

## PURIM KATTAN: HOW TO MAKE A CHAZAKA ON TORAH

One of the main reasons people look forward to the holiday of **ט"ו בשבט** is because it signals **פורים** of **שליש** יום קודם לחג. This is the time where people start to make their **הכנות** in advance of this special day. However, this year we are in a leap year, which means that **ט"ו בשבט** is two months before **פורים**, and we have a day in **אדר א'** called **פורים קטן**. Something that always bothered me about **פורים קטן** was that we didn't seem to do anything for this so called "**פורים**". The **גמרא** goes into a brief discussion<sup>1</sup> about **נפקא מינה** in terms of **מגילה**, the other **מצוות** of **פורים**, and the **ד' פרשיות** done in **אדר א'**, but now that we know in advance that it will be a leap year, this day seems to have no relevance. The **גמרא** does say that **פורים קטן** is **אסור בהספד ותענית**, and we know we don't say **תחנון** and **למנצח**. Other than that, is there any real celebration of **פורים קטן**?

We can frame this answer in light of a famous discussion related to this week's **פרשה**. The **מדרש** quoted in the **הקדמה** to the **עין יעקב** (as well as **מהר"ל**) states that the overarching principle in the **תורה** is **את הכבש האחד תעשה בבקר ואת הכבש השני תעשה בין**. This **פסוק** in our **פרשה** is the **צייו** to bring the **קרבן תמיד** every day, twice a day. Yet, most of us are more familiar with the iteration in **פנחס** (which we layn on **ראש חודש** and say every morning in **קרבנות**) of **את הכבש אחד תעשה בבקר וכו'**. You can probably blink and miss this minor discrepancy, but the **פסוק** in **פנחס** says **אחד**, whereas the **פסוק** in **תצוה** says **האחד**; it adds the **ה** in the beginning. There are two major questions we can ask on this. Firstly, why did the **תורה** write two almost identical **פסוקים**? Additionally, why is **האחד** more important and overarching than **אחד**?

I saw Rabbi Yissocher Frand<sup>2</sup> quote the Brisker Rav<sup>3</sup> who gives a very insightful answer to this question. The **משנה** says that, generally speaking, the two **קרבנות תמיד** are not **מעכב** each other.<sup>4</sup> If the **כהנים** failed to offer the **שחר** של **תמיד**, they did not lose their chance to offer the **שחר** של **תמיד**. However, when inaugurating the **עבודת המשכן**, they had to offer the first **תמיד** properly, to the extent that it was **מעכב** the later **תמיד** brought that day.<sup>5</sup> Rabbi Frand quotes the **שמן** based on this, that whenever you start something, it is important to start off on the right foot. The beginning sets the **עבודה** in motion, and it is always important to get a good start to motivate yourself further on in the **עבודה**.

How does this relate back to **פורים קטן**? The **גמרא** tells us<sup>6</sup> that while we were coerced into accepting the **תורה**,<sup>7</sup> we willingly reaccepted it in the times of **אחשורוש**. This is why the **גמרא** says If **פורים** is the commemoration of the lasting **התורה**, then **פורים קטן** is a microcosm of that, a "mini-**התורה**", if you will. We know that there is an **ענין** of **הפסח קודם הפסח**. In a normal year, 30 days before **פורים** is **ט"ו בשבט**. However, in a leap year, the 30 days start at **פורים קטן**. Aside from this, I believe there is another significance to **פורים קטן** as it relates to **התורה**. We know that before **תורה**, we had

<sup>1</sup> מגילה ו:

<sup>2</sup> מאמרו של הרב יששכר פראנד שליט"א (torah.org)

<sup>3</sup> חידושי מרן רי"ז הלוי עה"ת דף כג

<sup>4</sup> מנחות מט.

<sup>5</sup> שם נ.

<sup>6</sup> שבת פח.

<sup>7</sup> "שכפה הקדוש צרוך הוא עליהם את ההר כגיגית, ואמר להם: אם אתם מקבלים התורה מוטב, ואם לאו — שם תהא קבורתכם."

<sup>8</sup> פסחים ו.

a special 3-day period of the חנה. During these days, the men and women separated, and went to the מקוה. These days from ח' - ה' סיון are known as the שלשת ימי הגבלה, and nowadays, we reflect this period of the חנה by not saying תחנון. Where is the 3-day period of the חנה for the תורה of פורים? I believe the 30-day period starting from ט"ו בשבט or ט"ו פורים קטן is the exact period of the חנה that ל' יום is for פסח. How can we compare the שלשת ימי הגבלה of שבועות to the month before פורים? The גמרא learns the concept of חזקת ג' שנים from שור המועד. Just as the שור switches from תם to מועד if it goes for 3 days, so too the land switches from קמא מרא to רשות לוקח after 3 years.<sup>9</sup> The גמרא entertains an option that maybe the 3 days should be equivalent to 30 days. Therefore, we see validity to this connection between פורים and שבועות. This comparison teaches us that to come into התורה, we have to start by making a חזקה. The חזקת ג' שנים is a חזקת ראיה, i.e. proving that the land is yours. As we enter פורים קטן, we should be preparing to make a חזקה on the תורה. With all of the outside forces trying to challenge our connection to תורה, we can use these days to be אוחז from the פירות of the תורה. The פסוק says עץ חיים היא למחזיקים בה.<sup>10</sup> We can understand this to mean that if we make a חזקה on the tree by eating its פירות, the tree will sustain us. As the famous saying goes, אין שמחה אלא בשמחה, and in our ישיבה, we take that further to say אין שמחה אלא בשמחה (as the פסוק says, לב, פקודי ה' ישרים משמחי לב).<sup>11</sup> We should be זוכה this קטן פורים to be מרבה in שמחה and אהבה with פורים on תורה מקבל, and to be עובדי ה' to learn more and become better.

<sup>9</sup> צנא צתרא כח:

<sup>10</sup> משלי ג. יח

<sup>11</sup> תהילים יט. ט.