



Adar Rishon

L"N Hacham Elie Ben Shafike

"Purim Katan" – the Fourteenth and Fifteenth Days of Adar Rishon

The Mishna in Masechet Megila (6b) establishes that in a leap year, which contains an extra month of Adar, the festival of Purim (which is normally celebrated in Adar) is observed during Adar Sheni (the "second Adar"). This means that all the Mitzvot associated with Purim – reading the Megila, sending Mishlo'ah Manot, giving money to the poor, and the festive meal – apply specifically on the fourteenth of Adar Sheni during a leap year. Nevertheless, it is customary to observe the fourteenth and fifteenth days of Adar Rishon as "Purim Katan" – literally, "minor Purim." (This year 5768/2008, a leap year, Purim Katan falls out on Wednesday Feb. 20th and Thursday Feb. 21st.) On these days we omit the Tahanunim section of the prayer service, including the Viduyim (confessions). 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 of Adar Rishon. When the fifteenth of Adar Rishon falls on Shabbat, we do not recite "Sidkatecha" during Minha. (The fourteenth of Adar never falls on Shabbat, but the fifteenth can occur on Shabbat.) It is forbidden to observe a fast on Purim Katan, even in observance of the Yartzeit of a parent, and even for Ashkenazic brides and grooms, who otherwise have the custom to fast on the day of their wedding. (This ruling is codified in the work Nimuke Orah Haim, 697.) Eulogies are also forbidden on Purim Katan, with the exception of eulogies delivered at the funeral of a Torah scholar. Going to work is permissible on Purim day itself, so it goes without saying that one may perform such activity on Purim Katan, as well. According to some authorities, it is proper to observe Purim Katan with some festivity and joyous celebration.

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Week 4

Topic:

THE DOUBLE ADAR

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TOPIC DISCUSSION

On a leap year; when is the correct time for birthdays for those born in the month of Adar.

INTRODUCTION

Every 3rd or 4th we have a leap year, which means that a Second Adar is added. The reason for a leap year; the Torah states that Pesach should be in חודש האביב "Springtime".

There are 2 types of calendars,

Solar: 365 ¼ days in a year.

Lunar: 354 days, to which we are 11 days behind the Solar year. For this reason, we have a leap year to add a month 6 times in every 19 years.

Keep in mind, that they didn't have a set calendar in those times; many times, they decided in the month of Adar to add another month.

מגילה דף ו:



של ברזל וצדו אחד חולסית ומצולח: 'מתני' קראו את המגילה באדר הראשון ונתעברה השנה קורין אותה באדר שני^ט אין בין אדר הראשון לאדר השני אלא קריאת המגילה ומתנות לאביונים: גמ' הא לענין סדר פרשיות זה וזה שוין מני מתני' לא תנא קמא ולא ר' אליעזר ברבי יוסי ולא רשב"ג דתניא^י קראו את המגילה באדר הראשון ונתעברה השנה קורין אותה באדר השני^י שכל מצות שנוהגות בשני נהוגות בראשון חוץ ממקרא מגילה ר"א ברבי יוסי אומר אין קורין אותה באדר השני שכל מצות שנוהגות בשני נהוגות בראשון רשב"ג אומר משום רבי יוסי אף קורין אותה באדר השני^י שכל מצות שנוהגות בשני אין נהוגות בראשון ושוין בהספד וכתענית שאסורין בזה ובוה ר"ש בן גמליאל היינו תנא קמא^י אומר רב פפא סדר פרשיות איכא בינייהו דתנא קמא סבר לכתחילה בשני ואי עבוד בראשון עבוד בר ממקרא מגילה דאף על גב דקרו בראשון קרו בשני ורבי אליעזר ברבי יוסי סבר אפילו מקרא מגילה לכתחילה בראשון ורבן שמעון בן גמליאל סבר אפילו סדר פרשיות אי קרו בראשון קרו בשני מני אי תנא קמא קשיא

Mishnah In a leap year, a second month of Adar is added. The Mishnah discusses in which month of Adar, the first or the second, the Megillah is read:

ונתעברה — If they had read the Megillah in the first Adar, באדר הראשון קורין אותה^[25] — and subsequently an extra month of Adar was added to the year, השנה קורין אותה — they must read it again in the second Adar.

The Mishnah proclaims the following rule:

— אין בין אדר הראשון לאדר השני — There is no difference between the first Adar and the second Adar, אלא קריאת המגילה ומתנות לאביונים, except in respect to reading the Megillah and gifts for the poor.^[26]

Gemara The Gemara notes that since the Mishnah differentiates between the two Adars only with regard to reading the Megillah and gifts for the poor, it implies:

— הא לענין סדר פרשיות זה וזה שוין — But with regard to the series of four portions,^[27] both this one [the first Adar] and the other one [the second Adar] are the same. That is, if one read the four portions in either the first or the second Adar, one has fulfilled one's obligation.

Based on this inference, the Gemara notes that our Mishnah is at variance with the opinions of three Tannaim recorded in a Baraisa:

Who is the author of our Mishnah? קמא — It is neither the Tanna Kamma of the following Baraisa יוסי ברבי יוסי — nor R' Eliezer son of R' Yose, ולא ר' אליעזר ברבי יוסי — nor Rabban Shimon ben Gamliel. דתנא — For it was taught in a Baraisa: קראו את המגילה באדר הראשון — IF THEY HAD READ THE MEGILLAH IN THE FIRST ADAR, ונתעברה השנה — AND subsequently AN EXTRA MONTH of Adar was added to the year, שכל שנה — THEY MUST READ [THE MEGILLAH] again IN THE SECOND ADAR, קורין אותה באדר השני — BECAUSE ALL THE MITZVOS THAT APPLY IN THE SECOND ADAR CAN APPLY IN THE FIRST ADAR as well, [28] חוץ ממקרא מגילה — EXCEPT FOR READING THE MEGILLAH. אין קורין אותה באדר — R' ELIEZER SON OF R' YOSE SAYS: אין קורין אותה באדר — THEY DO NOT HAVE TO READ [THE MEGILLAH] again IN THE SECOND ADAR, שכל מצות — BECAUSE ALL THE MITZVOS THAT APPLY IN THE SECOND ADAR APPLY IN THE FIRST ADAR. [29] יוסי ברבי יוסי — RABBAN SHIMON BEN GAMLIEL SAYS IN THE NAME OF R' YOSE: אף קורין אותה באדר השני — THEY MUST EVEN READ IT again IN THE SECOND ADAR, שכל מצות שנוהגות בשני אין נוהגות בראשון — BECAUSE ALL THE MITZVOS THAT APPLY IN THE SECOND ADAR DO NOT APPLY IN THE FIRST ADAR. ושיון בהספד — AND [ALL THESE TANNAIM] AGREE IN REGARD TO EULOGIZING AND FASTING, THAT THEY ARE PROHIBITED ON both THIS month [the first Adar] AND THE OTHER month [the second Adar].

Before explaining why the ruling of our Mishnah does not conform with any of the opinions in the Baraisa, the Gemara first seeks to clarify the Baraisa:

רבן שמעון בן גמליאל היינו תנא קמא — The opinion of Rabban Shimon ben Gamliel is the same as the opinion of the Tanna Kamma. [30] — ?

The Gemara answers:

Rav Pappa said: [31] סדר פרשיות איבא ביניהו — There is disagreement between them over the series of four portions, דתנא קמא סבר לכתחילה בשני — for the Tanna Kamma holds that properly, the four portions should be read in the second Adar, ואי עבוד בראשון עבוד — but if they are read in the first Adar, that is sufficient. [32] בר — The exception is reading the Megillah, in which case the rule is that even if they had read the Megillah in the first Adar, they must read it again in the second Adar. ורבי אליעזר ברבי יוסי סבר — And R' Eliezer son of R' Yose holds that even the reading of the Megillah should be performed in the first Adar. [33] ורבן שמעון בן גמליאל סבר — And Rabban Shimon ben Gamliel holds that even in regard to the series of four portions, אי קרו בראשון קרו בשני — if they had read the four portions in the first Adar, they must read them again in the second Adar. [34]

The Gemara now demonstrates that our Mishnah does not conform with any of the opinions recorded in the Baraisa:

מגילה	מתנות לאביונים	סדר ד' פרשיות שקלים זכור וכו' *	אין תענית והספד
משנה	אדר שני	אדר שני	אדר א' אדר שני
תנא קמא	אדר שני	אם עשה באדר א' יצא	אדר א' ואדר שני
ר' יוסי	אדר א'	אדר א'	אדר א' ואדר שני
ר' שמעון בן גמליאל	אדר שני	אם עשה באדר א' לא יצא	אדר א' ואדר שני

* הוא אמינא- אם עשה באדר א' יצא (ואין צריך לחזור) ולמסקנא סבר כרבן שמעון בן גמליאל דלא יצא וצריך לחזור

Never stated anything regarding when they should give the gift. To which the Gemara concludes that the giving of the poor man's gifts are given following the megillah reading. Which tells us if megillah is read in 2nd אדר the gifts are given in the second אדר

English Chart

מגילה	מתנות לאביונים	4 Additional Torah Readings	No Fasts/Eulogies
משנה	אדר 2 nd	* Not discussed in Mishna	Both
תנא קמא	אדר 2 nd	**? אדר 2 nd	Both
ר' יוסי	אדר 1 st	אדר 1 st	Both
ר' שמעון בן גמליאל	אדר 2 nd	אדר 1 st no good do it again in 2 nd .	Both

* הוא אמינא- אם עשה באדר א' יצא (ואין צריך לחזור) ולמסקנא סבר כרבן שמעון בן גמליאל דלא יצא וצריך לחזור

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FIGURING OUT BIRTHDAYS

Questions:

If one is born on the month of Adar in a non-leap year. When will his birthday be in a leap year?

If one is born on a leap year in the **First Adar**; when will his birthday be in a non-leap year?

If one is born on a leap year in the **Second Adar**; when will his birthday be in a non-leap year?

On a leap year; whose bar mitzva comes first if one is born on the 29th day of the **First Adar**, and another is born a few days later, on the 5th of the **Second Adar**.

מרון

סעיף ט

A person needs to be 13 years old in order to consider him a "gadol".

If a boy is born the 29th of the First Adar and another boy was born on the 1st of the Second Adar and the year of their Bar Mitzva is not a leap year. The one born first on the 29th won't be considered Bar Mitzva till the 29th, while the other boy will become Bar Mitzva on the 1st.

If one was born in a non-leap year and his Bar Mitzva comes out in a leap year; he must wait till the Second Adar.

לעולם הוא קטן עד שיביא ב' שערות אחר שיהיה בן י"ג ויום אחד, ושנת העיבור בת י"ג חדש:

סעיף י

אם נער אחד נולד בכ"ט לאדר ראשון משנה מעוברת ונער אחד נולד באדר שני באחד בו, ושנת י"ג אינה מעוברת, אותו שנולד בכ"ט לאדר הראשון צריך להמתין עד כ"ט לאדר בשנת י"ג להיות בן י"ג שנה ואותו שנולד אחריו באחד באדר השני יהיה בן י"ג שנה כיון שהגיע אחד באדר של שנת י"ג. הגה: ומי שנולד באדר ונעשה בר מצוה בשנת העיבור אינו נעשה בר מצוה עד אדר השני (תשובת מהר"י מינץ סי' ט"ו):

Determining the Bar-Misva Date for a Boy Born During Adar Rishon

Jewish leap years are years in which we add an extra month of Adar, and we refer to the two months of Adar in leap years as "Adar Rishon" ("the first Adar") and "Adar Sheni" ("the second Adar"). If a child was born during Adar Rishon of a leap year and the year of his Bar-Misva is a non-leap year, the date of his Bar-Misva is the day in the month of Adar that corresponds to the day of Adar Rishon in which he was born. Thus, if he was born on the twenty-ninth of Adar Rishon, then he will become a Bar-Misva on the twenty-ninth of Adar thirteen years later. Interestingly, however, this does not apply if the boy was born on the thirtieth of Adar Rishon. The thirtieth day of Adar Rishon marks the first day of Rosh Hodesh Adar Sheni, and we thus consider the child to have been born on the first day of Rosh Hodesh Adar. Hence, thirteen years later, when the year contains only a single Adar, the boy becomes a Bar-Misva on the first day of Rosh Hodesh Adar, or the thirtieth day of Shevat. It thus emerges that if a boy is born on the twenty-ninth day of Adar Rishon during a leap year, and another boy is born a day later, on the thirtieth day, the younger child will become Bar-Misva almost a full month before the older child. The younger child becomes a Bar-Misva on the first day of Rosh Hodesh Adar, whereas the older child becomes a Bar-Misva twenty-nine days later, on the twenty-ninth day of Adar. (See *Torat HaMoadim*, Laws of Adar) This Halacha yields a particularly fascinating result in a case of twin boys born just before and after sundown on the twenty-ninth day of Adar Rishon. If the first boy is born before sundown, and the second emerges from the womb after sundown, they of course have different birthdays: the first twin was born on the twenty-ninth day of the month, whereas the second will celebrate his birthday on the thirtieth day. Hence, thirteen years later, if that year is a non-leap year, the younger twin will celebrate his Bar-Misva on the first day of Rosh Hodesh Adar, twenty-nine days before the Bar-Misva of his older brother, which takes place on the twenty-ninth of Adar. Summary: A boy born during Adar Rishon in a leap year becomes a Bar-Misva on the corresponding day during the month of Adar thirteen years later. If, however, he was born on the thirtieth day of Adar Rishon, then he becomes a Bar-Misva thirteen years later on the thirtieth day of Shevat.

Scheduling a Bar Misva During a Leap Year for a Boy Born in Adar

If a boy was born in Adar during a regular, twelve-month year, and the year of his Bar Misva is a leap year, when there are two months of Adar, he becomes Bar Misva in Adar Sheni. Halacha views Adar Sheni as the actual month of Adar, and it is therefore in Adar Sheni when a boy born in Adar thirteen years earlier becomes a Bar Misva. The Shulhan Aruch (55:10) famously addresses an intriguing case involving twins born during a leap year who become Misva during a regular twelve-month year. The particular situation he discusses is when the older twin exits the womb in the final moments of 29 Adar Rishon, and the younger twin is born when it is already 1 Adar Sheni. If, thirteen years later, there is only one Adar, then the younger brother will become a Bar Misva nearly one month earlier than his older twin. The older brother was born on 29 Adar Rishon, and thus he will be considered a Bar Misva according to Halacha only on 29 Adar. The younger brother, however, who was born on the first day of Adar Sheni, becomes a Bar Misva on the first day of Adar – four weeks before his older brother! This is an especially fascinating situation, where a boy becomes a Bar Misva nearly a month before somebody born a few moments before him. Summary: If a boy was born in Adar during an ordinary twelve-month year, and the year of his Bar Misva is a leap year, he becomes Bar Misva during Adar Sheni. If a boy was born on 29 Adar Rishon, and the year of his Bar Misva is an ordinary twelve-month year, he becomes Bar Misva on 29 Adar, yet a boy born one day after him, on 1 Adar Sheni, will become Bar Misva four weeks earlier, on 1 Adar.