orallaw.html). Therefore, when we choose to use the term “[Purim](purim.html) Katan”, we are emphasizing that it has an aspect in which it is *smaller* than [Purim](purim.html),[[7]](#footnote-7) yet it comes [first](one.html).

In the case of [Purim](purim.html) the following day is Shushan [Purim](purim.html), and in the case of [Purim](purim.html) Katan it is Shushan [Purim](purim.html) Katan.

# Timing

[Purim](purim.html) Katan takes on an interesting characteristic because the Yerushalmi[[8]](#footnote-8) notes that the year of the [Purim](purim.html) story was, in fact, a leap year and that [Purim](purim.html) took place in [Adar](feasts.html) rishon, the [first](one.html) [Adar](feasts.html)! What’s more, the Megillah itself appears to require the observance of [Purim](purim.html) on [Adar](feasts.html) rishon. Throughout Megillat [Esther](esther.html), the month on which [Haman](esther.html) planned to destroy the [Jews](gen-jew.html) is referred to as “the [twelfth](twelve.html) month, the month of [Adar](feasts.html)”. Clearly, then, we should commemorate this [event](feasts.html) on the [twelfth](twelve.html) month, [Adar](feasts.html) Rishon, rather than on the [thirteenth](thirteen.html) month, [Adar](feasts.html) [Sheni](sheni.html)!

Since we normally hasten to perform a [mitzva](cmds613.html), why are we putting off [Purim](purim.html)? To answer this question we need to examine [Purim](purim.html) and it’s distinctive elements.

[Purim](purim.html) is a celebration of the renewal of the [covenant](covenant.html) at [Sinai](stages.html).

[***Shabbat***](sabbath.html)***88a*** *“They* [*gathered*](gather.html) *at the* [*foot*](heel.html) *of the mountain.”[[9]](#footnote-9) Rav Avdimi bar Hama bar Hasa said: “This* [*teaches*](teacher.html) *us that God suspended the mountain above them like a barrel and said, ‘If you accept the Torah, good. If not, there will be your* [*burial*](burial.html) *place.’”*

*Rav Aha bar* [*Yaakov*](israelja.html) *said: “From here emerges a great protest about the Torah” [i.e., since the people were coerced into the* [*covenant*](covenant.html)*, they are not responsible for the agreement]. Rava said: “Nonetheless, they reaffirmed their acceptance in the days of Achashverosh, as it says: ‘The* [*Jews*](gen-jew.html) *established and accepted’.[[10]](#footnote-10) They established what they had already accepted.”*

At [Purim](purim.html), the Bne Israel took upon themselves not just to observe [Purim](purim.html) as a [holiday](festival.html), but to accept again the Torah from [Sinai](stages.html). Thus we renew the [covenant](covenant.html) when we celebrate [Purim](purim.html).

[Passover](passover.html) is also a celebration of the [covenant](covenant.html) because it is the celebration of the fulfillment of the [covenant](covenant.html) made with [Avraham](avraham.html):

***Bereshit (Genesis) 15:12-14*** *And when the* [*sun*](hachama.html) *was going down, a deep* [*sleep*](mashal.html) *fell upon* [*Abram*](avraham.html)*; and, lo, an horror of great darkness fell upon him. 13 And he said unto* [*Abram*](avraham.html)*,* [*Know*](daat.html) *of a surety that thy* [*seed*](flower.html) *shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them* [*four*](four.html) *hundred years; 14 And also that* [*nation*](nations.html)*, whom they shall serve, will I judge: and* ***afterward shall they come out with great substance****.*

They came [out of Egypt](thebirth.html) with great wealth on [Passover](passover.html). [Passover](passover.html) is also the beginning of the celebration of the [covenant](covenant.html) made at Mt. [Sinai](stages.html).

Which [covenant](covenant.html) did Bne Israel renew in the [time](time.html) of Achashverosh? The [covenant](covenant.html) of [Passover](passover.html). Juxtaposing [Purim](purim.html) and [Passover](passover.html) is more than just a nice idea. It goes to the [heart](body.html) of the [Purim](purim.html) story, to the renewed [covenant](covenant.html). We draw an association between these [two](two.html) [festivals](festivals.html) because of this shared theme: Renewing the [covenant](covenant.html).

Our Sages moved [Purim](purim.html) to [Adar](feasts.html) [Sheni](sheni.html) in order to juxtapose these [two](two.html) [festivals](festivals.html) with a common theme: The renewal of the [covenant](covenant.html). They reaffirmed the Torah’s relevance to all times, to all places, under all conditions. The renewal of the [covenant](covenant.html) commemorated on [Purim](purim.html) came on the heels of the [Babylonian](bavel.html) [exile](galuyot.html). [Purim](purim.html) katan, in [Adar](feasts.html) rishon, takes on renewed significance in light of this historic juxtaposition. Additionally, both [Purim](purim.html) and [Passover](passover.html) recount a deliverance of the [Jewish](gen-jew.html) people.

Lot also juxtaposed [Purim](purim.html) and [Passover](passover.html) on that fateful night in Sodom. Lot sits in Sodom, bearing within him the [seed](flower.html) of [redemption](redemption.html). He hosts [two](two.html) [angels](angels.html) to a meal on that fateful eve of destruction: the cataclysmic destruction of Sodom is about to occur. Lot provides a meal: we have a deep tradition that the [time](time.html) of year was [Passover](passover.html), Lot served [matza](chametz.html). But the Torah uses the word *mishteh*, a feast, for that meal, and the Sages with their super-conscious [ears](body.html) hear in that word the mishteh which is used elsewhere, in the Megillah of [Purim](purim.html), the [Purim](purim.html) seuda (meal). This requires understanding. [Passover](passover.html) is the [festival](festival.html) of [redemption](redemption.html), [redemption](redemption.html) in the light, [redemption](redemption.html) revealed, accompanied by miracles, in [Nisan](feasts.html), the [first](one.html) month, the month of nissim (miracles), in the glow of spring. [Purim](purim.html) is the [festival](festival.html) of [redemption](redemption.html) too, but [redemption](redemption.html) in darkness, without revealed miracles, in the last month of the year, in the depth of winter. Together they form the full spectrum of the elements of [redemption](redemption.html). And Lot is [sitting](mashal.html) in Sodom, on the eve of its annihilation and his miraculous [redemption](redemption.html) bearing hidden within his [body](body.html) the [seed](flower.html) from which [Mashiach](mashiach.html) will sprout, and conducting a [Passover](passover.html) [seder](haggada.html) and a [Purim](purim.html) seuda in [one](one.html)!

[Purim](purim.html) Katan is a microcosm of the larger [Purim](purim.html). It comes exactly [thirty](thirty.html) days before the “big” [Purim](purim.html) and serves as an official reminder that it is [time](time.html) to begin preparing ourselves for the upcoming holy day. In essence, we have [thirty](thirty.html) extra days to put ourselves in the [festival](festival.html) spirit.

There is a significant [connection](connection.html) between [Purim](purim.html) and [Purim](purim.html) Katan. As the [Mishna](orallaw.html)[[11]](#footnote-11) [teaches](teacher.html):

***Megillah 6b*** *‘There is no difference between the* [*fourteenth*](fourteen.html) *of the* [*first*](one.html)[*Adar*](feasts.html) *and the* [*fourteenth*](fourteen.html) *of the second* [*Adar*](feasts.html)[*save*](salvation.html) *in the matter of reading the Megillah[[12]](#footnote-12) and gifts to the poor’.*

In all other matters it would appear that both [Purims](purims.html) are the same, with [Purim](purim.html) Katan retaining the quality of being [first](one.html)! The only difference is that we do not perform any of the actions required on [Purim](purim.html). The implication is that during the [first](one.html) [Adar](feasts.html), there should be some kind of *remembrance* of the miracle of [Purim](purim.html).

[Purim](purim.html) katan is not celebrated with the [physical](physical.html) [commandments](cmds613.html) performed on [Purim](purim.html) proper, but it is nonetheless an occasion of joy and preparation for the transformation possible during every day of the [two](two.html) months of [Adar](feasts.html).

It thus emerges that in [Adar](feasts.html) rishon we celebrate the miracle, the [salvation](salvation.html). [Purim](purim.html) katan belongs to the group of days marked in Megillat Ta’anit; we refrain from fasting and eulogies, but no festivities are required. This is the ruling of the Mechaber[[13]](#footnote-13) and the common practice to which the Rema[[14]](#footnote-14) testifies. We do not observe a [festival](festival.html); we do not observe a period of “[standing](mashal.html) before [HaShem](hashem.html)” as we do on other [festivals](festivals.html). When [Adar](feasts.html) [sheni](sheni.html) comes, when we renew the [covenant](covenant.html), then we have a Yom Tov.

# In the [Triennial](shmita.html) Torah [Lectionary](file:///D%3A%5CWord%5CPURIM%5Cshmitatc.html)

**Torah**: Vayiqra (Lev.) 16:1-34

**Ashlamatah**: Isaiah 6:1-8 + 8:10-11

[**Psalms**](psalms1.html): [Psalm](psalms1.html) 80:1-20

Our Torah portion speaks of [Yom Kippur](kippur.html)im and the service of the [High Priest](priests.html). Yom HaKipurrim, according to our sages, can be divided as *Yom Ki* [*Purim*](purim.html): *A Day like* [*Purim*](purim.html). We are reading this on Shushan [Purim](purim.html) katan, in 5774. In the [bimodal](bimodal.html) Torah readings, we read this on the [first](one.html) [Sabbath](sabbath.html) after Yom Kipurim and the high Holy days. In a non-leap year we read this on Shushan [Purim](purim.html). However, this year is a leap year[[15]](#footnote-15) so we are reading it on [Purim](purim.html) katan II. Our Ashlamata speaks of Yom Kipurim as it takes place in the ‘upper’ [Temple](temple.html) in [heaven](heaven.html). Thus we have connections between the [time](time.html) of the year and the Torah, the Ashlamata, and the [Psalm](psalms1.html).

# Observances

While there are no mandatory observances for [Purim](purim.html) Katan, we should still celebrate this [festival](festival.html) and we should not [mourn](mourning.html) or fast. Rambam [teaches](teacher.html) that eulogies and fasting are forbidden on the 14th and 15th for everyone everywhere, both in [Adar](feasts.html) Rishon[[16]](#footnote-16) and [Sheni](sheni.html).[[17]](#footnote-17)

Some authorities[[18]](#footnote-18) suggest adding to our normal meals, on this day, in order to increase our joy. The very last entry in Orech Chayim[[19]](#footnote-19) concerns [Purim](purim.html) Katan and says that it is praiseworthy to have a festive meal to celebrate the day.

Rabbi Eli Mansour [teaches](teacher.html) us about the effects of [Purim](purim.html) Katan on our [prayers](prayer.html):

*On these days we omit the Tahanunim[[20]](#footnote-20) section of the* [*prayer*](prayer.html) *service, including the Viduyim.[[21]](#footnote-21) We also omit the paragraph of “La’menase’ah” and “Tefila Le’David” which are incongruous with the festive nature of these days. Tahanunim is likewise omitted from Minha on the afternoon of the* [*thirteenth*](thirteen.html) *of* [*Adar*](feasts.html) *Rishon. When the* [*fifteenth*](fifteen.html) *of* [*Adar*](feasts.html) *Rishon falls on* [*Shabbat*](sabbath.html)*, we do not recite “Sidkatecha” during Minha. (The* [*fourteenth*](fourteen.html) *of* [*Adar*](feasts.html) *never falls on* [*Shabbat*](sabbath.html)*, but the* [*fifteenth*](fifteen.html) *can occur on* [*Shabbat*](sabbath.html)*.)*

The Avudraham[[22]](#footnote-22) who quotes the minhag that women should not work during 14 [Adar](feasts.html) I. Without question, this minhag is based upon its status as [Purim](purim.html) Katan. Prohibition of work is never associated with Megillat Ta’anit.[[23]](#footnote-23) Any prohibition of work on this day would have to stem from its status as [Purim](purim.html) Katan, a minor [holiday](festival.html).

The *Code of* [*Jewish*](gen-jew.html)[*Law*](law.html) cites an opinion that [one](one.html) should increase in festivity and joy, but rules that there is no obligation to do so; “Nevertheless, a person should increase somewhat in festivity... for ‘[One](one.html) who is of good [heart](body.html) is festive always’”.[[24]](#footnote-24)

# ****A Rare Occurrence****

The metonic [cycle](cycles.html) is a 19 year [cycle](cycles.html) during which the [moon](chodesh.html) returns to exactly the same place (at the same longitude and against the same constellation) in the sky with the same phase.

The day of [Purim](purim.html) Katan (the 14th day of [Adar](feasts.html) I) should be viewed as a relatively rare [event](feasts.html), because in the 19-year metonic [cycle](cycles.html) of regular years and leap years we have 19 [Purims](purims.html) (which occurs on the 14th day of the second [Adar](feasts.html)), but only 7 [Purim](purim.html) Katans (which occurs on the 14th day of the [first](one.html) [Adar](feasts.html)), according to the [Jewish](gen-jew.html) [calendar](calendar.html).

The day of [Purim](purim.html) Katan (the 14th of [Adar](feasts.html) I) should be viewed as a precious guest because it comes infrequently.

[*Purim*](purim.html) *Katan is the only* [*time*](time.html) *we have a minor* [*festival*](festival.html) *preceding the actual* [*festival*](festival.html).

This suggests that there is something special about a leap year which demands a [Purim](purim.html) Katan. Since [Purim](purim.html) Katan is a [time](time.html) to prepare for [Purim](purim.html), we learn that [Purim](purim.html) is an extremely important [festival](festival.html).

[*Purim*](purim.html) *Katan* contains an allusion to [Mashiach](mashiach.html), a descendent of King David, about whom it states:

***1 Shmuel (Samuel) 17:14*** *And David was the smallest* (katan)*: and the* [*three*](three.html) *eldest followed Saul.*

Although we use the term *small* (katan) with regard to [Purim](purim.html) Katan, therein lies their greatness, “this small [one](one.html) (alluding to [Purim](purim.html) Katan and King David) will be great,” with the true and complete [Redemption](redemption.html).

On [*Purim*](purim.html) *Katan* we celebrate the miracle itself, on [*Purim*](purim.html) *Gadol* we celebrate the renewal of the [Sinai](stages.html) [covenant](covenant.html).

“All the holidays will cease except [Purim](purim.html), as it says:

[***Esther***](esther.html) ***9:28*** *And its memory will not cease from their descendants.[[25]](#footnote-25)*

# Simcha – Joy!

***Ta’anith 29a*** *at the onset of* [*Adar*](feasts.html)*, Joy (simcha) is increased.*

There are [two](two.html) Adars in a leap year, [*Adar*](feasts.html) *rishon* and [*Adar*](feasts.html)[*sheni*](sheni.html). Both of these months carry the admonition that we should increase our joy. All year long [Jews](gen-jew.html) strive to feel the tremendous sense of joy that should accompany our service of [HaShem](hashem.html). As we draw closer to [Purim](purim.html), we are instructed to raise our spirits to an *even higher* level.

[Adar](feasts.html) is an especially auspicious month for the [Jewish](gen-jew.html) people, and thus if a [Jew](gen-jew.html) is embroiled in a court case against a [gentile](gen-jew.html), he should try, if possible, to schedule the trial for the month of [Adar](feasts.html). As this month is endowed with special Mazal,[[26]](#footnote-26) a person stands a better chance of emerging victorious in a legal battle during [Adar](feasts.html).

In a leap year, when we have an extra month of [Adar](feasts.html), do both months have this special quality, or only the second [Adar](feasts.html), [Adar](feasts.html) [Sheni](sheni.html), which is when we celebrate [Purim](purim.html)?

Essentially, this question relates to the issue of the zodiacal [sign](signs.html) to which [Adar](feasts.html) rishon corresponds. The [twelve](twelve.html) months of the [Jewish](gen-jew.html) year correspond to the [twelve](twelve.html) [signs](signs.html) of the zodiac, and the month of [Adar](feasts.html) corresponds to Dagim (fish)[[27]](#footnote-27). The Sages [teach](teacher.html) that fish are not subject to the Ayin HaRa (evil eye), since they live underwater, and [Adar](feasts.html) corresponds to Dagim because during this month we are able to avoid the harmful effects of the Ayin HaRa. The question becomes whether in a leap year, [Adar](feasts.html) rishon follows the mazzaroth[[28]](#footnote-28) [sign](signs.html) of [Adar](feasts.html) [sheni](sheni.html), in which case it shares the special auspicious qualities of [Adar](feasts.html) [sheni](sheni.html), or if it has the same [sign](signs.html) as the preceding month of Shebat.

This issue is subject to a debate. The Lebush[[29]](#footnote-29) maintained that [Adar](feasts.html) rishon corresponds to the mazzaroth [sign](signs.html) of Aquarius, the [sign](signs.html) of Shebat, and thus it does not have the special qualities of [Adar](feasts.html) [sheni](sheni.html). A different view, however is taken by the Kedushat Levi,[[30]](#footnote-30) in a famous passage in Parashat KiTisa, and by Rabbi Tzadok Hakohen of Lublin.[[31]](#footnote-31) They note that just as the [twelve](twelve.html) months correspond to the [twelve](twelve.html) [signs](signs.html) of the zodiac, similarly, the months correspond to the [twelve](twelve.html) [tribes](tribes.html) of Israel. The month of [Adar](feasts.html), which is under the [sign](signs.html) of Dagim, corresponds to [Yosef](joseph.html) HaTzadik, who is blessed like fish, and who, like fish, was free from the clutches of the Ayin HaRa. [Yosef](joseph.html) was unique among [Yaaqov](jacob.html)’s sons in that his [two](two.html) sons, Menashe and Efrayim, each formed a separate [tribe](tribes.html).[[32]](#footnote-32) Accordingly, in a leap year, the [two](two.html) months of [Adar](feasts.html) correspond to the [two](two.html) sons of [Yosef](joseph.html), Menashe and Ephraim, and, as such, both are represented by the [sign](signs.html) of Dagim. It thus emerges, according to this view, that both [Adar](feasts.html) rishon and [Adar](feasts.html) [sheni](sheni.html) share the special properties of the month of [Adar](feasts.html), and [Adar](feasts.html) rishon is indeed an auspicious [time](time.html) for success in court.

Practically [speaking](mashal.html), then, it is certainly preferable during a leap year to schedule [one](one.html)’s court cases for [Adar](feasts.html) [sheni](sheni.html), which is an auspicious [time](time.html) according to all views, but if this is not possible, there is certainly value in scheduling the case for [Adar](feasts.html) rishon.

The month of [Adar](feasts.html) is not special only because it hosts the [holiday](festival.html) of [Purim](purim.html),[[33]](#footnote-33) but rather it has a joyous characteristic of its own. Our Hakhamim [taught](teacher.html) that when the month of [Adar](feasts.html) comes in *simcha* (joy) increases. It is not just [Purim](purim.html) that is a happy day, but the entire [two](two.html) months of [Adar](feasts.html) I and [Adar](feasts.html) II in a leap year, that is full of *simcha*.

Now we should understand that a [Jew](gen-jew.html) must be joyous the entire year, not just on [Purim](purim.html) or during the month of [Adar](feasts.html). The Torah brings punishment upon a [Jew](gen-jew.html) for not serving [HaShem](hashem.html) with *simcha*, as it is written

**Devarim (Deuteronomy) 28:47** …*that you did not serve* [*HaShem*](hashem.html) *thy G-d with joy and a happy* [*heart*](body.html)*.*

or the Palmist who exhorts

**Tehillim (**[**Psalms**](psalms1.html)**) 100:2** *…serve* [*HaShem*](hashem.html) *with joy*.

Rashi[[34]](#footnote-34) explains that when [Adar](feasts.html) comes in joy increases because it is the [time](time.html) of the miracles of (both) [Purim](purim.html) and of [Passover](passover.html).[[35]](#footnote-35)

The Lubavitcher Rebbe says that since a leap year with [two](two.html) Adars has *sixty* days, and since *sixty* is how we nullify the forbidden [in kashrut [laws](law.html)] [one](one.html) can say that the sixty days of [Adar](feasts.html) allude to the nullification (to the point that it’s actually nullified) of all undesirable things! The [time](time.html) is right to increase in simcha, in double measure, for *sixty* days.

The joy of [Adar](feasts.html) is what makes the month of [Adar](feasts.html) the “pregnant” month of the year (i.e., [seven](seven.html) of the nineteen years in the [cycle](cycles.html) of the [Jewish](gen-jew.html) [calendar](calendar.html) are “leap years,” “pregnant” with an additional month of [Adar](feasts.html)). Tradition [teaches](teacher.html) that [Adar](feasts.html) is so full of joy that it is as if [Adar](feasts.html) were pregnant with happiness. Indeed, some years we need [two](two.html) Adars to contain all the joy of [Adar](feasts.html).

When there are [two](two.html) Adars, [Purim](purim.html) is celebrated in the second [Adar](feasts.html), in order to link the [redemption](redemption.html) of [Purim](purim.html) to the [redemption](redemption.html) of [Pesach](passover.html). Thus we see that the [secret](sod.html) of [Adar](feasts.html) and [Purim](purim.html) is “the end is wedged in the beginning”.[[36]](#footnote-36)

Our Simcha is supposed to grow every day and carry us all the way to [Pesach](passover.html), which in turn carries us through the year and back to [Purim](purim.html) again! The best way to accomplish this is to use [Purim](purim.html) Katan. [Purim](purim.html) Katan has no halachic requirements. *Whatever we do to increase our joy on* [*Purim*](purim.html) *Katan, we do because we want to, not because we have to.* It is the [heart](body.html)-felt joy that comes from showing our love for [HaShem](hashem.html), without a requirement, that can carry us, through multiple years, until the next [Purim](purim.html) Katan.

While each [festival](festival.html) has some joy attached to it, they also have [mitzvot](cmds613.html) that are required. Because there are [mitzvot](cmds613.html) attached, we do not have the ability to have joy beyond the [festival](festival.html) because these [mitzvot](cmds613.html) intentionally constrain us with requirements.

[Purim](purim.html) Katan is different. There are no required [mitzvot](cmds613.html). The joy is therefore unbridled. There are no restraints to our joy.

The directive to rejoice and feast on [Purim](purim.html) Katan is not explicitly written even in Shulchan Aruch because it is of so high a level that it can only be hinted at. That is why Hakham Moshe Iserles hints, in his gloss to the Shulchan Aruch, at the joy of feasting on [Purim](purim.html) Katan.[[37]](#footnote-37)

On [Purim](purim.html) Katan there are no [mitzvot](cmds613.html) performed. [One](one.html) can therefore feast, drink, and rejoice on every free moment of the day. Thus the idea of “He who is of a good [heart](body.html) rejoices continually” is seen most openly on [Purim](purim.html) Katan.

# The Beginning Of [Redemption](redemption.html)

The [exile](galuyot.html) of [Babylon](bavel.html) did not end until the [Jews](gen-jew.html) returned to [Eretz Israel](city.html) at the end of the 70 years. Yet, when Chananiah, Mishael, and Azariah were saved from the fiery [furnace](furnace.html), Nevuchadnetzer and his ministers were very much aware and influenced by the miracle, a partial [redemption](redemption.html) also has its influence.

Similarly, when a [Jew](gen-jew.html), in the [galut](galuyot.html), feels himself free and pursues his goals of Torah and [mitzvot](cmds613.html), then, because the “servant of the King is like a king”, and being that he is serving the King, he is truly in a state of [freedom](freedom.html).

This will lead to the ultimate [redemption](redemption.html). [First](one.html) we will reach the [redemption](redemption.html) of [Purim](purim.html), when Mordechai became great and the condition of the [Jews](gen-jew.html) improved, to the point that soon after the miracle of [Purim](purim.html) the work on the [Bet HaMikdash](mikdash.html) was started again (in the days of King Darius). Then we will bring close the [redemption](redemption.html) of [Purim](purim.html) and [Pesach](passover.html) to the ultimate [redemption](redemption.html):

***Micah 7:15*** *As in the days of your* [*coming*](coming.html) *out of the land of Mitzrayim I will show them marvelous things.*

# Other [Purim](purim.html) Katans

The [Midrash](orallaw.html) states that “any man, and especially the inhabitants of a [city](city.html) to whom a miracle has happened, may make that day [Purim](purim.html)“.

When ever there have been miraculous [events](feasts.html) which have brought about the [salvation](salvation.html) of [Jewish](gen-jew.html) [communities](community.html) or families, those who witness these [events](feasts.html) created what is [known](daat.html) as [Purim](purim.html) Katan, a small or special [Purims](purims.html).

Many cities have until recently had local “[Purims](purims.html)“, also called “[**Purim**](purim.html) **Katan**”, all commemorating the deliverance of the local [community](community.html) from a particular anti-Semitic ruler or group. The best [known](daat.html) is [Purim](purim.html) Vintz, traditionally celebrated in Frankfurt am Main, Germany, [one](one.html) week after the regular [Purim](purim.html). This commemorates the Fettmilch uprising (1616-1620), in which [one](one.html) Vincenz Fettmilch attempted to exterminate the [Jewish](gen-jew.html) [community](community.html). According to some sources, the influential Rabbi Moses Sofer (the Hatam Sofer), who was born in Frankfurt, celebrated [Purim](purim.html) Vintz every year, even when Rabbi in Pressburg.

When all the other [festivals](festivals.html) are abolished (in messianic times), [Purim](purim.html) will remain.[[38]](#footnote-38)

**Bibliography:**

Eisenstein, Dinim, 337; G. Ki-Tov, *Sefer ha-Toda’ah*, 1 pt. 1 (1958), 297.

Shulchan Aruch Orach Chaim 697:1

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: http://www.betemunah.org

(360) 918-2905

Return to The WATCHMAN home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. The word “Purim” means “lots” and refers to the lottery that Haman used to choose the date for the massacre referenced in the scroll of Esther. [↑](#footnote-ref-1)
2. The Hebrew (קטן) *katan* means both ‘small’ and ‘humble’. [↑](#footnote-ref-2)
3. There are seven leap years in the nineteen year metonic cycle. [↑](#footnote-ref-3)
4. The Second, or intercalary, Adar, the thirteenth month of a Jewish embolismic year; it has twenty-nine days and the first Adar has then thirty. (Jewish Encyclopedia) [↑](#footnote-ref-4)
5. The Metonic cycle is a period of very close to 19 years that is remarkable for being nearly a common multiple of the solar year and the synodic (lunar) month. The Greek astronomer Meton of Athens (fifth century BC) observed that a period of 19 years is almost exactly equal to 235 synodic months and, rounded to full days, counts 6,940 days. The difference between the two periods (of 19 years and 235 synodic months) is only a few hours, depending on the definition of the year. [↑](#footnote-ref-5)
6. In the Jewish calendar, the months, which follow the lunar cycle, consist of either 29 or 30 days. Twelve such months make a “lunar year” of approximately 354 days -- some 11 days short of the 365.25-day solar year. In order to align the Jewish year with the solar cycle, a thirteenth month is periodically added -- in nineteen years, there are seven such years. The Metonic cycle is used by Our Sages to regulate the 19-year cycle of intercalary months of the Hebrew calendar. [↑](#footnote-ref-6)
7. According to Talmudic tradition, Purim should be celebrated in the second Adar because that was the date of the original Purim (which occurred in a leap year). The Rabbis also wanted to bring the period of the redemption of Esther closer to that of the redemption of the Israelites from Egypt celebrated in the following month of Nisan (Megillah 6b). [↑](#footnote-ref-7)
8. Megillah 6b [↑](#footnote-ref-8)
9. Shemot (Exodus) 19:17 [↑](#footnote-ref-9)
10. Esther 9:27 [↑](#footnote-ref-10)
11. The Mishna (lit. “repetition”), redacted circa 200 CE by Yehuda Ha-Nasi (“President Judah”), is the first written recording of the Oral Torah of the Jewish people, as championed by the Perushim (Pharisees), and as debated between 70-200 CE by the group of rabbinic sages known as the *Tannaim*.It is considered the first important work of Rabbinic Judaism and is a major source of Rabbinic Judaism’s religious texts: Rabbinic commentaries on the Mishnah over the three centuriesafter its composition were then redacted as the Gemara (Aramaic: “Tradition”). [↑](#footnote-ref-11)
12. The Book ofEsther, otherwise known as the Megillah, is a book of the Tanach (Hebrew Bible) and is the basis for the celebration of Purim. Its full text is read aloud twice during the celebration. [↑](#footnote-ref-12)
13. Joseph ben Ephraim Karo, also spelled Yosef Caro, or Qaro, (Toledo, 1488 – Safed, March 24, 1575) was the author of the last great codification of Jewish law, the *Shulchan Aruch*, which is still authoritative for all Jews pertaining to their respective communities. To this end he is often referred to as HaMechaber (Hebrew: “The Author”‎) and as Maran (Aramaic: *“Our Master”*). [↑](#footnote-ref-13)
14. Moses Isserles, also spelled Moshe Isserlis, (February 22, 1520 – May 11, 1572), was an eminent Ashkenazi rabbi, Talmudist, and *posek*, renowned for his fundamental work of Jewish law, entitled *ha-Mapah* (lit., “the tablecloth”), an inline commentary on the *Shulchan Aruch* (lit. “the set table”), upon which his “great reputation as a halachist and codifier rests chiefly.” He is also well known for his *Darkhei Moshe* commentary on the *Tur*. Isserles is also referred to as the Rema, (or Remo, Rama) (**רמ״א**), the Hebrew acronym for Rabbi Moses Isserles. [↑](#footnote-ref-14)
15. In seven out of nineteen years we add an additional month as part of the month of Adar. This means that in a leap year Adar is 60 days long instead of the normal 29 and a half days. In a leap year, Purim is pushed to the second Adar so that it is always 30 days before Passover. [↑](#footnote-ref-15)
16. The first Adar (Purim Katan). [↑](#footnote-ref-16)
17. Hilchot Megillah 2:13. The second Adar – Purim. [↑](#footnote-ref-17)
18. See the Rama’s (Hakham Moshe Iserles) conclusion of his notes to *Shulchan Aruch, Orach Chayim* (697:1) in which he quotes Mishlei (Proverbs) 15:15: “A good-hearted person is always celebrating.” [↑](#footnote-ref-18)
19. Jewish laws of daily life. [↑](#footnote-ref-19)
20. “Supplications” - Shulchan Aruch (OC 697:1) [↑](#footnote-ref-20)
21. Confessions [↑](#footnote-ref-21)
22. *Abudraham* was a rishon who lived at Seville, Spain, and who was known for his commentary on the Synagogue liturgy. [↑](#footnote-ref-22)
23. A chronicle which enumerates thirty-five eventful days on which the Jewish nation either performed glorious deeds or witnessed joyful events. These days were celebrated as feast-days. Public [mourning](file:///D%3A%5CWord%5CPURIM%5Cmourning.html) was forbidden on fourteen of them, and public fasting on all. [↑](#footnote-ref-23)
24. Shulchan Aruch, Orach Chaim 697:1 [↑](#footnote-ref-24)
25. Midrash, Yalkut Shimoni, Mishlei 9 [↑](#footnote-ref-25)
26. *Mazal* is normally translated as ‘constellation’. The term *mazal* comes from the root *nazal*, meaning to flow. A *mazal* is an energy flow from above for our benefit. The constellations are the servants of HaShem that He uses to guide His flow of beneficence to the earth. [↑](#footnote-ref-26)
27. The Gentiles refer to this sign as Pisces. [↑](#footnote-ref-27)
28. Zodiacal [↑](#footnote-ref-28)
29. Rabbi Mordechai Yaffe of Prague, 1530-1612. [↑](#footnote-ref-29)
30. Rabbi Levi Yishak of Berditchev, Poland, 1740-1810. [↑](#footnote-ref-30)
31. 1823-1900 [↑](#footnote-ref-31)
32. “Ephraim U’Menashe Ki’Reuben Ve’Shimon Yiheyu Li” – Bereshit 48:5 [↑](#footnote-ref-32)
33. Haman’s lots determined that we celebrate Purim in the month of Adar, the month in which Moshe Rabbenu was born. Although all opinions agree that Purim is celebrated in Adar Sheni, the overwhelming joy of this period makes its presence already felt in Adar Rishon, with the celebration of Purim Katan. [↑](#footnote-ref-33)
34. Rashi is an acronym for, **Ra**bbi **SH**lomo **I**tzhaki [↑](#footnote-ref-34)
35. Taanit 29a [↑](#footnote-ref-35)
36. Sefer Yetzira 1:7. [↑](#footnote-ref-36)
37. *Shulchan Aruch, Orach Chayim* (697:1) [↑](#footnote-ref-37)
38. Midrash Mishlei 9:2 [↑](#footnote-ref-38)